# PUNJAB STATES GAZETTEERS

VOLUME XVII. A.

# PHULKIAN STATES. PATIALA, JIND AND NABHA. WITH MAPS.

1904.

COMPILED AND PUBLISHED UNDER THE AUTHORITY OF THE PUNJAB GOVERNMENT.



**Labore:**PRINTED AT THE PUNJAB GOVERNMENT PRESS,
1909.



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सत्यमेव जयते

#### INTRODUCTION.

#### 

#### THE PHULKIAN STATES.

THE three Native States of PATIALA, JIND and NABIIA in the Punjab are collectively known as the Phulkian States. They are the most important of the cis-Sutlej States, having a total area of 7,599 square miles, with a population (1901) of 2,176,644 souls, and a gross annual revenue of Rs. 88,00,000. The main area of this group of States lies between 74° and 77° E. and 29° and 31° N. It is bounded on the north by the District of Ludhiána, on the east by Ambála and Karnál, on the south by Rohtak and Hissar, and on the west by the Ferozepore District and the Faridkot State. This area is the ancestral possession of the Phúlkián houses. It lies mainly in the great natural tract called the Jangal 'Desert or Forest,' but stretches north-east into that known as the Pawadh, or 'East,' and southwards across the Ghaggar into the Nardak, while its southernmost tract, round the ancient town of Jind, claims to lie within the sacred limits of the Kurukshetra. This vast tract is not however the exclusive property of the States, for in it lie several islands of British territory, and the State of Máler Kotla dovetails into the centre of its northern border. On the other hand the States hold many outlying villages in British territory. Nevertheless the three States, as a group, hold a comparatively continuous area, though individually each resembles Brunswick or the County of Cromarty, its territory being scattered and inextricably intermingled with that of its sister States. Besides its share in the ancestral possessions of the Phúlkián houses, Patiala holds a considerable area in the Simla Hills acquired in 1815. In addition to these possessions, the three States hold a fairly compact block of outlying territory in the south-east of the Punjab, between 75° and 76° E. and 27° and 28° N. This block is bounded on the north by Hissar, on the east by Rohtak and Gurgaon, and on the south and west by Rájpútána. Each of the States received a part of this territory as a reward for its services in the Mutiny, and all a

The ruling families of the Phúlkián States are descended from Phúl, their eponym, from whom are also descended the great feudal, but not ruling; families of Bhadaur and Malaud, and many others of less importance. Collaterally again the descendants of Phúl are connected with the rulers of

Faridkot, the extinct Kaithal family and the feudatories of Arnaulf, Jhumba, Siddhúwál, and, north of the Sutlej, Atárí. These numerous branches of a vigorous stock belong to the great Siddhú-Barár tribe, the most powerful Jat tribe south of the Sutlej, and claim descent from Jaisal, a Bhattí Rajpút, who, having founded the State of Jaisalmer in 1180 A.D., was driven from his kingdom by a rebellion and settled near Hissar. Hemhel, his son, sacked that town and overran the country up to Delhi, but was repulsed by Shams-ud-Din Altamash. Subsequently however in 1212 A.D. that ruler made him governor of the Sirsa and Bhatinda country. But his great-grandson Mangalráo having rebelled against the Muhammadan sovereign of Delhi was beheaded at Jaisalmer. His grandson sank to Jat status by contracting a marriage with a woman of that class, and though the great Siddhú-Barár tribe in the ensuing centuries spread itself far and wide over the Malwa country up to and even beyond the Sutlei, the descendants of Khiwa fell into poverty and obscurity, until one of them, Sanghar, with a few followers entered the service of the Emperor Bábar. Sanghar himself fell at Pánipat in 1526 A.D., but the emperor rewarded his devotion by granting his son Baryan the chaudhriyat or superintendency of the waste country south-west of Delhi, and thus restored the fortunes of the family. This grant was confirmed by Humáyún, but Baryam in 1560 fell fighting against the Muhammadan Bhattis, at once the kinsmen and hereditary foes of the Siddhú tribe. Baryám was succeeded as chaudhri by his son Mahraj and his grandson Mohan, who were both engaged in constant warfare with the Bhattis until the latter was compelled to flee to Hansi and Hissar, whence he returned with a considerable force of his tribesmen, defeated the Bhattis at Bedowal, and at the advice of the Sikh Guru Har Govind founded Mahraj in the Ferozepore District.

But the unceasing contest with the Bhattis was soon renewed and Mohan and his son, Rúp Chand, were killed by them in a skirmish about 1618. His second son, Kúla, succeeded to the chaudhriyat and became the guardian of Phúl and Sandálí, the sons of Rúp Chand. Phúl, whose name means blossom, was blessed by the Guru Har Govind, and from him many noble houses trace their descent. He left six sons, of whom Taloka was the eldest, and from him are descended the families of Jínd and Nabha. From Ráma, the second son, sprang the greatest of the Phúlkián houses, that of Patiála. The four other sons only succeeded to a small share of their father's possessions.

Phúl had in 1627 founded and given his name to the village which is now an important town in the Nábha State. His two elder sons founded Bháí Rúpa, still held jointly by the three States; and Ráma also built Rámpur. The last named successfully raided the Bhattís and other enemies of his line. He then obtained from the Muhammadan Governor of Sirhind the superintendency of the Jangal tract, his cousin Chain Singh being associated with him in the office, but Ráma could brook no rival and caused his cousin to be assassinated, only to fall in his turn a victim to the vengeance of Chain Singh's sons. The blood-feud was duly carried on by Alá Singh, Ráma's third son, who killed all but one of the sons of Chain Singh. Alá Singh, now quit of his nearest enemies, established a post at Sanghera, to protect its people against the chiefs of Kot and Jagráon. In 1722 he entrusted Bhadaur to his elder brother, and re-built Barnála, where he took

<sup>&#</sup>x27;In Griffin's 'Punjab Rájas' he is said to have been the elder brother, while in the 'Jugráfia Patiála' he is called the younger. See also 'Tárikh Patiála,' foot-note on p. 40, where he is described as the younger brother.

up his residence. Shortly afterwards his son Sardúl Singh attacked and destroyed Nima, the possession of a Rajpot who was related to the powerful Rái Kalha of Kot. This roused the Rái to a determined attempt to destroy the rising power of Alá Singh, and collecting a large force led by the Ráipút chiefs of Halwara, Malsin, Thattar and Talwandí, and the famous Jamal Khan, Rass of Maler Kotla, and strengthened by an imperial contingent under Sayyid Asad Alí Khán, general of the Jullundur Doáb, he attacked the Sikhs outside Barnála. The imperial general fell early in the day, and his troop abandoned the field. The troops of Maler Kotla and Kot followed their example and the Sikhs obtained a complete victory, routing the Muhammadan forces and taking many prisoners and much booty. This victory raised Alá Singh to the position of an independent chief and the Sikhs flocked to his standard. But the next 10 years were consumed in desultory warfare with the Bhattis, and Alá Singh was driven to ally himself with the imperial governor of Sirhind against the chief of Kot, who was forced to abandon his principality. Alá Singh however soon quarrelled with his ally, and was in consequence thrown by him into prison, where he would have perished but for the self-sacrifice of a follower, a relative of Chain Singh, his hereditary foe. Thus freed, Alá Singh built the fort of Bhawanigarh, 22 miles west of the present town of Patiala. Three years later his general, Gurbaksh Singh, Káleká, subdued the territory of Sanaur or Chaurásí in which the town of Patiála lies, and fortified the latter place to hold the conquered territory in check. Meanwhile the Diwan of Abd-us-Samad Khan known as Samand Khan, governor of Sirhind, had fled for protection to Alá Singh, who refused to surrender him. Samand Khan thereupon marched on Sanaur, but only to meet with a severe defeat. Bhai Gurbaksh Singh, the founder of the Kaithal family, next invoked the aid of Alá Singh in subduing the country round Bhatinda, which was then held by Sardár Jodha of Kot Kapúra. Alá Singh despatched a considerable force against this chief, but effected nothing until the Sikhs from the north of the Sutlei came to his aid, overran the country and placed Bháí Gurbaksh Singh in possession of it. Ala Singh next turned his arms against two neighbouring chiefs, who having called in vain upon the Bhattis for help were slain with several hundred followers and their territories annexed. With his son Lal Singh, Ala Singh now proceeded to overrun the country of the Bhatti chiefs, who summoned the imperial governor of Hissir to their aid, but in spite of his co-operation they were driven from the field. This campaign terminated in 1759 with the victory of Dhársúl which consolidated Alá Singh's power and greatly raised his reputation.

1731 A.D.

1741 A.D.

1749 A D.

1753 A.D.

On his invasion of India in 1761 Ahmad Shah Durrant had appointed The invision Zain Khan governor of Sirhind, but the moment he turned his face homewards, the Sikhs, who had remained neutral during his campaigns against the Mughal and Mahratta powers, attacked Sirhind which was with difficulty relieved by Jamál Khán of Máler Kotla and Rái Kalha of Kot. In 1762 Ahmad Shah determined to punish the Sikhs for this attempt on Sirhind, and though a great confederacy of the Phúlkian chiefs and other Sikh leaders was formed and opposed his advance near Barnála, the Durrání inflicted on them a crushing defeat, their loss being estimated at 20,000 men. Alá Singh himself was taken prisoner, and Barnála occupied by the Afgháns. The chief's ransom of four lakhs was paid with difficulty, and he was released, but Ahmad Shah, in pursuance of his policy of employing the Sikhs against the Mughal power, gave Alá Singh a robe of honour with the title of Rája and authority to coin money in his own name. These gifts however raised the suspicions of the Sikhs, and Ala Singh only recovered his position in their cyes when in 1763 he headed the great force of confederated Sikhs which

of Ahmad Shah.

1762 A.D.

1763 A.D.

took Sirbind after Zain Khan had been defeated and slain outside its walls. In this battle the nascent State of Jind was represented by Alam Singh, a grandson of Taloka, and that of Nabha by Hamir Singh, his great-grandson. After the victory the old Mughal District of Sirbind was divided among its conquerors. Sirbind itself with its surrounding country fell to Alá Singh, Amloh to Nabha, and a considerable area to Jind. In this year Jind and Nabha may be deemed to have come into being as ruling States, and henceforward their histories diverge.



## PATIALA STATE.

#### PATIALA STATE.

#### -->---

#### CHAPTER I.—DESCRIPTIVE.

#### \_\_>

#### Section A.—Physical Aspects.

THE most eastern of the three Phúlkián States-Patiála, Jind and CHAP. I. A. Nabha-Patiala derives its name from its capital city which was founded Descriptive. by Raja Alá Singh, the first independent ruler of the State, about 1762 AD. With a total area of 5,412 square miles, it is considerably the Physical largest and most wealthy of the Native States in the Eastern Punjab, and is more populous than Bahawalpur, which has nearly three times its area. Development Most of its territory lies in the eastern plains of the Punjab, which form Table I of Part Part of the great natural division collect the Indian Part of the great natural division collect the Indian Part of the great natural division collect the Indian Part of the great natural division collect the Indian Part of the great natural division collect the Indian Part of the I part of the great natural division called the Indo-Gangetic Plain West. Owing however to its political history the territories of the State are somewhat scattered. They comprise a portion of the Simla Hills and a tract called the ilága of Nárnaul, which now constitutes the nisámat of Mohindargarh in the extreme south-east of the Province on the borders of the Jaipur and Alwar States in Rajpútana. Moreover, the territory of the State is interspersed with small tracts and even single villages belonging to the States of Nabha, Jind and Maler Kotla, and to the British Districts of Ludhiana, Ferozepore and Karnál, while on the other hand the State includes several detached villages or groups of villages which lie within the natural borders of these States and Districts.

The scattered nature of the Patiála territories makes it impossible to describe its boundaries clearly and succinctly, but the map gives full details and renders any lengthy description superfluous. Briefly the State may be described as consisting of three main portions, each of which is bounded by the territories noted below:-

The main block, between N. lat. 29° 23' and 30° 55' and E. long. 74° 40' and 76° 59', comprising the plains portion of the State west of the Jumna Valley and south of the Sutlej, is bordered thus :-

North.—Ludhiána and Ferozepore Districts.

West .- Hissar District.

South.—Hissar and the State of Jind.

East.—Karnál and Ambála Districts.

Thus the main portion of the State forms roughly a parallelogram 139 miles from east to west and 125 miles from north to south, with an outlying tract to the south of the Ghaggar river, which forms part of the nisamat of Karmgarh. The second block lies within the Simla Hills between 30° 40' and 31° 10' N. lat. and 76° 49' and 77° 19' E. long., and is thus comprised within the Himálayán area. The State here comes into contact with several of the Simla Hill States; for it is bounded on the north by Koti, Bhaiji and Bhagal, on the west by Nalagarh and Mahlog, and on the east by Sirmur and Keonthal, while on the south it is separated from tahsil Kharar of the Ambala District by the watershed of the Siwalik Range. This block has a maximum length of 36 miles from north to south and a breadth of 29 miles from east to west. It forms part of the nisamat of Pinjaur. The third block is the ilága of Nárnaul which is remote from the main territory of the State, lying 180 miles from its capital, between N. lat. 27° 47' and Descriptive.

CHAP. I, A. 28° 28' and E. long. 75° 56' and 76° 17'. It is bounded on the north by the Dádrí ilága of the Jind State, on the west and south by Jaipur State territory, and on the east by the State of Alwar and the Nabha ilaga of Bawal Kanti. It is 45 miles from north to south and 22 from east to west.

Development.

PHYSICAL ASPECTA

The plains part of the State does not differ materially from the surrounding Districts of Ludhiana, Ambala and Karnal, though the tract irrigated by the Sirhind Canal in the north stands out in a pleasing verdant contrast to the sandy tracts of the south-west. In the hills the scenery is varied and picturesque.

Rivers.

The Patiála State as a whole is badly watered. No great river runs through it or near its borders, and the chief stream which traverses the State is the Ghaggar, which runs from the north-east of its main portion in a south-westerly direction through the Pawadh, and thence in a more westerly direction separating the Pawadh from the Bangar, after which it leaves the territory of the State. Its bed is narrow and ill-defined in Rájpura and Banúr, but in Ghanaur the banks are low and the stream floods easily Lower down it narrows in places, but generally speaking is not confined in the rains to any clear or well-defined channel.

Sithind chod.

The slope of the main block of the State is from north-east to southwest, and in the rainy season the surface drainage of the country near Rupar enters the State near Sirhind and flows through the Fatehgarh, Bhawanigarh and Sunam tahsils and spreads over the country about Jakhepal and Dharmgarh This stream is known as the Sirhind, Mansúrpur or Sunam choá, and probably follows the alignment of the canal, which was cut about 1361 A. D. by Firoz Shah III, when he constituted Sirhind into a separate district.1

]hambowálí chaf.

South of this stream runs the Jhambowálí choi which rises near Chinarthal, runs through Bhawanigarh and Karmgarh thanas and joins the Ghaggar near Bhainí. A third torrent, the Patialewall Nadi, rises near Mani Majra, and carrying with it the water of several other torrents flows past Patiala, and falls into the Ghaggar near Patársí.

The Ghaggar.

Centuries ago, it is said, the Sutlej flowed through the Govindgarh tahsil, and though it is probable that the river changed its course early in the 13th century, the old depressions are still to be seen, with ridges of high sand running parallel to them. In the Himálayán area the principal stream is the Koshallia which, after receiving the waters of the Sukna, Sirsalá, Jhajra, Gambhar and Sirsa, debouches on to the plains near Mubárikpur, and is thenceforward known as the Ghaggar.

Mohindargarh.

In the Mohindargarh nizámat the two main streams are the Dohán and the Krishnawati, with its tributary the Gohli. The Dohan rises in the Jaipur hills; and traversing the parganas of Nárnaul and Mohindargarh flows into the sind territory to the north. The Krishnawati also rises in Jaipur territory and enters the nisamat on the south at Mathoka, and passing Narnaul enters the Nabha territory on the east. The Gohli or Chhalak rises near Bátherí in pargana Nárnaul and falls into the Krishnáwatí near Nárnaul town.

GEOLOGY.\*

Mr. Hayden writes-

Geology.

"The Phulkian States are situated chiefly in the Indo-Gangetic alluvium, but their southern portions, in the neighbourhood of Gurgáon District, contain outliers of slate and quartzite belonging to the Delhi system."

<sup>\*</sup> Elliot's History of India, IV, p. 11.

<sup>&</sup>lt;sup>2</sup> Compiled from the Geology of India and other sources.

The Patiála State may be divided for geological purposes into CHAP. I, A. (1) the Patiála Siwáliks, (2) the outliers of the Arávallí system in the Mohindargarh nisamat, and (3) the plains portion of the State west of Descriptive. the Jumna valley and south of the Sutlej.

PHYSICAL

The Patiala Siwaliks lie between 30° 40' and 31° 10' N. and 76° 49' and 77° 19' E., forming part of the Siwalik Range. From a physical Geology. point of view, they may be further sub-divided into Dún and Hill. Of these the first extends along the foot of the hills from Rangarh in Ambala District on the south-east to Nalagarh on the north-west. On the south-west it is bounded by Mani Majra, also in the Ambala District, from which it is separated by the range of Siwalik hills known as the Dun Khols. These Khols present a tangled mass of small ravines. fissures and scarped walls, throughout which degradation has set in to such an extent that every year during the rains a large quantity of detritus is carried down by the streams into the Ambala plains, and it seems hopeless to expect that this action can now be stopped altogether, though much might be done by replanting and restricting grazing. In great measure the erosion must be ascribed to the laying bare of the soft sandstone formation by the destruction of the forests, for there is no doubt but that at one time this tract was clothed with dense forests of trees, of the species found in the low hills, as is evident from the old roots and petrified stems still found in many places. East of the Ghaggar river near Chandi is another range of low hills, and the portion belonging to Patiala, called the Ráitan Khols, extends from the Mír of Kotshá's ilága to Rámgarh. The other features of the Dún are (1) the Ráitan plateau, situated between Pinjaur and the Ghaggar river, some 12 square miles in extent; (2) the small isolated hills that rise out of the Dún. The Ráitan plateau is of alluvial formation and is traversed by several streams which have cut deep into the stony soil on their way to the Ghaggar.

The hill division includes two separate tracts. The smaller one about 9 square miles in extent occupies the northern portion of the Jabrot valley, south of the Phágú-Mahasú ridge, and is surrounded by the Koti and Keonthal States. The larger tract extends through about 300 square miles of the mass of hills south of the Dhami and Bhajji States as far as the Pinjaur Dún, and is bounded on the east by Keonthal, Kotí, Simla, the Girl river and Sirmur, on the west by Bhagal, Kuniar, Bhaghat, Bharaull in Simla District, Bija and Mahlog States. The whole territory is divided by the Jumna-Sutlej water-shed. The chief physical features are (1) the main ridge or water-shed, marked by the Jakko, Krol, Dagshai and Banésar peaks, (2) the western off-shoots on which are the Sanawar, Garkhal and Karárdeo (Kasaulí) peaks, and (3) the main valleys drained by tributaries of the Sutlej, Girí, Ghaggar and Sirsa rivers.

Tára Deví hill is a well known peak. The area which drains into the Metamorphic Sutlej belongs to Patiala, that which drains into the Jumna belonging to Azoici period. Keonthal. It seems to be composed of (1) limestone and shales, (2) sand-stone, (3) shales and clay, (4) quartzite and granite, the granite nodules being actually seen in a tunnel of the Kálka-Simla Railway for a distance of about 13 chains. Hexagonal shaped pieces of granite are said to have been found in the tunnel and sold by the Pathan coolies at Simla. The rock occurs in intrusive masses and veins, ramifying throughout the rock gneiss and schists and even penetrating the slates.

At Jabrot all the uppermost beds forming the summits of the southern face of the Mahasa ridge are composed of mica schist with abundant quartz veining at intervals, while the base of the hill consists of slaty

CHAP. I, A. Descriptive.

rock with little or no crystalline metamorphic rock, the other beds being of the infra-Krol group resting on the Blaini bands and the Simla slates. Traces of copper are seen above Maudh village.

PHYSICAL ABPRCTS.

Industrial tem.

Good roofing and flooring slates are quarried at Kemli near Jatogh and in Bágri Kalán. There are some sand pits in Nágili, a village in ducts of the sys. pargana Bharauli Khurd. In pargana Keotan Kalan there was a copper mine, but its working was stopped by a change in the course of the Súrajmukhí, a tributary of the Girí. Limestone is found in Malla (5 kos east of Pinjaur), and in the vicinity of Pinjaur. At Taksal (2 miles north of Kálka) white limestone is quarried from the Kálí Mattí kí Choi-Particles of gold mixed with dark sand are collected from the Sirsa river.

Transition

Accepting the validity of a distant Arávallí system of transition system.
"Geology of stage it may be described as consisting of quartzites, limestones, mica sendia," page 68. and felspathic schists, and gneisses. In the nisamat of Narnaul some outliers here and there seem to belong to the Aravalli system striking nearly from south-west to north-east in Rajputana. In many places on sinking wells to a depth of about 20, 30 or 40 háths sandstone formations are likely to be met with. It is impossible to tell what beds may be concealed beneath the Nárnaul plain, which is a portion of the Indo-Gangetic alluvium.

Industrial ducts.

Limestone is quarried near Mandí (3 miles south of Nárnaul). It is turned into quicklime-for whitewash-and exported to Patisla and other places at a distance. At Manderí, near the Police Station of Narnaul, a rough building stone is obtained. At Kharda a kind of white stone used for building material and for making pillars is quarried. At Antri, 8 miles south of Narnaul, is an outlier where iron ore is mined, and in its neighbourhood fine white slabs are found. Near Báil, 16 miles south of Nárnaul, is a hill where there are copper mines, but owing to the scarcity of fuel they are not worked. Here are also found small round diamond-shaped cornelians set in large blocks of stone. Rock crystals, quartz, mica schists and sandstones used for building purposes are found at Masnauta (south-west of Narnaul), Pánchnauta, Antrí, Biharípur, Danchaulí, Golwa, Islámpur, Sálárpur and Mandlána. Fine slabs are found at Sarái, Sarelí and Sálárpur. The limestone quarries at Dhání Bathotha are noted for the good quality of their stone. Crude beryl is found at Tailla 2 miles from Nárnaul. Concrete (kankar, ror), called morind by the people, is found in many places in the surface alluvium.

In tahsil Mohindargarh near Mádhogarh, 6 miles west of Kánaud, a gritty sandstone used for mill-stones is found. Near Sohila, 7 miles from Kánaud, there is an outlier where roofing slate is quarried, and near the same place sand, used for manufacturing glass (kanch) bracelets, is obtained. Dhosi is the loftiest hill in the nizamat. The soil in the tahsil of Nárnaul is roslí, while bhut or sand is abundant in Kánaud.

Carbonaceous system of Simla layis. " Geology India ' 133 34.

The boulder beds are overlaid by a series of shales or slates, characthe terised by the greater or less prevalence of carbonaceous matter, which Hima- underlie the limestone of the Krol mountain. The carbonaceous impregna-, tion to these shales is very irregularly distributed, being often extremely pages conspicuous, especially where the rock has undergone crushing but at other times wanting at any rate near the surface. Not infrequently the blackest and most carbonaceous beds weather almost white by the removal of the carbonaceous element. Above these beds there is usually a series of quartzites of very variable thickness, varying from about twenty feet in the

sections south of the Krol mountain to some thousand feet in Western CHAP. I, A. Garhwal. They are very noticeable at Simla, forming the whole of the Boileauganj hill and the lower part of Jatogh, where they have been called Descriptive. Boileauganj quartzites.

ASPECTS.

In the Krol mountain the uppermost beds are blue limestones with associated shaly bands, mostly grey in colour, though there is one distinct system of the zone of red shales, but as no carbonaceous beds are associated with them, Simla Himaand as the underlying quartzite exhibits remarkable variations in thickness, layés. it is uncertain whether these limestones of the Krol group are the equivalents of carbonaceous or graphitic limestones or belong to a later unconformable system. The beds of the carbonaceous system contain, in most of the sections, interbedded basaltic lava flows, and more or less impure volcanic ashes either recognisable as such, or represented by hornblende schists. where the rocks have become schistose. The range of the volcanic beds varies on different sections. Their usual position is in the upper band of carbonaceous shales, but they are also found among the quartzites and in the upper part of the infra-Krol,1 though they never, so far as is known, extend down as far as the Blaini group (the group so named from the vildage and khad of Blaini or Baliani in the pargana of Bharauli Khurd).

There is a great similarity between sections in the Kashmir and Simla "Goology of areas. In both boulder-bearing shales of presumably glacial origin are India," page 136. overlaid by a series of slates and quartrites, characterised by a carbonaceous impregnation and by the presence of contemporaneous volcanic beds, and in both the uppermost member is a limestone. The resemblances are not mere lithological ones between rocks, such as have always been in process of formation at every age of the earth's history. They are exhibited by the rocks which owe their origin to wide reaching causes, which have only occasionally acted, and it is difficult to resist the conclusion that they are evidence of the contemporaneous origin of the two rock series and not merely accidental.<sup>8</sup> Small concretionary globules (nodules) often occur in the Krol limestone and are taken by some for organic remains. Pandit Mádho Rám, Náib Názim of Patiála Forests, says that traces of a coal mines have been recently sound by him near Kandághát. In tunnelling the Barog hill section of the Kálka-Simla Railway a coal seam was also seen.

From a stratigraphical point of view the Himálayán mountains may be Tertiaries of divided into three zones which correspond more or less with the orographi- the Himálayas, divided into three zones which correspond more or less with the orographi- the Himálayas, divided into three zones which correspond more or less with the orographi- the Himálayas, divided into three zones which correspond more or less with the orographi- the Himálayas, divided into three zones which correspond more or less with the orographi- the Himálayas, divided into three zones which correspond more or less with the orographi- the Himálayas, divided into three zones which correspond more or less with the orographi- the Himálayas, divided into three zones which correspond more or less with the orographi- the Himálayas, divided into three zones which correspond more or less with the orographi- the Himálayas, divided into three zones which correspond more or less with the orographi- the Himálayas, divided into three zones which correspond more or less with the orographi- the Himálayas, divided into three zones which correspond more or less with the orographi- the Himálayas, divided into the correspond more or less with the orographi- the Himálayas, divided into the correspond more or less with the orographi- the Himálayas, divided into the correspond more or less with the orographi- the Himálayas, divided into the correspond more or less with cal ones. The first of these is the Tibetan, in which marine fossiliferous "Goology of Tocks are largely developed, whose present distribution and limits are to a great extent due to the disturbance and denudation they have undergone. Except near the north-western extremity of the range they are not known to occur south of the snowy peaks. The second is the zone of snowy peaks and lower Himálayás, composed mainly of crystalline and metamorphic rocks and of unfossiliferous sedimentary beds, believed to be principally of

<sup>1</sup> The beds between the Krol and the Blainf group classed as infra-Krol shales are " Geology of often carbonaceous and have been taken for coal.

India," page

The correlation by Dr. Stoliczka of the quartzites of Boileauganj with the Kuling, and of 135. the Krol with the Liling limestone of Spiti, are probably correct, and curiously enough an apparent confirmation was published, about the same time as his Memoir, in Professor Gümbel's description of a specimen from the Schlagintweit collection (said to have been obtained at Dharmpur in this State), containing 3 fossils, Lima lineata and Natica gaillardoti found also in the Muschelkalk of Europe, and the new species N. Similansis, Dharmpur is, however, a well known locality on the tertiary rocks, and the specimen in question must have come from a totally distinct ground, probably in Tibet.

<sup>3</sup> Civil and Military Gazette of 21st November 1903.

CHAP. I. A.

PHYSICAL ASPECTS.

Tertiaries of the Himalayas.

" Genlagy of India," jege 465.

palœozoic age: The third is the zone of the sub-Himálayás, composed entirely of tertiary and principally of upper tertiary deposits, which forms Descriptive. the margin of the hills towards the Indo-Gangetic plain, and has so intimate a connection with, and so important a bearing on, the history of the elevation of the Himálayás that it will require a more detailed notice here than the others.

> The stratigraphy and palæontology of the rock, composing this tertiary fringe (Patiála Siwaliks), are indicated in the following table:-

- 1. Upper tertiary or Siwalik series: Upper, Middle and Lower Siwálik.
- 2. Lower tertiary or Sirmúr series: Kasaulí, Dagshaí and Sabáthú

" Geology of India, " pages 349-50.

Lithography: Sabáthú group.

The lowest of the three groups into which the lower tertiary has been divided is named after the military station of Sabathú, near which it is well exposed. It consists principally of greenish grey and red gypseous shales with some subordinate lenticular bands of impure limestone and sandstone. the latter principally found near the top of the group. The beds are everywhere highly disturbed and the bottom bed of the Sabathú group is a peculiar ferruginous rock, which is very well seen at Sabáthú itself, and in the shaly beds immediately overlying it there is a seam of impure coal. The coal is too impure and too crushed to be of any economic value.

Dagshái group.

The beds of the Dagshai group proper consist almost exclusively of two distinct types of rock. One is a bright red or purple, homogeneous clay, weathering into small rounded nodular lumps; the other a fine-grained hard sandstone of grey or purplish colour. The passage from the Dagshaí to the Kasauli group is perfectly transitional: indeed the distinction of the two merely depends on the absence of the bright red nodular clays of the Dagshai group.

Kasauli group. " Genlary of India," page 351.

The Kasauli group is essentially a sandstone formation in which the argillaceous beds are quite subordinate in amount. The sandstones are mostly of grey or greenish colour and are as a rule more micaceous and at times distinctly felspathic. The clay bands are gritty, micaceous, and but. seldom shaly. At the upper limit of the Kasauli group some reddish clay bands are seen on the cart road to Simla. These clay bands are softer and paler than those of the Dagshai group and resemble the clay of the lower portion of the upper tertiaries near Kalka.

Palmontology.

The Sabáthú group is most palpably of marine origin and of nummulític age as is shown by the numerous fossils it contains. The Dagshaf group has yielded no fossil, except some fucoid markings and annelid tracks, which are of no use for determining either the age or mode of origin of the beds. Fossils of oak leaves and branches have been found near Dagshai by Pandit Mádho Rám of the Forest Department, Patiala, but the great contrast of lithological character suggests a corresponding change of conditions of formation, and it is probable that they were deposited either in lagoons or salt-water lakes cut off from the sea or were of sub-acrial origin. The masauli group has so far yielded no fossils, but plant remains, and this, taken in conjunction with its general similarity to the upper tertiary deposits, renders it probable that it is composed of fresh-water, if not sub-aërial deposits.

<sup>&</sup>lt;sup>1</sup> In Sanskrit Siw = the name of the god of Hindu mythology and dlak or dld = abode. Mythologically supposed to be the abode of Siwa the name Siwalik has been applied by geographers to the fringing hills of the southern foot of the Himalayan range, and has been extended by geologists to that great system of sub-aerial river deposits which contains remains of the "Fauna Antiqua Sivalensis."

The upper tertiaries are like the lower divided into three groups. The CHAP. I. A. lowest of these, known as the Nahan, consists of clays and sandstones, the former being mostly bright red in colour and weathering with a nodular structure; the latter firm or even hard, and throughout the whole not a pebble ASPECTS. of hard rock is to be found.

Descriptive. Palzontology.

The middle Siwaliks consist principally of clays, and soft sandstones, or " Goology of sand rock, with occasional strings of small pebbles, which become more India, abundant towards the upper part till they gradually merge into the coarse 465-66. conglomerates of the upper Siwaliks. The above classification, being dependent on the lithological characters, not on the palæontology, of the beds, is not strictly accurate; however it seems certain that the three successive lithological stages do represent successive periods of time, though part of the conglomerate stage on one section was certainly represented by a part of the sand rock stage on another.

At Chail the uppermost group has been identified as consisting of similar ingredients to those in the uppermost group of Simla. Shales, dark clay, in some places red clay, are the main compounds of this group, the underlying strata being similar to those of Krol. Iron ore is found in the Asni stream bed.

At Ráigarh in pargana Keotan the uppermost group is composed of black sandstone, and the underlying series of strata closely resemble those of the Siwaliks. At Banasar in the pargana of Nali Dhati the uppermost group consists of hard gravel and sandstones, and the underlying strata appear similar to those of the Siwáliks.

#### FLORA.

Kikar grows abundantly in the Pawadh and Dun, and is used for various Trees. agricultural purposes. Beri is planted on wells and fields, and in Mohindargarh nisamat, Sunam, Samana and Sanaur there are groves of it. Banur and Sirhind, the eastern parts of the Pawadh, are noted for their mangoes. The pipal, barotá and nim are planted on wells and ponds near villages, principally for their shade. The nim is common in Mohindargarh; its wood is useful. Avenues of shisham have been planted along the canals and of sires on the roadsides. Frans is common near village sites and is useful for roofing. The dhak is found in marshy lands and birs. The jand, karir, reru and jal are common in the Jangal, Bangar and Mohindargarh tracts. The khair, gugal and indok are common in Mohindargarh, and the khajur (date-palm) in the Pinjaur Dun and in the Bet (Fatehgarh tahsil) A comprehensive list of the flora of the State is given below :---

Plains Dus (common) and Wood, yellowish soft, is used sometimes Lower Hills (planted).

Redictine. Bark and leaves for medicine. An oil is extracted from the fruit.

... Meliacez

... Melia azedarach

7 Bakdin or Dokk

6 Barn

4 Gandhela

3 Barnasi

2 Kandroye 3 Chirindi

Kangu

Serial No.

CHAP. I, A. Descriptive. Physical Aspects,

Flora of Patidia State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds.

	By Pandit Sunder Li	By Pandit Sunder L41 Pathack, Conservator of Forests, Patisla State.	rests, Patifila State.	
Vernacular name.	Botanical name.	Natural order.	Locality,	Use.
		Trees and Shrubs.	E S	or de la company
*** B 2 u	Flacourtin sapida	Bixines		Wood used for agricultural implements and for making combs, &c. Fruit edible.
ndroye	Do. ramontche	Po Do	Do	Ditto ditto.
irindi	Xylosma longifolia	Do.	Lower Hills	Wood aromatie, used chiefly for fuel and charcoal.
ındkela	Murraya koenigii	Rutzeos	Dun, Lower Hills and Baghát.	and Leaves aromatic, used to flavour curries
, 25 THE A.	. Limonia apidissima	: 80	Do. do.	The hard yellow wood used for axles of oil-pressers and rice-pounders. Locally used foe fuel.
**	Skimmia laureola	i Do		Simla, Mahása (common) Leaves have a strong orange-like smell, when crushed.

Timber highly valued for furniture, door-panels, and carving, &c.

Plains and Lower Hills ..

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toona

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Tun

... | Celastraceæ or celastrineæ | Jhabrot, Fagu Nárkanda

Euonymus Hamiltonianus

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Bhambela

10

"" The leaves used for fodder. The wood light red and flesh coloured for bridges and hoops of sieves.

... | Jhabrot Kæmli

Ď.

:

-- | Cedrela serrata

8 | Tuni (Hill Tun)

Wood used for carving spoons: branches lopped off for fodder.

Wood carved into spoons. Leaves and branches lopped for fodder. Seeds strung up as beads.

Simla, Shab, Jhabrot and Nárkanda.

ę

Do.

:

lacerus

Do.

;

variety

Do.

II.

Wood rarely used except for fuel.

Simla, Shab

ę, do.

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pendulus

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Do. Do.

12 ä

tingens

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Wood used for making karis, and fuel root believed to be a specific for snakebite, and bark used medicinally.

Baghat and Lower Hills...

do.

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Elæodendron-glaucum

ī

Doodoo

₽x.

do.

Do.

Roxburghii

Š

:

Ratola

15

Rhamneæ

: :

Rhamnus triqueter

Katheru

9

Simla, Kaimli and Jhabroi Wood used for fuel. The outer bark of old stems gives a yellow dye.

Wood used for fuel.	Wood capable of be tural implements.	Upper Hills (planted)   Wood tun platters.	Used med ing silk	Made into cups.	Wood seld	Wood use steads a Leaves a	
for fuel.	Wood capable of being used for agricultural implements.	Wood turned into cups, dishes and platters. Fruit given to cattle and goats and used for washing clothes.	Used medicinally and also for washing silk cotton clothes.	cups.	Wood seldom used except for fuel.	Wood used for making ploughs, bed- steads and jampán poles and cups. Leaves and twigs for fodder.	CHAP. I, A Descriptiv PHYSICAL ASPECTS. Trees and shrubs.

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Sapindus Mukorossi)
Do, emarginatus

emarginatus

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> Do. caudatum Do. cultratum

> > Skarimun

×

Acer caesium

19 Kainju 20 | Kanjla

Reetha

ထူ

-- | Sapindaceæ

Aesculus Indica or Pavia

Khanaur

17

CHAP. I, A.

Descriptive.

PHYSICAL ASPECTS.

Flora of Patiala State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds-continued.

on leito2	Vernacular name.	Botanica! name.	• Natural order.	Locality.	Uses.
		Trees	Trees and Shrubs-continued.		
	Kainchlií	Acer pictum	Sapindacere	Ihabrot and Mahásu.	
22	Parangu	Do, oblongum	 Do:	Upper Hills and Mahásu	Wood used for agricultural implements and drinking cups.
23	Kainju	Do. villosum	Do.	Do. do.	Wood used for fuel; leaves for fodder.
4	24 Sanatha	Dodonaea viscosa	Do.	Baghát and Lower Hills	Makes excellent hedge; wood used for fuel. Grows freely on dry slopes if planted.
25	Tung	Rhus parviflora	Anacardiaceæ	Hills 5,000	Fruit eaten and used in Hindu medicines.
98	26 Kak	Do. cotinus	Do.	Do	Wood prized for carving.
12	27 Tatri	Do. semi-alata	Do.	Simla and Mahásu	Fruit often eaten by the hill people and used medicinally.
<b>%</b>	Kakkar	Pistacia integertima	oo Doo	Baghit and Lower Hills	Heart wood, is golden, highly esteemed for carving and all kinds of ornamental work. Galls called kakar singhe are used in native medicine.
6	29 Fengan	Odina wodier	 Do.	Dun, Bhagst and Lower Hills.	Dun, Bhagát and Lower Leaves greedily eaten by cattle. Gum exported. It can be easily fropagated from cuttings.

PATIALA	STATI	E. ]			Flora	•			[ F	PART A.
Fruit made into pickle.  Leaves used for fodder and are also used so plates. Yellow dye is obtained from the fourer.	>	Plains and Lower Wood used for implements, bark for interest and buds for fodder.	Wood used for implements, and flowers are eaten as curie.	Leaves acid and are used as fodder.	0			Excellent perfume made from the flowers.	Wood used for fuel. Bark ground and	=
Dun Baghát, Patiála, Lower Hills and Dun	Baghát, Dun and Plains	Dun, Plains and Lower Hills,	Do. do.	Do. do.	Plains and Dun	Dun and Lower Hills	Plains, Dun and Lower Hills.	Bagidt and Lower Hilis	Plains	Plains and Hills
Do Leguminosæ	Do	Do	Do	До.	Dos	Do.	Do.	υ.	Дэ,	Do.
: :	•	i	:	•	सन्यम	न जयम	:	•	754	į
Spondias mangifera Butca frondosa	Dalbergia sissoo	Bauhinia purpurea	Ditto variegata	Disto racemasa	Acacia arabica	Do. catechu	Do. modesta	Do. farnesiana	Ev. leucophiæa	Do. rupestris
: :	•	:	:	Ŧ	•	:	:	: S2	:	:
30   Ambara 31   Dhak			Kachnor	Papri (Khatul)	36 Kikar oz babul	Khair	Phuláhi	39 Kábli or valáiti kikas	Reru or khajúra	Pahári kikar
% <b>E</b>	32	8	8	35	36	37	38	33	\$	4

### CHAP. I, A. Descriptive:

PHYSICAL ASPECTS.

CHAP. I, A.

Descriptive.

PHYSICAL ASPECTS.

Flora of Patiála State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds-continued.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses,
		Trees	Trees and Shrubs-continued.		referred demands demand development for the control of the control
4	Siris	Albizzia Lebbek	Leguminosæ	Baghát, Plains and Dun	Leaves and twigs lopped for camel fodder. Wood used for sugarcane-crushers, oil-mills, well-curbs, wheel-work and furniture.
43	Do	Acacia udoratissima	Го	Plains and Dun	Wood takes a fine polish and is used like the foregoing.
4	Valditi siris	Do. stipulata	Do.	Plains and Lower Hills	Plains and Lower Hills Branches lopped for fodder, Wood suit- able for tea boxes. Gum obtained from the tree.
45	45 Chuhi	Do. julibrissim!	Do.	Baghát and Lower Hills.	Baghát and Lower Hills. Heart-wood, takes a good polish, and is used for furniture.
9	Kathi	Indigofera pulchella	Do.	Do. do	Branches used for fencing.
4	Kathewat	Do. Leterantha	. Do	Do. do	Leaves used as fodder for sheep and goats.
84	48 Sannan	Ougeinia dalbergioides	Do.	Do. do	Twigs used as fodder for sheep and goats.  Gum obtained from the bark, and wood used for implements, furniture and building purposes.

laya cherry.

Famroi

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Keth

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Do. Do.

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Chilla

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62

Bodra

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Gingaru

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Rauns

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Laber

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Velaiti wood).

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shrubs,

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses,	· Dinie. ]
		Trees a	Trees and Shrubs-continued.			
65	Thumai	Cornus capitata	Cornacez	Baghat and Upper Hils	Baghat and Upper Hils Wood used for fuel, and fruit eaten by	
8	Baikar	Do. oblonga	Do.	Lower Hills and Siwkliks Timber of no energial new	monkeys. Timber of no snecial usa	
67	67 Kaksh	Do. macrophylla	<b>.:.</b> Do:	Upper Hills	Charcoal employed in the manufacture	
89	Irhedhalu	Viburnum coriaceum	Caprifoliaceæ	Simla, Baghát and Lower Hills.	ot gun-powder. Simla, Baghát and Lower An oil is extracted from the seeds.	
8	Shobang	Do punctatum	Do	Do. do.	Wood used for fuel.	
2	Barthra	Hymenodictyon excelsum	. Rubiaceæ	Dun and Lower Hills	Wood used for implements, scabbards, toys, &c. bark for tanning; and leaves as fodder.	
71	Bathwa, Ratila ot Chamlai Wendlandia exserta	Wendlandia exserta	Do.	Lower Hills and Hurfpur	Lower Hills and Hurfpur Wood used for building and agriculture implements.	
72	Rára	Randia dumetorum	Do	Dun, Baghát and Lower Hills.	Wood used for implements, walking sticks, fences and fuel. Leaves as	•
					fodder. Unripe fruit for poisoning fish, Bark and fruit used in medicines.	

23	Kaim	; :	Stephegyne parvifolia	. \$	Rubiaceze		Plains and Dun	•	<u>.</u>	The wood used for making combs, building, furniture and implements. Leaves for fodder.	PATIAL
74	Haldu	:	Adina cordifolia	i	D3.	<u> </u>	Dun and Sinuliks		<del></del> -	The wood used for combs, furniture, implements and opium boxes.	A ST
75	Sharar	i	Hamiltonia suaveolens	ŀ	Do.	<del></del> -	Baghát and L Khushiála.	ower Hil	- s	Baghat and Lower Hills The charcoal used for making gun-pow-der.	ATE.
92	76 Ayar and arlana	:	Pieris ovalifolia	:	Ericaceæ		Barozh to Jhabret		<u>:</u>	The leaves poisonous to goats and camels; used to kill insects. An infusion made from them is applied in skin diseases.	)
22	Bras	:	Rhododendron arboreum	:	До.	-:	Do. do.		:	The wood chiefly used for fuel and charcoal. Flowers eaten and applied in headache. Tender leaves often cooked as vegetable.	F
38	78 Franjara	:	Myrsine africana	:	Myrsineæ	:	Upper Hills	•		The fruit (Babrang) is used in native medicines.	iora.
8	79 Lodh, Lojh	:	Symplocos crataegoides		Styraceæ	a	Lower Hills	•		The wood used for carving; leaves for fodder. Leaves and bark make a yellow dye.	
&		•	Kau, hahu or zaitun Olea cuspidata or ferrugenea	:	Oleaceæ .	:	Ajmergarh and dharthi, one tree.		_ <del>_</del>	Nall. Best wood for cogs of wheels, used for agricultural implements, cotton-wheels, walking sticks, in turning and for combs. Leaves bitter and a good fodder for goats. Fruit (pulp) eaten, and oil extracted from it.	
81	Kewar or keor	:	Holarrhena antidysenterica	i	Apocynaceæ	- <u> </u>	Dun, Baghát and Lower Hills,	and Low		Bark, leaves and seeds used in medicines; the bark for dysentery; wood used for carving and turning.	[ PA
83	Karaunda	, !	Carrissa diffusa	:	Do.	:	Do.	do.		Fruit eaten. Wood hard, sometimes used for making combs.	RT A.

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Sorial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Trees	Trees and Shrubs-continued.		
ž,	Kaner	Neriun odorum	Apocynaceæ	Plains and Lower Hills (planted).	
<del>1</del> 8	Gulechin	Plumeria acutifo!ia	Do	Lower Hills and Dun (planted).	Fiowers fragrant.
85	Chamror	Ehretia lævis	Boragineæ	Dun and Baghat	The wood used for fuel and implements, and leaves as fodder.
98	Akas ním	Millingtonia hortensis	Bignoniaceæ	Flains and Kalka	Wood used for fuel.
87	Rohira	Tecoma undulata	. Do.	Plains	
88	Arni	Clerodendron phylomoides	Verbenaceæ	Plains and Lower Hills	Wood used for implements.
æ	Dushanan		Do.	Baghat and Lower Hills	Heated leaves applied as a cure in rheumatism.
8	Teak	Tectona grandis	Do	(Planted) Plains	Timber tree.
16	Bajhol	Machilus odoratissima	Laurineæ	Baghat and Lower Hills	Wood not much used.
26	Suon	Litsæa lanuginosa	Do	Do. do	Wood yellow when first cut.
93	93 Sharai	Litsæa consimilis	Do.	Mahásu	Firewood.

	Shurar	:	[Litsea Zeylaucea	:	Do.	:	Do.	:	Ditto.	Pa
ま	Gds	i	Bridelia montana		Supharbiaceæ	i	Baghát and Lower Hills	wer Hills	Wood used for curbs, agricultural implements and buildings. Leaves lopped for fodder.	TIALA
95	Lálpati	:	Poinsepia pulcherrina	:	Do.	:	Plains and Dun (planted)		Garden plant.	Sta
ક્ષ	Fewa pota	1	Putranjiva rozburghii	:	О	:	Kamli and Lower Hills	er Hills	Nuts worn by women during pregnancy to prevent abortion. Wood used for tools and turning, leaves for fodder, and nuts strung around children's necks, and Rasdeg is made from seed.	те. ]
62	Kamal	. 1	Mallotus philippinensis	3	Ď.	:	Baghát and Lower Hills	wer Hills	Wood used for fuel, bark for tanning, and the fruit dust $(knm \ell n)$ used for dyeing silk and in medicines.	
8	Gargas	i	Securinega lencopyrus	:	Do.	. 1	Do.	do.	Wood chiefly used for fuel and the fruit eaten.	F
8	Imtoi	:	Ulmus wallichiana	सद्यम	Do.		Lower and Upper Hills	er Hills	Leaves used for fodder. Bark gives a strong fibre. Wood capable of fine polish.	lora.
83	Papre	E	Do. integrefolia	व ज्ञयन	Do.		Dun	:	Wood employed for roof, also used for carts, door frames and spoons.	
101	Kharak	-:	Celtis Australis		Do	8	Lower and Upper Hills	er Hills	Wood used for carts, whip handles, &c., and leaves lopped for fodder.	
103	Khagshi	:	Trema politoria	:	D6,	:	Dun and Lower Hills	Hills	Bark gives a strong fibre. Leaves lopped for fodder and serve as sand paper for polishing wood.	
103	Singar	. :	Boehmeria rugolosa	•	Do.	:	Baghat and Lower Hills	wer Hills	The wood used for making bowls and dairy utensils.	[
101	Sakaru	:	Do. or I	or Debregeasia	Do.	:	Do	do.		Part
\$0\$	105 Gular or dudhla	1.3	Ficus glomerata	.:	Do,	:	Da	do.	Leaves used as fodder. Fruit boiled and eaten in times of famine.	Α.

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4						
Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.	_
<b>)</b> ;		Trees at	Trees and Shrubs-continued.			
302	105 Bar Barota	Ficus bengalensis	Euphyrbeaces	Baghat and Plains Hills	The wood used for well curbs; leaves and twigs as fodder; and milky juice for bird-lime.	
107	Farphal	Do. Cunia	 Ωο:	Do. Lower Hills	Fruit eaten Fibres of the bark used for ropes. Leaves as fodder and for polishing wood.	·iora.
308	Pípal	Do. religiosa	Do	Do. Plains and Lower Hills.	Worshipped and held sacred by Hindús. Leaves and branches used for fodder; wood for packing cases and charcoal.	
100	Turmal or Tremmel	Do. roxburghii or macrophylla	Do.		Baghst and Lower Hills Fruit eaten, and the leaves used for fodder and as plates.	
110	Pilkan	Do. rumphii	 Do.	Plains	Shady.	
=	Kunch	Alnus obtusifolia	Cupuliferæ	Hills	-	
112	Kuhi, atts	Do, nepalensis	Ωο	Ωο	non smetting Bark used for tanning and dyeing, and the fruit medicinally.	[ PA
113	North	Quercus dilatata	До,	Jhabeet	Leaves used for fodder Wood for implements, building, axe handles, walkingsticks and jhampán poles.	RT A.

114	114   Ban	:	Do. incana	:	Do.	-	Baghát and Upper Hills	Baghát and Upper Hills   Wood makes a good fuel, and is used	F
		~				····		for building and ploughs. Acorns eaten by bears, monkeys and squirrels.	'ATI#
115	115 Kharshu	:	Quercus semcarpifolia	:	Cupuliferæ	:	Jhabrot	Leaves used for fodder, and acorns eaten by bears.	ALA (
116	116 Bani	:	Do, annulata	:	Do.	:	Baghát and Lower Hills	Uses similar to those of Ban.	Sta
117	Shinroi or chemkarak	i	Carpinus viminea	:	Do.	•	Upper Hills	Hard wood used for fuel, and much esteemed by carpenters.	TE. ]
8118	Kail	:	Pinus excelsa	:	Coniferese	:	Jhabrot and Kaimli	Sap-wood gives resin. Wood of stumps used for forches, and tar and pitch extracted from it.	
611	Chl	:	Do. longifolia	:	Do.	: (8	Lower and Upper Hills	Wood used for building. Economic uses. Seeds eaten, sap-wood yields resin; bark gives good charcoal.	
120	120 Kelun or Deodar	:	Cedrus deodara	CANA A			Chail, jhabrot and Kaimli	Chail, jhabrot and Kaimli Timber tree. Wood used for buildings and sleepers, most durable, proof against white-ants. An oil is extracted from the wood.	Flora.
121	Rái	:	Picea morinda		Do.	Ä	Jhabrot	Wood used for planks and packing cases and bark for water troughs.	
122		:	Abies Pindrow	:	Γο.	:	Do.	Wood not very durable.	
123	Thona or Thdnera	:	Taxus baccata	:	Do.	;	ро	Wood is used for bows, carrying poles and furniture, and the fruit eaten,	
124	Gulla	:	Cupressus torulosa	:	D <b>o.</b>	F	Do	Wood used for buildings; is excellent for sleepers and burnt as an incense in temples	[
125	Kashmal	:	Berberis Lycium	ī	Berberideæ	;	Throughout Upper Hills	Throughout Upper Hills An extract from the stem and roots is	P
126	126 Chatra	:	Aristata,		Do.	:	До.	used in medicines,	RT
127	127 Kakáva	:	Podophyllum emodi	:	Da,	<u>;</u>	Chebbrat.		A.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Trees	Trees and Shrubs-continued.		
128	128 Chopru (holly)	Ilex dipyrena	Hicineæ	Baghát and Upper Hills Wood chiefly used for fuel.	Wood chiefly used for fuel.
129	129 Shen, shin or assan	mentosa	Combretaceæ	Bhagát and Lower Hills	Wood an excellent fuel, gives good charcoal, and is used for building, implements, &c. The bark is used for tanning
130	Chhal	Anogeissous latifolia	Do.	. Do. do.	Wood is used for construction, furniture, implements and carrying poles and other purposes requiring toughness and elasticity.
131	131 Salár	Boswellia thurifera	Burseraceæ	Dun and Lower Hills	Heart-wood (ebony) used for ornamental purposes and charcoal; wood used for fuel. Gum resin used in medicines.
132	132 Kharpat	Garuga pinnata	Do	Dun	Leaves used for fodder.
133	133 Frdsh	Tamarix orientalix	Tamariscineæ	Plains	Wood used for fuel,
134	134 Bed majnun or beo	Salix babylonica	Salicineæ	Lower and Upper Hills Wood fit for cricket bats.	Wood fit for cricket bats.
135	135 Bhail	Do. elegans	Do.	••• Jhabrot ···	Wood used as fuel and leaves as fodder.

P	TIALA	Stat	Ē. ]			$F_{i}$	lora.				[ E	PART A.
	Wood used for gun-powder, charcoal, posts and planks, and twigs made into baskets.	Branches made into baskets and twigs used as tooth-brushes.	Wood used for water-troughs and leaves as fodder for goats.	Wood good for furniture, and leaves as fodder.	Fruit used medicinally.	Wood used as fuel. Twigs, leaves and shoots greedily eaten by elephants.		Makes an excellent hedge.	Plains and Dun (planted) A very good timber tree.	Showy wood, used as timber.	Wood used for agricultural implements for construction, buggy shafts and axe-handles. The bark and the leaves for tanning.	It is a garden showy tree.
	Lower and Upper Hills	Do. do	]habrot	Plains and Lower Hills	Plains	Plains and Dun	Plains.	До.	Plains and Dun (planted)	Do. do	Dun (planted)	Plains and Lower Hills (planted).
		:	:			200					<u>.</u>	<u> </u>
	Salicionæ	Do.	Do.	Ebenaceæ	Capparideæ	Do.	До.	Do.	Casuarinaeæ	Proteaceæ	Lythraceæ	Do
	:	:	:	:	i	:	선각사	ল শ	1	: .	ı	:
	Salix tetrasperma	Do. wallichiana	Populus ciliata	Diospyros montana	Crataeva religiosa	Capparis horrida	Do. do. aphylla	Do. sepiaria	Casuarina muricata	Grevillea robusta	Lagerstroemia parviflora	Do. Indica
	ł	ŧ		i	i	•	:	i	ì	j	;	;
	136 Bed laila	7 Bhauns	Pahári pípal, ehálaun Populus ciliata	Kendu	8 Burna	Hins or ulta	2 Karir	3 Hins (wariety)	4 Kasurina	5 Vilaiti rukh	5 Dhaura	7 . Rukmanjee
	<b>5</b>	137	138	139	140	14.	142	143	44	145	146	147

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1					
Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
  - 		Trees	Trees and Shrubs-concluded.	6	
148	Dhawa	Woodfordia floribunda	Lythrateæ	Lower Hills and Dun	Wood chiefly used for fuel. Flowers give a red dye, and the bark used in native medicine.
149	149 Champa	Michelia champaca	Magnoliaceze	Lower Hills	Shady, flowers fragrant, and wood used as timber.
150	Muchkund	Ptetospermum acerifolium	Sterculiaceæ	Planted	Ditto ditto.
151	Hingu	Balanites roxburghii	Simarubeæ	Plains	Wood used as fuel. Oil expressed from the seeds. Pulp used to clean silk in
152	Lálchilra or chíla	Plumbago zeylonica	Plumbaginaceæ	Plains, Lower Hills and lower valleys.	Rapputana. Seeds, bark and leaves used medicinally.
153 Bui	Bui	Francœuria crispa	Compositæ	Plains	Eaten by cattle,

Flora of Patiala Sinte showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses

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By Pandit Sunder Lal Pathack, Conservator of Forests, Patiála State.

ion laise2	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses,
		Fruit Trees and Plants.	nd Plants,		
**	Beri:	Zizyphus jujuba	Rhamneæ	Plains and Lower Hills, Khud and Bhagát.	Plains and Lower Hills, Wood used for agricultural implements Khud and Bhagát. and fuel; gives very good charcoal. Fruit is earen: branches and leaves lopped for fodder and lac produced
a	Bil	Ægle Marmelos	Rutaceæ	Plain and Lower Hills	on branches Fruit dry, stringent.
က	Pahári ber	Zizyphus oxyphylla	Rhamneæ	Hills and Khhuds	Fruit acid The wood, fruit and roots used as medicine as blood purifier.
4	Beri or Judrberi	Do. nummularia	Do	Plains and Dun	Fruit eaten, leaves used for fodder and branches for fencing. Roots serve as safe binding.
n	Am	Mangifera Indica	Ana cardis ceæ		Plains, Dun and Lower The tree chiefly valued for its fruit; Hills.  wood used for making doors, windows, furniture and for tea boxes.

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				-		-		
.oN faire2	Vernacular name.		Botanical name.		Natural order.	<u></u>	Locality.	Uses.
			Fruit Trees and Plants-continued.	Jant	3—continued.			
ø	6 Badám (almond)	:	Prunus Amygdelus	Rosaceæ	R		Upper Hills	Fruit valuable.
	Seo, seb (apple)	:	Pyrus Malus	प्यापे	). 0°.		Do	Do.
8	Katha seb	i	000	न जय	°Q	i	До.	Sour fruit.
	Akhe or Achhu	:	Rubus paniculatus	-	Do	<u> </u>	Baghat and Lower Hills	Fruit eaten,
0	9 Khubáni (apricot)	:	Prunus armeniaca		Do,	<u> </u>	Hills.	
•	10 Hir (respherry)	:	Rubus flavus	:	Ω°	:	Lower and Upper Hills	Lower and Upper Hills Fruit eaten; has an agreeable flavour.
		<del></del>						R. marcileutus. R. macileutus. R. bifforus. R. lasiocarpus.
=	23 Logude	1	Eriobotrya Japonica	·ŧ	, Q		Plains and Dun.	

PATIALA	STA	TE. ]			Flor	·a.			j	PART A.
		Pruit.	ρο.	Fruit eaten; branches are used for walking sticks.	Fruit.		Baghat and Lower and Fruit eaten; leaves and twigs lopped Upper Hills.  for fodder, and the wood for walking sticks, combs and tobacco pipes.		Fruit (sour) eaten.	Fruit eaten when half rotten, and the wood used for boxes.
Plains and Lower and Upper Hills,	Plains and Hills.	Plains, Dun and Upper Fruit.	Dun and Lower Hills	Lower and Upper Hills	Upper Hill	Hills.	Baghát and Lower and Upper Hills.	Hills.	Hills and cuttivated land	Do. do.
1	:	:	:	: 👸				:	•	;
Ďø.	Do.	Do.	Do.	Do.	<b>2</b>	<b>00</b> जयन	Do.	Š	Do,	Do,
.:	, :	.:	, \$	, :	. :	vi.	:	. \$	. :	, 3
Prunus Persica	Pyrus communis	Prunus communis	Pyrus Cydonia	Prunus puddum	Do, cerasus	Pyrus Kumann	Do. variolosa	Fagaria vesca	Pyrus baccata	Do, lanata
<del>.</del>	ιŧ	L\$.	:	herry)	, •	, :	(₹	:	. :	:
Aru or kathero (peach) Prunus Persica	Ndspáti (pears)	14 Alúcha (plum)	Biki (quince)	Paja (Himálayán cherry) Prums puddum	Cherry	Pallu	19 Kaintk	Strawberry	Fareth	Palun
2	<u>გ</u>	4.	15.	91	12	<u> </u>	19	8	12	82

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A	STATE. ]		Ž	Flora.					1	[ Pai	RT A.
	Uses,			Fruit edible; wood used for building, implements and well furniture, especially suitable for use under water. Bark used for tanning and dyeing, and in medicines,	Ditto ditto.	Ditto ditto.			Fruit eaible; wood used as fuel.	Fruit edible; leaves used for fodder and serve as plates,	Fruit.
				ower		, :			, \$	ŧ	, i
	Locality.	4	Plains and Dun.	Plains, Baghát and Lower Hills.	Do. do.	Plains and Dun	Plains.	Plains and Dun.	Plains	Plains and Hills	Plains and Dun
i		ued.	1		:	:	:	, :	.:	.:	
	Natural order,	Fruit Trees and Plants—continued.	Myrtaceæ	() () () () () ()	Do.	Do.	Do.	Apocynaceæ	Boragineæ	Urticaceæ	Do.
		s an	( :		, :	:	. :	:	:	. \$	:
	Botanical name,	Fruit Tree	Psidium Guava	Eugenia jambolana	Do. variety	Do. rosea	Jamboo operculata	Carissa carandas	Cordia rothii	Ficus virgata	Do, careca
	ė		, :		, :	(əldı	•		•	, :	.:
	V ernacular name,		Amrúd (guava)	Zámin	Famoya	26 Guláb jámin (rose apple)	Run Jammu	27 Karuinda	28 Gondáni	29 Phegura (hg)	30 Angir
	Serial No.		23	42	25	56		27	28	67	ဗို

	PATIAL	a St	ATE.	1			Flora.							r P	ART	Α.
	Fruit edible; leaves used for fodder and serve as plates,	Fruit edible; leaves feed silkworms,		branches for making baskets.		<u> </u>	in Bengal,								Fruit and medicine,	
	Baghát and Lower Hills	Lower and Upper Hills	Plains	Hills,	Plains and Lower Hills,	Plains	Plains (p!anted).	Plains and Dun.	Do.	Lower and Upper Hills.	Baghat and Lower Hills.	Upper Hills,	Plains.	Dun (planted).	Plains and Dun	
•	ŧ	:	·	, :	:		// I	9	ï	:	:	:	;	:	, :	
	Do.	Do,	ρο.	Do.	Do,	Palmeæ		Urticaceæ	Do,	Juglandeæ	Myricaceæ	Cupuliferæ	Sapotaceæ	Anacardiaceæ	Boragineæ	
	i	i	i	:	:	ŝ	i	:	:	:	:	:	:	:	, :	
	Ficus roxburghii	Morus Indica	Do. alba	Do. serrata	Do. parvifolia	Phenix sylvestris	Do, dactylifera	Ar	Do. Lakoocha	••• Juglans regia	Myrica sapída	Castanea vesca	Mimusops Indica	Buchanania latifolia	Cordea Mxya	
	:	:	i	(mi	:	:	i	:	uit)	:	: (e)	estnut)	i	1	:	
	Trimal	Kimo (mulberry)	Tút (mulberry)	Kimu (mulberry, Hill)	35 Tutri (mulberry)	35 Khajúr	Do.	38 Kathel (jac tree)	Badhal (monkey fruit)	40 Akhrot (walnut)	41   Kaiphal (box myrtie)   Myrica sapida	Witha-Khanor (chestnut)   Castanea vesca	43 Khimri (kauki)	44 Cheravji	45 Lasusa	
	ie S	32	8	뚕	35	Ç	37	38	ස	04	41	42	43	#	45	

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Fruit trees and plants.

and some Weeds-continued.

Flora of Patiala State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses

Serial No.	Vernacular name.	Botanical name,	Natural ordez.		Locality.	Uses,
		Fruit Trees and Plants—concluded.	Plants—concluded.	<u> </u>		
46	Mitha tendu	Diospyros melanoxylon	Ebenaceze	Plains	Plains and Dun	Ebony tree.
47	Tendu	Do. montana	(1) (2) (2) (2) (4)		Francisco	
84	Keth (elephant apple)	Feronia elephantum	Rutaceze	Plains	Plains and Dun.	
49	49 Bajúri nimboo (lemon) •••	Citrus medica	Do.	Plains	Plains and Lower Hills.	
So	Rangtra (orange)	Do. aurantium	Do.	Do.	o, do.	
51	Chakotra	Do. decumana	D0.	 Do.	op	Pomello.
52	Kemu (sour lime (turanj))	Do. acida	 Do.	 Do.	o, do,	
જ	Phálsa	Grewia Asiatica	Tiliaceæ	Pla:ns	Plains and Dun.	
Ŋ	54 Lichi	Nephelium Lichi	Sapindaceze		Do.	

55	Anar ot dáru	Punica Granatum	.:	Lythraceæ	Plains and Hills	Pomegranate,	PATIA
36	Fal or wan	Salvadora oleoides	:	Salvadoraceæ	Plains ••	Fruit very sweet and eaten; dried fruit is an article of trade leaves	LA S
57	Wan	Do. Persica	:	Ditto	Do.		TATE,
85	Kamraklı	Averrhoa Carambola	:	Geraniacen	Piains and Dun.		]
Ŝ	Arind kharbúja	Carica Papaya	i	Passifloreæ	Do	Papaya.	
8	60 Sharifa	A nona squamosa	. 8	Anonaceze	Plains and Lower Hills Custard apple.	Custard apple.	
9	61 Angur (vine)	Vitis vinifera	. 34	Ampelidæ	Do. do.		Floa
62	62 Am peach	Clausena Wampi	यमव	Rutaceæ	Dun and Plains	Wampi.	ra.
63	63 Kela (plantain)	Musa paradisiaca	नयन	Musaceæ	Plains and Lower Hills.		
\$	64 Skarauli	Corylus colurna	:	Cupuliferæ	Planted Upper Hills	Hazelnut.	
65	65 Dakh (grapes)	Ribes rubrum	, E	Saxifrageæ	Hills.		
8	66 <i>Emli</i>	Tamarindus Indica		Leguminosæ	Plains and Dun	Fruit and medicine.	ſ
69	Mowa	Bassea latifolia	. \$	Sapotaceæ	Plains and Lower Hills	Fruits; seed.	Part
							A.

CHAP. I, A. Descriptive

PHYSICAL ASPECTS.

Fruit trees and plants.

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Descriptive.
Physical Aspects.

Economic plants.

Flora of Patiala State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses By Pandit Sundar Lat Pathack, Conservator of Forests, Patiala State, and some Weeds-continued.

				_		
	Vernacular name.		Botanical name,	Natural order.	Locality.	Uses.
			Economic Plants.	Plants,	4	
25.	Simbal	Bombax	x malabaricum	Malvacese	Dan	Calyx of flower buds eaten, silky wool obtained from the fruits used to stuff pillows and quilts.
<b>4</b>	Pula		Kydia calycina	До.		Baghat and Lower Hills Wood used for fuel only and the bark for cleaning sugar.
38.	Rehal	Grewin	oppositifolia 🚗	Tiliaceæ		Wood used for car-shafts and banghy poles, leaves for fodder three for
4	Dháman	Dô.	elastica	Bo	Dun	rope-making. The fruit is eaten,
<u>8</u>	Chaulái	Amaran	Amaranthus variety	Amarantaceæ	Plains and Hills	Pot-herb.
<b>6</b> Bi	Bil er Bail		Ægle Marmelos	Rutaceæ		Baghát, Dun and Lower Wood used for naves of cart-wheels and Hills, the pulp of the fruit used medicinally.
77	Harmal		Peganum harmala	Do.	Plains	Seeds used medicinally.
Z.	Tejbal		Zanthoxylum alatum	До,		Baghat and Lower Hills Walking sticks and clubs are made from the stem and the fragrant twigs used as tooth brushes.

CHAP. I. A.
Descriptive.
PHYSICAL ASPECTS.
Economic plants.

	Pi A E				
4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	Camels like it as fodder and failis or screens are made of it.	Plains	Do	Alhagi Maurorum	99 Jamása (Camel thorn) Alhagi Ma
		Dun (planted)	Do.	Ceratonia siliqua	18 Carob tree
L.	ers and oil and sugar mills; irul caten and used in medicines. Leaves make an agreeable curry.				
	<u>&gt;</u>	Plains and Dun	Do	Tamarindus Indica	77 Inili (or tamarind)
		Plains	Do	Prosopis spicigera	16 Khejra or jand
	Plant medicinal, and the twigs used for basket making.	Dun	До	Tephrosia purpura	15 Bánsa
	Leaves used for fodder and flower-buds eaten.	Oun and Plains	Do.	Bauhinia variegata	14 Kachnár
1.10741	Wood extremely durable, excellent for posts, carts and implements; pulp of the ripe fruit is a strong purgative; twigs lopped for fodder, and the bark used for tanning.	Baghát, Dun and Piains	Do.	Cessia fistula	13 Alis or amaltás
	Wood used for making scabbards, sieve frames, &c.	Lower Hills	Leguminosæ	Erythrina suberosa	12 Pindára E
J	Bark used for tanning and the leaves for fodder. The fruit is used as a black dye for leather.	Plaiss	Rhamneæ	Zizyphus xylopyra	11 Bhander Z
. DIALE,	The leaves and seeds are used in native medicines; an oil extracted from the seeds has a great medicinal virtue; also used in burning.	Dun and Lower Hills	Celastrineæ	Celastrus paniculata	10 Malkangni ••• C
I AllAus	medicinally, oil expressed from the fruit, and the wood used for making idols.	Plains and Dun	Meliaceæ	Melia Indica	6

CHAP. I. A. Descriptive.

PHYSICAL ASPECTS.

E conomic plants.

Flora of Patiala State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds-continued.

.oV IsiteS	Vernacular name.	Botanical name,	Natural order.	Locality.	U ses.
		Economic Plants—continued.	ts-continued.		
8	Musab	Desmodium floribundum	Leguminosæ	(Upper Hills (7,000)	Fodder.
ñ	Blekal	Prinsepia ntilis	Rosaceæ	Baghát and Lower and Upper Hills,	Baghat and Lower and It is used for hedging. An oil expressed from the seeds is chiefly used for burning and food.
53	Mat	Cotoneaster microphylla	Do.	Do. do.	The branches used for making baskets and the fruit very sweet.
23	Hár Singár	Nyctanthes Arbor-tristis	on Oleaceæ	Do. do.	The wood used for fuel, leaves for polishing wood and in medicines; orangedye obtained from the flowers.
4	Lasúra	Cordia myxa	Boragineze	Dun and Plains	The wood used chiefly for fuel, fibre of the bark made into ropes, fruit eaten, its pulp used as bird lime, and leaves used as plates.
25	Sambálu	Vitex regundo	Verbenaceæ	Baghát and Lower Hilis	Roots and the branches and twigs for basket-making.
જ્ઞ	Kumar	Gmelina arborea	Do.	Dun and Siwaliks	Root, fruit and the bark used medicinally.
20	Kapúr (camphor tree) Camphora officinalis		Lauraceze	Plains and Dun (planted)	Plains and Dun (planted)   Medicinal properties known.

	28 Aunha	1	Phyllanthus Emblica	•	Euphorbiaceæ	i	Baghat and Lower Hills	Baghat and Lower Hills   The wood gives excellent charcoal and bark and fruit used for tanning and also medicinally and the fruit eaten.	PATIA
$T_{a}$	29 Tarchardi	*	Stillingea sebifera	ŧ	Do.	:	Plains and Dun (planted)	Tallow tree.	LA
Ą	30 Arund	- I.E.	Recinus communis	ŧ	Do.	i	Plains and Dun	The oil extracted from the seed which is used medicinally as purgative and used in lamps.	STATE
31 T	Thor	<u> </u>	Euphorbia Royleana	i	Do.	:	Baghat and Lower Hills	Milky juice used for blistering and several other medicinal uses.	. ]
32   B	Bhabar (Nilghery nettle) Urtica heterophylla	tle)(τ	Urtica hetėrophylla	•	Urticaceæ	i	Lower and Upper	Yields a valuable fibre.	
33 K	Rhya		Boehmeria nivea	:	Do.	:	Dun (planted)	Furnishes a textile fibre of great value.	
S	Siharu	:	Boehmeria salicifolia or	macro-	Do.	:	Lower Hill and Khuds	Fuel.	
35 8	Bhang	:	pnysta. Cannabs Indica	40	Cannabinaceæ		Lower and Upper Hills	Lower and Upper Hills Yields charas and Himálayán hemp fibre.	Flo
36	Laskar	:	Delphinium brunonianum	Ha	Ranunculaceæ	4	Upper Hills	Musk plant.	ra.
		·	Do. vestitum	74	Do.		と		
4	37 Atts		Aconitum heterophyllun	1 :	Do.	8	Do.	Roots employed as a tonic and febrifuge.	
38 A	Ka (nettle tree)		Celtis Criocarpa	i	Ulmaceæ	:	Upper Hills and Simla	Bark used for making shoes.	
¥	39 Rubber		Ficus elastica	:	Urticaceæ	:	Do. (planted)	India rubber plant.	
S	Sarch	- <u>-</u> -	Hippophæ salicifolia	ŧ	Elægnaceæ	i	Dun	Berries form a good preserve mixed with sugar.	
*<	41 Keimri		Ficus Carica	•	Urticaceæ	i	Plains and Hills	Fruit edible, leaves used for fodder, juice for making curds.	[ Pa
24	Kágiji (Paper mulberry)	<u> </u>	Bronssonetia papyrifera	Í	Do.	:	Plains and Dun (planted)	Plains and Dun (planted) Leaves and bark used for making paper.	RT A.
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PHYSICAL ASPECTS.

Economic plants.

and some Weeds-continued.

Flora of Patiala State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses

Serial No.	Vernacular name.		Botanical name.	Natural order.	Locality.	Uses,
			Economic Plants-continued.	ts-continued.	4	
43	43 Kuhi or Alfs	, <b>ĉ</b>	Alnus nepalensis	Cupuliferæ	Lower and Upper Hills   Proit (atts) medicine. bedsteads and hooked hidges and the leaves dyeing.	Fru't (otts) medicine. Wood used for bedsteads and hooked sticks in rope bridges and the leaves for tanning and dyeing.
4	Bans	. \$	Dendrocalamus strictus	Gramneæ		Dun and Lower Hills Used for basket-making and manufac- ture of furniture.
45	45 Pahári báns or Bánsi		Bambusa arundinacea arandinaria	Fo.	Dan and Lower Hills	Stand for minker-work See.
94	46 Psia Dhársdur báns	i	Bambusa sriata •••	Do.	Dan	(
47	47 Chotra kushmal	i	Berberis Lycium	Berberideæ	Upper Hills	An extract (Rasut) is prepared from
84	Ditto	i	Do. aristata	Do	Bagh t and Lower Hills	f the root.
64	Papra (Pit Papra)	;	Fumaria parviflora	Crucifereæ	Hills	Wised medicinally.
S	Sawanjna	1	Moringa pterygosperma	Moringeæ	Pla'ns and Lower Hills	Pla'ns and Lower Hills Leaves, flowers and fruits are caten as a vegetable. Leaves also lopped for fodder. Gum obtained from the bark. Roots used medicinally.
Ŋ	S1 Nals	i	[pomoca reptans	Convolvulaceæ	Plains (vegetable).	

				_		-			
85	Akas del (satrawal)	:	Cuscuta reflexa	i	Do.	:	До.	(Climber.) Seeds officinal. Flowers	PATI
53	Basuti or Bánsa	i	Adhatoda vasica	:	Acanthaceæ	:	До.	Pleasant and have a powerful scent.  Leaves and flowers used in medicines.  Wood for gunbowder and charcal	ALA S
\$	Bahera	•	Terminalia bellerica	:	Combretaceæ	:	Do. and Dun	i B	TATE.
S	Harr	•	Do. Chebula	:	Do.	:	Dua	Fruit myrabolans of commerce and	]
8	Sait berwa	:	Daphne papyracea	ŧ	Thymelœaceœ	:	Lower and Upper Hills	Д.	
52	Shaoo	:	Tamarix dioica	:	Tamariscineæ	17	Plains	Wood used for fuel and branches for	
80	Mohwa	i	Bassia latifolia	सन्यमव	Sapotaceæ		Plains and Lower Hills	Spirit extracted from saten, it also gives a is eaten, burnt and	Flora.
82	Maulsari	i	Mimusops Elengi	গ্ৰন	Do.	1	··· Plains and Dun	also used to adulterate gni.  Flowers give a very fragrant smell and	
8	60 Amlu (mountain sorrel) Xyria renif	sorrel)	Xyria reniformis	:	Polygonaccæ	:	Upper Hills	are used for garlands.	
9	61 Amlora (sorrel)	:	Rumex hastatus	i	Do.	:		Widely distributed,	
8	Phos	ŧ	Colligonum polygonoides	•	Po.	:	Plains	Flowers eaten by men, stalk used as	
ઈ	416	<b>.</b>	Calatropis gigantea	:	Asclepiadeæ	:	Do	Makes a good pillow stuffing; fibres	[
25	64 Do.	i	Do. procera	i	Do.	:	Do		Part
{		:		_		i :		Α.	Α.

CHAP. I, A

Descriptive.

Physical
Aspects..

Economic plants.

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Physical Aspects.

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Flora of Patidla State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses

and some Weeds-continued.

]							
Serial No.	Vernacular name.		Botanical name.	Natural order.	<u>.</u>	Locality.	Uses.
			Econol	Economic Plants-concluded.	duded.		
65	65 Bedmushk	:	Salix caprea	. Salicineæ		Planted.	
99	66 Karir	i	Capparis aphylla	. Capparideæ	•	Plains	Fruit pick!ed.
67	67 Landar (Lodh)	:	Symploeos panniculata	Styracaceæ		Hills	Used in dyeing with madder.
80	68 Gudgudala	ŧ.	Sterculia villosa	Sterculiaceæ		Dun	Fibrous bark is used for rope-making.
8	69 Maror phal	:	Helicteris Isora	Do.	•	 Do:	Fruit used medicinally.
20	70 Kurro	:	Gentiana kurroo	Gentianaceæ	:	Lower and Upper Hills	Root medicine.
17	71 Kurand Batho	:	Chenopodium murale	Salsolaceæ	:	Hills	Used as fodder; seeds medicinal.
72	72 Lana or Salsula	:	Anabasis multiflora	 Fo	i	Plains	Camel fodder; used for the preparation
23	73 Báthu	:	Chenopodium album	Do.	i	Do. (pot herb)	of saje (soda).
7	74   Tumba (Kaurtuma)	ì	Cucumis or citrullus colocynthis Cucurbitaceæ	. Cucurbitaceæ	i	Do.	Fruit extensively used as a purgative for hotses. Seeds and pulp medicinal.
75	75 Kachri, chibhar	:	Do. pubescens	Do.		Plains	
26	76 Ban harela	.;	Momordica charantia	Do.	:	Lower Hills and Plains	(ruit eateu.

CHAP. I, A.
Descriptive.
PHYSICAL
ASPECTS.
Crass(s and
Weeds.

Flora of Putiala State showing the important Forest Trees, Shrubs, Fruits and Econsmic Trees and principal Grasses and some Weeds-continued.

By Pandit Sundar Lal Pathack, Conservator of Porests, Patiala State.

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PATIALA	STATE.	1

CHAP. I, A.

Descriptive.

PHYSICAL ASPECTS.

Grasses and Weeds.

Flora of Patiala State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds-continued.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Grasses and Weeds-concluded,	30ds-concluded,		
		GRASSES —concluded.	nctudes.		
~	Dub or khabbal	Cynodon dactylon	Gramineæ	Piains and Khuds	Well adapted for turfing, given to cows to produce and to increase milk.
	(Sanwak	Panicum colonum	Do	Plains	
29	China	Miliacum	Do	Do	Best for lorage; seeds eaten by Hindús on fast days.
0	Minj, sir or sarkanda Saccharum munja or sara		Do:	Plains and Dun	Fibres are obtained from sheath for mun; cordage. Leaves made into mats.
					bundles of stems used for floating heavy timber. From stems chairs, fattis and basket-work are made and are used for thatching.
<u>c</u>	Saridla of sarodla	Heteropogon contortus	Do.	Plains and Hills	Good fodder when young.
# F	Sarkára, kam, kam or káhi Saccharum spontaneum		Do.	Plains and Dun	Used for chicks, thatch, &c. pens made from the stem; given to buffaloes as
·- <del></del>					

Flora.

[ PART A.

ATIALA	Sī	ATE.	]				Flora				ř	[	Par	RT A.
Used as fodder and for thatching; seeds eaten in time of famine.		Used for fodder.	Most important of all the Forest grasses. Used for making ropes and paper.	Used for making tattls.	Root medicinal and eaten.	Root flagrant.	Ropes made from the fibres and the grass used for thatching.	Leaves used for fodder; stem for hukka tubes, chicks. baskets and bundles. Stems split make mats and chairs.	Branches are medicinal,	·**   Herb.	Very good hedge and harbours reptiles,	Eaten as vegetable in time of famine,	Utilized as fuel by the poor.	Used for refining sugar.
i		:	ills	:	:	:	÷	i	:	ŧ	:	:	ŧ	:
Plains	Do.	Plains and Hills	Lower and Upper Hills	Plains	Do.	Do.	Do.	Plains and Dan	Plains (herb)	···   Hills	Do.	Plains	Do.	Do.
:	i	:	:	i	:	i	1		9	1	į	:		•
ϰ.	Do.	υο•	ρ <sub>0</sub> .	Do,	Cyperaceæ	Do.	Asclepiadeæ	Gramíneæ	Compositeæ WEEDS.	Solanaceæ	Euphorbeaceze	Liliaceæ	ŧ	Hydrocharidaceae
i	i	i	÷	i	:	ŧ	:	i	1	i	ŧ	Ī	Ē	i
Cenchrus Echinatus	Pennisetum cenchroides	••• Apluda aristata	Andropogon involutus or chemum augustifolium.	Anatherum muricatum	Cyperus tuberosus	Do. umbilatus	Orthanthera viminea	Arundo Donax	Artemisia elegans	or   Solanum xanthocarpum	Opuntia Dillenii	Asphodeius fistuloius	Verbesina encelioides	Hydrilla verticillata
ŧ	i	i	i	. :	i	ŧ	į	•	i	6	ŧ	•	•	
Bhorf grass	Dháman	Gamen	ábhar	sa	17 Dila or Resaire	Motha	4,14	20 Narsal, nul, nara	21 Chúrisarowch	Kandiari (chefati)	Maurs. Ndgphan	Piázi	Satyandsi	Jála
12 Bh	13 D	2 2	15 Bhábhar	16 Khus	17 0	N 81	gi Khip	20 20	7	22 K	23 N	2 P.	25 56	26 26

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Aspects.

Grasses and
Weeds.

CHAP. I, A,
Descriptive.
PHYSICAL
ASPECTS.
Climbers.

Flora of Patiala State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses

and some Weeds-concluded.

Siwiliks and Lower Hills | Sweet tuberous roots, eaten raw and medicinally. Dak horses fed on it. The slender Excellent hedge plant, good febrifuge, and different parts used medicinally. The seed is used in weighing gold, &c. The elephant creeper. branches used for ropes. An enemy of the forest. Uses. Flowers fragrant, Garden plant. Showy. ņ. 1 : i ł ŧ Baghat and Lower Hills Baghát and Lower Hills. Dun and Lower Hills Locality. Plains and Dun Plains (planted) Flains Ď. Dun Dun Natural order. Nyctaginraceæ Convolvulaceæ Bignoniaceæ Leguminosæ Anonaceæ å Do. 8 å Climbers. ፥ Botanical name. Artalotrya odoratissima Bougainvillea glabra Cæsalpinia sepiariu Millettia auriculata Abrus Precatorius Pueraria tuberosa Porana paniculata Bignonia venusta Bauhinia Vahlū Ibomaea carnea ŧ Vernacular name. Maljhan or Taur Shaman (Gauj) Gunchi, ratak i : Michka bel Bel sardli Sufed bel Malti o 0 e က ø Serial No.

		•		•			-		•
Ħ	II Sarndis	;	•••   Ipomea reptans	i	Do	i	•	Water plant. The roots utilized as pot-herb.	. 1111
12	!	,	Jasminum dispermum	<u>:</u>	Ofeaceæ	:	Plains	Garden plant.	LA
13	13 Fangli chambelt	:	Do. grandiflorum	:	Do.	:	Baghat and Lower Hills	Flowers fragrant.	017
14	14 Honey-suckle	i	Lonicera chinensis	-	Caprifoliaceæ	•	Plains and Hills	Garden plant.	11E
<b>#</b> 5	:		Passiflora laurifolia	-	Passifloraæ	ŧ	Plains	Do.	J
16	:		Solanum jasminiodes	:	Solanaceæ	i	Plains and Hills	Showy.	
17	:		Thunbergia grandiflora	:	Ampelideæ	:	Lower and Upper Hills	Do.	
81	gangli angur	:	Vitis Himálayana	:	Acanthaceæ	-:	Hills	Used as fodder for sheep.	
19	:		Ficus stipulata	:	Urticaceæ	T	Do.	Showy.	
ន	20 Fegari	:	Do. scandens	:	Do.	:	Baghat and Lower Hills	Leaves used for fodder.	2.0
21	21 Dudli	:	Cryptolepis Buchanani	:	Asclepiadeæ	7	Do. do.	Ditto.	ora
23	22 Sanghára	i	Trapa bispinosa	i	Halorageæ	i	Plains and Lower Hills (water-plant).	Fruit eaten raw and cooked chiefly on Hindu fast days.	•
23	23 Kandhúri	i	Coccinea Indica	-;	Cucurbitaceæ	:	Plains	Eaten generally uncooked.	
4	24   Pandul bel (Palwal)	:	Trickosanthes dioica	:	Do.	į	Do.	Fruit cooked and eaten.	
25	Gilo	:	Tinospora cordifolia	:	Menispermaceæ	:	Plains and Hills	Root, as medicine, sold in bazár.	
क्ष	•		Hedera Helix		Araliacex	:	Hills	Ivy climber leaves used as fodder and to cover walls in the hills,	
33	Kujai		Rosa moschata	_ <del></del>	Rosaceæ	:	Baghat and Lower Hills	Excellent scent extracted from its flowers in Kate Kear and sometimes in Náhan.	LFAR
প্প	Poin	•	Basella alba	1	Salsolaceæ		Plains and Dun (planted)	Seeds medicinal. Eaten as pot-herb,	ı A.

CHAP. I, A. Descriptive.
Physical Aspects.
Climbers.

#### CHAP. I, A.

# Descriptive.

PHYSICAL Aspects. In the hills various kinds of deer are occasionally found—musk-deer, barking-deer, and chital. Leopards are fairly common, and an occasional tiger strays over from the Ambala District and the United Provinces.

FAUNA.

Fauna.

In the plains there are black buck, ravinc-deer, and nilgái. Pig live in the birs, and otters in the Bet. Wolves are still to be found in the more jungly parts of the State, while foxes, jackals, wild cats and hares are as common here as elsewhere in the Punjab.

The commoner wild birds include peacocks, partridges, quail, sand-grouse, pigeon and snipe. Geese and kúlan and the lesser bustard are sometimes seen. In the hills pheasants of various kinds, chikor, and jungle fowl abound.

Among the venomous snakes are the cobra and karait and the others usually found in the southern Punjab.

Below is a list of the more important wild mammals, birds and snakes found in the State:—

#### Mammals.

Mammals.				
Name.	É	Habitat in the State.		
Wolf (bhagidr, bheria)	***	Found scattered.		
Jackal (gidar)	***	Common throughout the State.		
Fox (lomra)	***	Ditto ditto.		
Wild Cat (jangla billa)	***	Found scattered.		
Otter (ud)	***	In Bet.		
Hare (sahá, sahotá, khargosh)	***	Found everywhere.		
Wild pig (súar)	•••	Found in the Birs.		
Blue Bull (nilgái; rojh)	•••	In the Birs and Bet; not common.		
Chital	•••	In the hills.		
Bear (bhálú, +ichh)	•••	In Raetan.		
Hyæna (charkh)	•••	In Raetan and the hills in Mohindargarh.		
Tiger (sher)	***	Very rarely found in the hills.		
Barking-deer (kakkar)	•••	In the hills,		
Musk-deer (kastúra mushnáfa)	•••	In Jabrot.		
Gazelle (chinkdra)	•••	Found scattered.		
Monkey (bandar)	•••	In Narwana tahsil.		
Black-buck (kálá hirn or kálá mirg)	•••	Fairly common.		
Porcupine (seh)	***	Not common.		
Panther (chita)	•••	In the hills.		
Gural	•••	Ditta.		
Mongoose (neold)	.,.	Everywhere.		

Snakes:

#### Birds.

CHAP. I. A.

Name.		Remarks.	Descriptive Physical Aspects.		
Peacock (mer)		In Nárnaul, Narwána and other parts of the State.	Birds.		
Black partridge (kálá títar)	•••	In the Birs, the hills and in Narnaul.			
Grey partridge (titar)	•••	Common throughout the State.			
Quail (bater)	***	Common at the time of harvest.			
Lapwing (tatifi)	•••	Found everywhere.			
Crane (Kúnj, Kúlan)	•••	A cold weather visitant.			
Snipe (cháha)	•••	Ditto.			
Haryal (green pigeon)	***	Comes in Asauj, Kátak and leaves in Mágh.			
Tiliar	400	Ditto ditto.			
Goose (magh)	***	Comes in Kátak and leaves in Mágh.			
Sand-grouse (bhatitar)	•••	Ditto ditto.			
Dúmní or padná	100	Comes in Bhádon and goes in Baisákh.			
Sarus Crane (sáras)		Occasionally found in pairs.			
The great bustard (tugdar)	***	Found in Bet land during the hot and the rainy season.			
Chikor	461	In the hills.			
Jangal fowl (ldl murgha)	•••	In Ractan and the Dun.			
Blue rock pigeon (kabútar)	•••	Found everywhere.			

List of venomous snakes in the State.

Name.		Remarks.
Cobra (kalá sánp)	•••	Found everywhere.
Rareit (Sángchúr)		Ditto.
Dhawen	•••	Found in Nárnaul.
Ragadbans	•••	Ditto.
Padam	••	Ditto.
Chilhabra or kaureála	•••	Found everywhere.

#### CLIMATE.

Every degree of heat and cold, as of altitude, is to be found in Patiala Climate. The capital lies low, and is subject to the extremes of climate, while Chail, the summer head-quarters, lies at a height of 7,000 feet and is cooler in summer time than Simla.

The hills, with the exception of the Pinjaur thana, have an Temperature excellent climate. In Pinjaur thana the hot weather is moderate, but Table 6 of the rains are oppressive. In the plains the most healthy parts of the State are Part B. the Bangar and the Jangal tracts, and the Mohindargarh nisamat. The

Venomous snakes.

CHAP. I. A. Descriptive.

Jangal tract and Mohindargarh have a long and dry hot weather, though the heat at night is not excessive so long as the skies are clear.

PHYSICAL ASPECTS.

Healthiness

of the State.

Speaking generally, the healthiness of the climate in the various tracts varies inversely with the irrigation. The Ghaggar irrigates the Banúr, Rájpura and Ghanaur iláqas. In the rains two little streams, the Dohán and Krishnáwatí, flow through the nisámat of Nárnaul. The Sirhind Canal irrigates the following iláqas amongst others:—

Nisámat { Amargarh—Doráhá, Amargarh and Sherpur. Barnála—Bhatinda. Karmgarh—Chúharpur, Sanaur and Samána.

One result of the irrigation in these areas is to render the country swampy and malarious in the rainy season. The Ghaggar is the chief offender, and its overflow affects the following iláqas:—

Nizamat Pinjaur—Ghuram, Ghanaur, Banur, Mardanpur and Rajpura. Mardanpur, however, is less unhealthy than Patiala and ilaga Sanaur.

Nisámat Karmgarh-Akálgarh.

The following iláqas are swampy to a less degree during the rains, owing to percolation:—

Nisámat { Karmgarh-Sanaur and Naráingarh. Amargarh-Alamgarh and Khumánon. Pinjaur-Pinjaur.

Among the driest and healthiest parts of the State the following iláqus may be classed:—

Karmgarh-Karmgarh, Sunám and Narwána.

Amargarh-Sirhind, Sáhibgarh, Chanárthal and Amargarh.

Sardúlgarh, Bhadaur, Bhatinda, Sardúlgarh, Bhíkhí and Bohá.

It will be noticed that some of these *iláqas* lie in the irrigated areas mentioned above. The irrigation, however, is not excessive here, and as the arrangements for drainage are good, the health of the people is not materially affected.

Rainfall.
Tables 7, 8, 9 of
Part B.

The rainfall, like the temperature, varies considerably in different parts. In the hills round Simla the average annual fall is between 60 and 70 inches. About Pinjaur and Kálka at the foot of the Simla hills it is about 40 inches, and decreases as the distance from the Himálayás increases, being probably 30 inches at Sirhind, 25 at Patiála and Páil, 20 at Bhawánígarh, and only 12 or 13 at Bhatinda and in the Mohindargarh nixámat. In the south-west the rainfall is not only less in amount, but more capricious than in the north and east. Fortunately the zone of insufficient rainfall is now for the most part protected by the Sirhind Canal, but Mohindargarh is still liable to severe and frequent droughts. An account of the more serious rain famines will be found below (Chapter II, page 136 ft.).

The flood of Sambat 1909 (1852-53 A. D.).

The slope of the country causes in some parts of the State floods (rau) in years of heavy rainfall, and these do considerable damage to wells and crops. Patiála, the capital, lies in a depression and is thus very liable to floods. There was a great flood in Sambat 1909. No estimate of the damage done by this flood can be given as no records appear to have been kept. It is however stated that a great part of Patiála outside the Saifábádí and Sanaurí gates was destroyed by the flood.

A sudden and disastrous flood broke over Patiála at 1 o'clock in CHAPILA. the morning of the 19th September 1887. Forty lives were lost, and the loss of property was very great. The whole town was surrounded by water and all the gates of the city were closed to egress or ingress. The Physical mail was stopped, telegraph lines were injured, and the telegraph office was demolished. The mail was brought in on elephants the next day. The Flood of Sambat railway line between Rajpura and Patiala was breached for several days. 1944 (1887). The flood began to subside in the evening of the 20th September and early the next morning elephants and sarnais (water-skins) were employed to rescue those who had taken shelter in the branches of trees, etc. A special Committee was appointed to help the poor who had suffered in the catastrophe, and food was distributed from 11th Kátak to 2nd Poh under the supervision of Bhái Rám Singh, the then Inspector of Schools. Chhappars were built and 157,797 people (Hindus 52,957, Muhammadans 87,743, others 17,097) were fed in these two months. The average daily number of persons receiving food was 2,674 and average daily expenses amounted to 6.9 pies per head. The total expenditure including establishment was Rs. 7,225. The 2,500 liháfs—quilts—distributed cost Rs. 8,031 more. Major S. L. Jacob, whom the Punjab Government had, at the request of the State, appointed to report on the catastrophe, sent in a report to the following effect:-The Ghaggar is at a distance of 27 miles from the Choá of Sirhind, and there are only 17 bridges between the railway line and the Grand Trunk Road, which are not sufficient to discharge the flood water. The Siwalik mountain ranges having been laid bare of trees, the torrents of water flow down their slopes very freely, and thus it was that at this time water was nowhere less than 5 or 6 feet deep over an area of 27 miles. The result was that the water breached the Grand Trunk Road at 28 different places, and assuming the form of a river 2,870 feet broad rushed on towards Patiála. Naturally the rain water from the north directs its course to Patiala in two directions: some of the water flowing from the north falls into the Ghaggar river and some of it into the Choá of Sirhind. Unfortunately the flood water on its way to the Ghaggar changed its course at Surl, a village in the vicinity of Rajpura, and cut the railway line at two places. The other channel also changed its course and breaking through the railway line joined forces with the first and formed a river half a mile wide.

Descriptive.

In order to carry into effect the measures proposed to avoid a repetition Flood of Sambat of this flood2 an expenditure of Rs. 2,50,000 was sanctioned for pro- 1945 (1888). tective works, which had hardly been begun when another flood broke over Patiala on the night of the 19th September 1888. The people, who had been taken by surprise the first time, were this time on their guard, and there was no loss of life or cattle, but the numbe of houses, both kachchá and pakká, buildings and walls that were damaged was not less than in the previous year. The works have now been completed, and the Executive Engineer thinks that the city is secure.3

See page 112, Administration Report of Patiála State, Sambat 1944, Fasal X,-Miscellaneous and Political.

<sup>&</sup>lt;sup>2</sup>See page 129, Administration Report of the Patiála State, Sambat 1945.

See below, page 168 ff.

History.

[ PART A.

CHAP. I, B,

# Section B .- History.

Descriptive.

HISTORY.

1763 A.D.

The earliest history of Patiála is that of the Phúlkián States, and its history as a separate and ruling State nominally dates from 1762, in which year Ahmad Shah Durrani conferred the title of Raja upon Alá Singh, its chief, but it may be more justly regarded as dating from 1763, when the Sikh confederation took the fortress of Sirhind from Ahmad Sháh's governor and proceeded to partition the old Mughal province of Sirhind. In this partition Sirhind itself with its surrounding country fell to Rája Alá Singh. That ruler died in 1765 and was succeeded by his grandson Amar Singh, whose half brother Himmat Singh also laid claim to the throne and after a contest was allowed to retain possession of the Bhawanigarh pargana. In the following year Amar Singh conquered Páil and Isru from Máler Kotla, but the latter place was subsequently made over to Jassá Singh Ahlúwáliá. In 1767 Amar Singh met Ahmad Sháh on his last invasion of India at Karábawáná, and received the title of Rája-i-Rájagán. After Ahmad Sháh's departure Rája Amar Singh took Tibba írom Máler Kotla and compelled the sons of Jamai Khan to effect a peace which remained unbroken for many years. He next sent a force under his general Bakhshi Lakhna, a Dogar, to reduce Pinjaur which had been seized by Gharib Das of Mani Majra, and in alliance with the Rajas of Hindur, Kahlur and Sirmur captured it. He then invaded the territory of Kot Kapúra, but its chief Jodh having been slain in an ambush, he retired without further aggression. His next expedition was against the Bhattis, but in this he met with scant success, and the conduct of the campaign was left to the chief of Nábha, while Rája Amar Singh turned his arms against the fortress of Govindgarh which commanded the town of Bhatinda. After a long struggle it was taken in 1771. Soon after this Himmat Singh seized his opportunity and got possession of Patiála itself, but he was induced to surrender it and died two years later in 1774. In that year a quarrel broke out between Jind and Nabha which resulted in the acquisition of Sangrur by Jind from Nábha, Patiála intervening to prevent Jind from retaining Amloh and Bhádson also. Rája Amar Singh next proceeded to attack Saifábád, a fortress only 4 miles from Patiála, which he took with the assistance of Náhan. In return for this aid he visited that State and helped Jagat Parkásh to suppress a rebellion, commencing a new campaign in the Bhatti country in 1774. Having defeated their chiefs at Beghrán he took Fatehabad and Sirsa, and invested Rania, but was called on to repel the attack made on Jind by the Muhammadan governor of Hansi. For this purpose he despatched Nanú Mal, the Diwan, with a strong force, which after defeating the governor of Hánsí overran Hánsí and Hissár. Rája Amar Singh also marched to Hánsí from Fatehábád and collected the revenue. Thence he returned to Patiála, and Rania soon after fell. But the Mughal government made a last effort to recover its empire, and Najaf Khán, its minister, was determined to recover the lost Districts. At the head of the Imperial troops he recovered Karnál and part of Rohtak and the Rája of Patiála, though aided for a consideration by Zábita Khán Rohillá, met Najaf Khán at Jínd and amicably surrendered Hánsí, Hissár and Rohtak, retaining Fatehábád, Rania and Sirsa as fiefs of the empire.

1777 A.D.

1774 A.D.

The wisdom of this moderation was evident. In 1777 Rája Amar Singh overran the Farídkot and Kot Kapúra Districts, but did not attempt to annex them, and his newly acquired territories taxed his resources to the utmost. Nevertheless in 1778 he overran the Maní Májra territory and reduced Gharíb Dás to submission. Thence he marched on Siálba,

where he was severely defeated by its chief and a strong Sikh coalition. CHAP. 1, B. To retrieve this disaster Rája Amar Singh formed a stronger consederacy against Siálba, enticed away his troops by offers of higher pay, and at length secured his submission without bloodshed. In 1779 the Mughal HISTORY. forces marched on Karnál, Desu Singh, Bháí of Kaithal, being in alliance 1779 A.D. with them and hoping by their aid to crush Patiála, but the Delhi minister found it more profitable to plunder the Bhái, and the Khálsa then united to oppose his advance. He reached Ghurám, but retreated thence, in fear of the powerful forces arrayed against him.

In 1781 Raja Amar Singh died of dropsy and was succeeded 1781 A.D. by his son, Sáhib Singh, then a child of six. Díwán Nánú Mal became Wazir, and coped successfully with three distinct rebellions

headed by relatives of the Rája. In 1783 occurred the great famine which disorganised the State, and eventually Nánú Mal was compelled to call in the Mahrattas who aided him to recover Banfir and other places, but in 1788 the Mahrattas compelled him to pay blackmail, and in 1790, though he had been successful against the other enemics 1790 A.D. of Patiála, he could not prevent the Mahrattas from marching to Suhlar, 2 miles from Patiála itself. Saifábád had been placed in their hands, and Nánú Mal's fall from power quickly followed. With him fell Rání Rajindar, cousin of Rája Amar Singh, a lady of great ability and Nanú Mal's chief supporter, who had induced the Mahrattas to retire, and had visited Mathra to negotiate terms with Sindhia in person. Sahib Singh, now aged 14, took the reigns of State into his own hands, appointing his sister Sahib Kaur chief minister. In 1794 the Mahrattas 1794 A.D. again advanced on Patiála, but Sáhib Kaur defeated them and drove them back on Karnál. In this year Bedí Sáhib Singh of Una attacked

Máler Kotla and had to be bought off by Patiála. In 1798 the Bedi 1798 A.D. attacked Ráikot, and, though opposed by the Phúlkián chiefs, compelled its ruler to call in George Thomas, who advanced on Ludhiána, where the

Thomas then retired to Hánsí, but taking advantage of the absence of the Sikh chiefs at Lahore, where they had assembled to oppose the invasion of Shah Zaman, he again advanced and laid siege to lind. On this the Phulkian chiefs hastened back and compelled Thomas to raise the siege, but were in turn defeated by him. They then made peace

Mahrattas. Sáhib Singh now proceeded to quarrel with his sister and she died not long afterwards, having lost all influence in the State. Thomas then renewed his attacks on the Jind State, and as the Phúlkián chiefs united to resist him, he invaded Patiála territory and

with Thomas, who was anxious to secure their support against the

Bedi had invested the fort, and compelled him to raise the siege.

pillaged the town of Bhawanigarh. A peace was however patched up in 1801 and Thomas retired to Hansi, whereupon the Cis-Sutlej chiefs 1801 A.D. sent an embassy to General Perron at Delhi to ask for assistance, and Thomas was eventually crushed. The British now appeared on the scene, and Patiála entered into friendly relations with Lord Lake, the British

Commander-in-Chief, in March 1804. In that same year, Jaswant Ráo 1804 A.D. Holkar, having been defeated by the British, fled to Patiála, and though he was received with courtesy by the Mahárája, was refused aid against the British owing to the friendly relations already established with them.

Holkar, thus disappointed, went to the Punjab to seek the help of Ranift Singh. After his departure Patiála was visited by Lord Lake, and the friendly relations were confirmed by a declaration of Lord Lake in open

Darbar to the effect that the British Government would pay respect to the engagements entered into and the pledges given by the Minister, Nawab CHAP. I; B.
Descriptive.
History.

1805 A.D.

1806 A.D.

Najaf Quli Khan, on behalf of the Mughal emperor. Lord Lake then proceeded from Patiála to the Punjab in pursuit of Holkar, who was compelled to sign a treaty on the banks of the Beas on December 24th, 1805, by which he bound himself not to enter the territories of the British and their allies (Patiála, Kaithal and Jínd) on his return journey to Indore. In 1805 dissensions between Rája Sáhib Singh and his wife reached a climax, and the Rání attacked both Nábha and Jind. These States then invoked the intervention of Ranjit Singh, the Rája of Lahore, and he crossed the Sutlej in 1806. Ranjít Singh did little to settle the domestic differences of the Patiála Rája, but despoiled the widows of the Ráikot chief of many villages. Patiála however received no share of the plunder, and on Ranjit Singh's withdrawal the conflict between Rája Sáhib Singh and his wife was renewed, and in 1807 Ranjit Singh re-appeared at Patiala, when by his influence a compromise was effected whereby Banúr and other tracts, yielding a revenue of Rs. 50,000 a year, were settled on the Rání for her maintenance and that of her son, Kanwar Karam Singh.1

It was by this time clear to the Cis-Sutlej chiefs that they had to choose between absorption by Ranjit Singh and the protection of the British. Accordingly in 1808, Patiála, Jind and Kaithal made overtures to the Resident at Delhi, which resulted after some delay in a definite promise of British protection, and the enforced retirement of Ranjit Singh from all his acquisitions south of the Sutlej. A proclamation of protection against Lahore was issued in May 1809, which after stating that "the country of the chiefs of Malwa and Sirhind had entered under the protection of the British Government," went on to secure to these chiefs "the exercise of the same rights and authority within their own possessions which they enjoyed before." Two years later it became necessary to issue another proclamation of protection, this time to protect the Cis-Sutlej chiefs against one another.

Meanwhile internal confusion led to the armed interposition of the British Agent, who established the Mahárání As Kaur as Regent with sole authority. She showed administrative ability and an unbending temper until the death of Mahárája Sáhib Singh in 1813. He was succeeded by Mahárája Karam Singh, who was largely influenced at first by his mother and her minister Naunidh Rái, generally known as Missar Naudha. The Gurkha War broke out in 1814, and the Patiála Contingent served under Colonel Ochterlony. In reward for their services the British Government made a grant of sixteen parganas in the Simla Hills to Patiála, on payment of a nazrána of Rs. 2,80,000. Karam Singh's Government was hampered by disputes, first with his mother and later with his younger brother, Ajit Singh, until the Hariána boundary dispute demanded all his attention. The British had overthrown the Bhattis in what is now Hissár and Sirsa in 1803, but had neglected the country as barren and unprofitable. Patiála began to encroach upon it, growing bolder each

1814 A.D.

1809 A.D.

It was on this occasion that the gun "Kare Khán" passed into Ranjít Singh's possession. At the storming of Sirhind in 1763 the Patiála Contingent captured a brass gun (called Kare Khán from the two karás or rings on the side) and dragged it in triumph to Patiála, where it was set up in the fort as a trophy. There it remained until Ranjít Singh's visit to Patiála in the autumn of 1807, when he demanded the gun, together with a rich present of jewels, as a sign of his overlordship. Ranjít Singh took the gun to Lahore. It next appears at the siege of Multán, in the 2nd Sikh War, where it was taken by the English, and restored by them to Patiála. This graceful act was much appreciated at the time, but the story seems to have faded from men's memories in the troubled years that followed, for the gun was found only last year along with other cannon and arms in the fort at Bahádurgarh. It has now been brought into-Patiála and stands in front of the Mahárája's residence.

year, until in 1835 her colonists were firmly established. When the atten- CHAP. I, B. tion of the British Government was at last drawn to the matter, and a report called for, the Maharaja refused to admit the British claims, refused Descriptive. arbitration, and protested loudly when a strip of country more than a History, hundred miles long and ten to twenty broad was transferred from his possessions to those of the British Government. The Government, however. listened to his protest, the question was re-opened, was shelved during the Sikh Wars, and only finally settled in 1856, when some 41 villages were 1856 A.D. handed over to Patiála.

Meantime Patiála had been quarrelling with its neighbours. A trifling dispute with Nabha, dating from 1807, had led first to bloodshed and then to ill-feeling between the two States, which lasted for sixty years. Border disputes with Kaithal lasted from 1838 to 1843, when Bháf Ude 1843 A.D. Singh of Kaithal died and the British Government proceeded to resume 4ths of his territory. The quarrel with Nábha was aggravated by the jealousy which Rája Devindar Singh of Nábha showed towards Patiála and Jínd, and it soon became clear that any quarrel involving Patiála on one side would find Nabha on the other.

When hostilities between the British Government and Lahore became 1845 A.D. certain at the close of 1845, Mahárája Karam Singh of Patiála declared his loyalty to the British, but he died on December 23rd, the day after the battle of Fírozsháh, and was succeeded by his son Narindar Singh, then 23 years old. The new chief was even better disposed towards the British Government than his father, but times had changed since the Phúlkián States implored the protection of the British. Ranjit Singh was dead and his pretensions forgotten. The British arms, once believed invincible, had suffered a severe blow in the Kábul expedition. The Phúlkián chiefs, seeing that their resources in money and supplies were required for the British armics, began to think that they were necessary to the existence of the British power, not that it was essential to their own. It would be idle to pretend that the same active spirit of loyalty obtained among the Cis-Sutlei chiefs in 1845 which showed itself in 1857. The Patiala chief knew that his interests were bound up with the success of the British, but his sympathies were with the Khalsa. However, Patiala provided the British with supplies and carriage, besides a contingent of men. At the close of the war Patiála was rewarded with certain estates resumed from the Raja of Nábha. The British Government then proceeded to make fundamental changes in its relations with the smaller Sikh States, which very soon led to their absorption. Although Patiála was specially exempted from the operation of these reforms, the Maharaja sanctioned one of the most importantthe abolition of the customs-on the occasion of Lord Hardinge's visit in 1847. Furthermore, as the petty chiefs had had varied and intricate relations with Patiála, the intricacy and confusion were not diminished by the transfer of the territories concerned to the British Government. Difficult questions began to arise. The most important case was that of the chaharmit villages which was finally settled after years of patient investigation. Another was that of the Khamanon  $j\acute{a}g\acute{a}r$ . Patiala had no proprietary rights, but she was empowered to administer the tract by the British in 1815. The estate was transferred to Patiala in perpetuity in 1859.

The conduct of the Maharaja on the outbreak of the Mutiny is beyond 1857 A.D. praise. He was the acknowledged head of the Sikhs, and his hesitation or disloyalty would have been attended with the most disastrous results, while his ability, character and high position would have made him a formidable leader against the British. On hearing of the outbreak he marched that evening with all his available troops in the direction of Ambála. In his

CHAP. I, B. HISTORY.

own territories he furnished supplies and carriage and kept the roads clear. He gave a loan of five lakhs to Government and expressed his willingness Descriptive, to double the amount. Details of the military services performed by the Patiála troops are given elsewhere. Of the value of the Maharája's adhesion the Commissioner wrote: "His support at such a crisis was worth a brigade of English troops to us, and served more to tranquillise the people than a hundred official disclaimers could have done." After the Mutiny, the Narnaul division of the Jhajjar territory, jurisdiction over Bhadaur, and the house in Delhi belonging to Begam Zinat Mahal fell to the share of Patiála. The Mahárája's honorary titles were increased at the same time. The revenue of Nárnaul, which was estimated at two lakhs, was found to be worth Rs. 1,70,000 only. On this the Maharaja appealed to Government for more territory. The British Government had given no guarantee, but was willing to reward the loyal service of Patiála still further, and consequently parts of Kánaud and Buddhuána, in Jhajjar, were conferred on the Mahárája. These new estates had an income of about one lakh, and the Mahárája gave a nasrúna equal to 20 years' revenue.

1862 A.D.

In 1858 the Phúlkián chiefs had united in asking for concessions from the British Government, of which the chief was the right of adoption. This was, after some delay, granted, with the happiest results. The power to inflict capital punishment had been withdrawn in 1847, but was exercised through the Mutiny. This power was now formally restored. Mahárája Narindar Singh died in 1862 at the age of 39. He was a wise ruler and brave soldier. The Punjab Gazette Extraordinary records of him that he "administered the government of his territories with exemplary wisdom, firmness and benevolence." He was one of the first Indian Princes to receive the K.C.S.I., and was also a member of the Indian Legislative Council during Lord Canning's viceroyalty. His only son, Mohindar Singh, was a boy of 10 at his father's death. A Council of Regency was appointed, which carried on the administration The Maharaja only lived for six years after assuming for eight years. power. During his reign the Sirhind Canal was sanctioned, though it was not opened until 1882. Patiala contributed one crore and twenty-three lakhs to the cost of construction. The Maharaja was liberal in measures connected with the improvement and general well-being of the country. He gave Rs. 70,000 to the University College, Lahore, and in 1873 he placed ten lakhs of rupees at the disposal of Government for the relief of the faminestricken people of Bengal. In 1875 he was honoured by a visit from Lord Northbrook, who was then Viceroy, when the Mohindar College was founded for the promotion of higher education in the State. Mohindar Singh died suddenly in 1876. He had received the G.C.S.I. in 1871.

1876 A.D.

1890 A.D.

his father died. During his minority, which ceased in 1890, the administration was carried on by a Council of Regency composed of three officials under the Presidency of Sardár Sir Dewá Singh, K.C.S.I. The finances of the State were carefully watched, and considerable savings effected, from which have been met the charges in connexion with the Sirhind Canal and the broad-gauge line of railway between Rájpura, Patiála and Bhatinda. In 1879 the Patiála State sent a contingent of 1,100 men to the Afghán War.<sup>2</sup> The late Mahárája was exempted from the presentation of nasars in Darbar in recognition of the services rendered by his troops on this occasion.

A long minority followed, for Mahárája Rájindar Singh was only 4 when

1879 A.D.

PART A.

The organisation of the Imperial Service Troops and the war services of CHAP. I. B. the late Mahárája are described elsewhere. Mahárája Rájindar Singh died in 1900, and a third Council of Regency was formed. The present Descriptive. Mahárája, Bhúpindar Singh, was born in 1891 A.D. The Mahárája of HISTORY. Patiála is entitled to a salute of 17 guns, and takes precedence of all the Punjab chiefs.

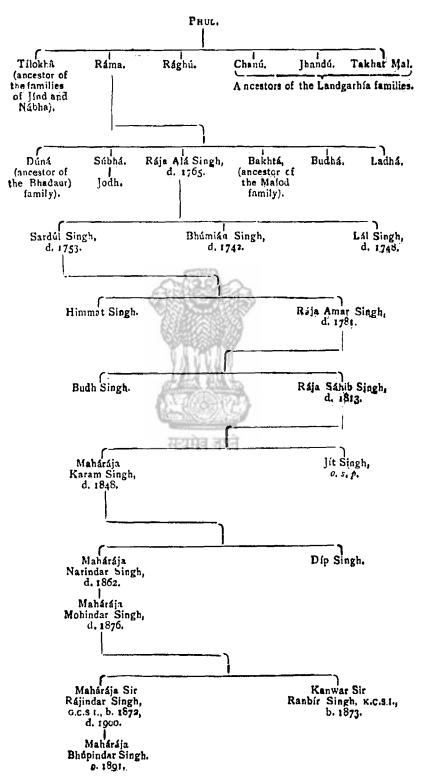
Changes in the relations between the British Government and the Phúlkián States have been alluded to in the preceding pages. It may, however, be as well to give a succinct account of them here. Before 1821 the Resident at Delhi had charge of all the political relations with protected and independent States in north-west India. In that year he was replaced by an Agent to the Governor-General, and a Superintendent of Protected and Hill States was appointed with his head-quarters at Ambala. In 1840 a Governor-General's Agent for the North-West Frontier was stationed at Ambála. After the 1st Sikh War the political charge of the Cis-Sutlej States was entrusted to a Commissioner, who had also certain British Districts in his control. When the new province of the Punjab was founded in 1849, the Board of Administration took over control of the Cis-Sutlei States, and when a Lieutenant-Governor was appointed for the Punjab, the Commissioner of the Ambala Division, who had taken the place of the Cis-Sutlej Commissioner, became the intermediary between the States and the Punjab Government. The Ambála Division ceased to exist in 1884, and the States then passed under the political control of the Commissioner of Delhi. In 1900 it was decided by the Government of India to ap- 1900 A.D. point a Political Agent for Patiála, and the remaining Phúlkián States of Jínd and Nábha were included in the Agency. Major Dunlop-Smith, C.I.E., was chosen for the new appointment, and during his absence on leave Captain Popham Young, C.I.E. (Settlement Commissioner in Patiála State), acted for him as Political Agent from January 1901, and handed over charge to Major Dunlop-Smith on the 26th November of that year. In April 1903 1903 A.D. the Baháwalpur State was included in the Phúlkián States Agency. The head-quarters of the Agency were originally fixed at Ambála, but Patiála was soon found to be a much more suitable place, and the Agent has resided in Patiála since the beginning of 1902.

# CHAP, I, B.

Descriptive.

HISTORY.

#### CHIEFS OF PATIALA.



## Section C.-Population.

CHAPLL E.

The Phulkian States are so scattered that comparison of the density of their population with that of any one or more British Districts would be of POPULATION. little value. Taking the three together they have the normal density of Density, the Indo-Gangetic Plain West in which they lie. Patiala has a density of 283 persons to the square mile, and thus stands nearly in the same category as the Karnal and Ferozepore Districts. The density on the cultivated area cannot be shown until the settlement operations are further advanced,

Descriptive.

The population and density of each nizamat and tahsil is given below, Density of nisam the density shown being that of the total population on the total area:

			Area in square miles.	Population.	Density.
Pațiála	•••	•••	236	1 67,679	286.8
Sunám	***		470	121,498	258·5
Bhawánigarh	•••	61	561	140,309	250.1
Narwána	***		576	117,604	204'2
Total	Karmgarlı nisdi	mat	1,843	447,090	242.6
Sáhibgarh	•••		278	115,391	4151
Amargath	•••		338	123,468	365.3
Sirhind	•••		240	126,589	52 <b>7</b> 5
Total	Amargarh nicdn	nat	856	365,448	426'9
Anshadgarh	•••	•• ••	350	105,989	303.8
Bhatinda			868	142,413	164:1
Bhíkhí	•••	•••	629	128,965	2052
Total An	ábadgarh nisám	at	1,847	377,367	204'(
Rájpura	•••		157	55,117	351.1
Pinjaur	••		180	55,731	309.0
Banúr	•••		161	56,674	352
Ghanaur		•••	208	45,344	218
Tota	d Pinjaur nizam	aj	706	212,866	301.2
Nárogul	•••		282	85,130	301.0
Kánaud	***		305	55,246	1833
Total Moh	indargarh niedm	at	587	140,376.	330.1
	Total of the St	ate	5,839	1,596,692	12641

### Population.

# CHAP. I, C Descriptive.

POPULATION.

Population of towns—Table 7 of Part B.

The State contains 14 tov	vns and 3,580 villages; and the population of
Patiála 53,545   Sanaur	8,580 the former is given in the mar-
Nárnaul 19,489 Bhadaur	7,710 gin. At the Census of 1901, o
Basí 13,738 Barnála	6,905 of the towns, including that of
Govindgarh 13,185   Banúr	Patiála itself, showed a decrease
Samána 10,209 Páil	
Sunám 10,069 Sirhind	5,415 on the figures of 1891, 4 show-
Mohindargarh 9,984   Hadiáya	5.414 ing a slight increase, while
hasinda an Carindaanh had	inomonand from 0 and to me =0 a

Bhatinda or Govindgarh had increased from 8,536 to 13,185, or 54 per cent. Its position on the railway and the establishment of a market account for this rapid rate of growth. Only 11 per cent. of the population live in the towns. The average population of the towns and villages is small, being only 397 persons.

Occupied houses number 273,557, of which 32,329 are urban and 241,228 rural. Patiála with 53,545 persons is the only large town. The towns and villages present no features unusual in this part of the Punjab. As in all Native States, the average population of a Patiála village is below the average in British territory. Both Hindu and Muhammadan villages are built on the same plan, the better houses surrounded by high walls and opening on to narrow lanes which lead tortuously to the main thoroughfares. The Chuhrás and Chamárs have their houses outside the village and facing away from it. In the towns the houses are close together and the high wall is rare. Still even in the towns the thoroughfares are generally narrow and crooked.

Growth of population.

The marginal table shows the fluctuations in the population of each nizamat since 1881. In 1901

		1881.	1891.	1901.	
Patiála Karmgarh Amargarh Pinjaur Anáhadgarh Mohindargarh	***	53,629 415,675 346,989 226,274 298,462 126,404	55,856 444,369 361,610 226,379 347,395 147,912	53,545 447,090 365,448 212,866 377,367	

nizâmat since 1881. In 1901 the heaviest decrease on the figures of 1891 was in the Pinjaur and Mohindargarh nisâmats, the population of which decreased by 13,513 and 7,536 respectively in that decade. In the former the decrease was only nominal owing to the exclusion of the people living in the dâk chaukis and

railway fence in the hills. In the latter the decrease was due to the seasons of drought which had caused heavy emigration from those tracts in and after 1897.

Migration.

The following table shows the effect of migration on the population of the Patiála State according to the Census of 1901:—

Immigrants.			Persons.	Males.	Females	
(i) From within the Punjab ar vince (ii) From the rest of India (iii) From the rest of Asia (iv) From other countries	nd North-N	West Frontier	Pro-	187,212 21,899 44 107	64,411 8,095 39 77	122,801 13,804 5
I Emigr	lotal immi ants.	grants	***	209,263	72,622	136,440
(i) To within the Punjab an vince  (ii) To the rest of India		Vest Frontier	Pro-	266,910 15,497	92,81 § 7,246	174,095 8,2 <b>5</b> 1
	Total em	igrants	•••	282,407	100,061	182,346
Excess of emigrants over immi	grants	***		73,145	27,439	45,706

Population.

[ PART A.

The bulk of the immigration is from the districts, States and provinces in India noted below. There is also a considerable volume of immigration from the countries outside India as given below:—

CHAP. I, C. Descriptive. POPULATION.

Migration.

District, State, Province or Country.							Number of males in 1,000 immi- grants.	
Ambála		···	····			·············	37,682	340
Hissár	•••	•••	•••	•••	•••	•••	24,554	324
Rohtak	•••	•••	•••	•••	***	•••	1,041	402
Delhi	***	***	•••	•••	•••	•••	1,114	491
Karnál	***	410	•••	•••	•••	***	20,815	398
Kalsia	***	•••	•••	•••	•••	•••	1,600	343
Simla	***	•••	***	***	•••	***	6,237	379
Kángra	•••	***	•••	•••	•••	•••	1,015	697
Hoshiárpur	***	•••	•••	***	•••	***	2,920	579
Jullundur	***	•••	440	***	•••	•••	2,173	524
Ludhiána	***	***	•••	***	***	•••	31,195	322
Måler Kotla	***	***	***	•••	•••	•••	7,688	305
Ferozepore	***	***	•••	***	•••	***	7,817	433
Faridkot	•••	•••	***	***	***	***	1,651	388
Nábha	110	•••		Jane	~	***	23,080	260
Yind .	•••	•••	400	Benefic .	23	•••	10,467	251
Amritsar	•••	***	(2.68		953	***	1,091	417
Rájpútána	***	***	WAS		657	•••	16,762	305
United Province	s of Ag	ra and Oudh	133		20	***	4,268	589
Yághistán and A	Ighani	stán	683		297	•		939
United Kingdon	n	***	18	ALCO NO	9	•••	33 84	690
America	•••	•••	1	U 1941 U W			14	857
*** **********************************	***	•••	¥	DU U U U U		•••		)

The emigration is mainly to the districts, States and provinces noted below:—

	Di	strict, Sta	te or Provin	ce, सन्यमे	जयत	Males.	Females.
Hissár		·	<del>الناب به رم</del> وسا			12,218	20,832
Rohtak	•••	•••	•••	***		1,211	2,226
Dujána	•••	•••	***			127	
Gurgáon			•••	•••		1,567	534
Delhi	•••	***	***	•••	:::	1,498	3,146 682
Karnál	•••	•••			Į.	9,487	16,323
Ambála	***	•••	•••	***		11,962	23,262
Kalsia	***	•••		444	***		1,702
Nábha		***	•••	***	•••	739 472	
Simla	***	•••	•••	•••			402 608
Simla Hi		•••	•••	***	***	771	
Hoshiarp	11 <b>5</b>	***	•••	•••	***	943 511	2,05 <b>7</b> 783
Jullundur	u.		•••		•••		
Ludhiána	•••	•••	•••	•••	***	795 10,640	1,105
Máler Ko		•••	***	•••	•••	1,958	29,788
Ferozepo		•••	•••	•••	***	11,624	6,442
Faridkot	-	400	•••	•••	•••	2,361	19,628
Nábha	***	•••	•••	•••	::: i		3,572
Find	***	***	•••	•••	***	10,558	24,212
Lahore	•••	***	•••	•••	•••	4,529 1,442	12,193 618
Amritsar	•••	•••	•••	•••	•••	656	
Chenáb C	olony	•••	•••	•••	•••		711
Baháwalj	born	•••	•••	•••	•••	2,574	1,707
United D	rovin <i>ees</i>	of Agra an	4 Odb	•••	***	421 2,683	248
Bombay		_		***	***	515	1,024
Rajpútán	· · · · · · · · · · · · · · · · · · ·	***	***	••• ,		2,662	349 6,468

Net gain from + or loss to -

# CHAP. I. C. Descriptive.

The State thus loses 73,145 souls by migration and its net interchanges of population with the districts, States and provinces in India which mainly affect its population are noted below:

POPULATION.

Migration.

Hissár	***	•••	•••	•••	•••	- 8,496
Rohtak	***	•••	•••	•••	•••	- 2,396
Gurgáon	•••	***	***	***	444	- 4,272
Delĥi	***	494	***	•••	•••	- 1,066
Karnál	•••	•••	•••	•••		- 4,995
Ambála	***	•••	•••	•••	•••	+ 2,458
Simla with H	ill States	•••	•••	•••	***	+ 2,394
Kalsia		•••	•••	***		- 832
Kángra	***	•••	•••	•••	•••	+ 903
Hoshiárpur	***	•••	***	***	***	+ 1,627
Ludhiána	***	***	•••	***	***	- 9,233
Máler Kotla	***	***	•••	•••	***	- 712
Ferozepore	•••	•••	•••	•••	***	-23,435
Faridkot	•••	***	•••	•••	***	- 4,282
Nábha	***	***	***	***	***	-11,690
Jind	***	***	***	•••	•••	- 6,255
Lahore	•••	***	***	•••	***	-1,338
Chenáb Color	ıy	***	***	•••	***	- 4,280
United Proving	ices of Ag	ra and O	udh 🚜	•••	***	+ 561
Rajpútána	***		CERTE	•••	***	+ 7,632

Comparison with the figures of 1891 shows that Patiála lost by intra-

provincial migration alone 79,698 souls Loss by intra-Provinin 1901, or 45,173 more than in 1891. cial migration. 1901. 1891.

79,608 Total 34,525 Chenáb Colony 4,280 6,255 ... Hind 3,110 \*\*\* Nábha 11,690 5,095

Taking the figures for intra-Imperial migration, i.e., those for migration Loss by intra-Imperial migra-

tion.

1901.

in India both within the Punjab and to or from other provinces in India, we have the marginal data.

Total 73,296

A notable feature of the immigration is the proportional excess of remales. This is especially noticeable in the case of the neighbouring Districts and States of Hissar, Ambala, Ludhiana, Jind, Nabha and Maler Kotla, and shows that the bulk of the immigration is due to marriages.

Ages. Table 10 of Part

The figures for age, sex and civil condition are given in great detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes:-

Age petiod.		Males.	Females.	Persons.	Age petiod.	Males.	Females.	Persons
Infants under t  1 and under 2  2 2 3 3 3 3 4 4  4 2 3 4 5 5  5 3 5 7 10  10 10 11 15  15 7 20  20 70 11 25	000°	138 36 123 125 129 695 674 557 484	126 31 108 113 113 599 516 391 409	264 67 231 238 242 1,294 1,190 948 893	30 " " 35 35 " 40 40 " 45 45 " 50 50 " 55 55 " 60	460 444 294 402 212 295 107 319	389 391 248 343 155 233 73 268	849 835 542 745 367 528 180 587

Births and deaths are registered throughout the State, but the figures, as tabulated, give a mean birth-rate of 22.1 per mille in 1892—1896 and of 14.9 in 1897—1901. Such rates are impossibly low and point to defective registration or incorrect tabulation, or both. The death-rate for 1892-1896 Population. (18.8 per mille) is also incredibly low.

CHAP. I, C. Descriptive. Vital statistics.

Drinking-water is generally obtained from wells, except in the Bhikhi, Health. Narwana and Boha thanas, where water is 50 to 150 feet below the surface. The people are, as a rule, careless how they feed their children, and little regard is paid to cleanliness. The result is that many children die of diarrhœa, colic, enteritis, eczema, boils, ophthalmia, otorrhœa and catarrh.

1902 was the most unhealthy year the State has known for some Diseases. time, the registered deaths amounting to no less than 64,094,1 of which 55,481 were due to plague or fever. Next to 1902 comes 1900 with 44,039 recorded deaths and 1893 with 40,214. The worst outbreak of cholera was in 1892, when 10,784 people died of it. Pneumonia and diseases of the eye are as common here as elsewhere in the Punjab. Plague first appeared in Hedon, a village near the Sutlej, in the Amargarh nizamat, in 1899. It did not, however, spread, and the State was free from the epidemic until March 1900, when a fresh outbreak occurred at Khamánon in the same nizámat. In 1899-1900 there were 26 cases and 19 deaths, and in the following year 166 cases and 98 deaths. The removal of the cordon in 1901-02 was followed by a tremendous rise in the figures, 30,401 cases being recorded with no less than 29,159 deaths. The numbers then fell almost as suddenly as they had risen, and in 1902-03 there were only 8,515 cases with 7,581 deaths. No inoculations for plague were performed in the State in 1899. The number performed in the succeeding years was:in 1901-02, 40,755; in 1902-03, 29,738; and in 1903-04, 4,030.

#### BIRTH CUSTOMS.

Among the Khatris and Aroras of the towns when a woman is Hindus. pregnant for the first time a ceremony called ritán or bhore is performed in the 5th or 7th month. The woman's mother sends her a tewar or suit of clothes and some sweets, and the women of her birádari assemble, dress her in the tewar, and put seven handfuls of the sweets in her dopatta; the rest they eat. On the birth of a son the father gives money to the Brahmans and lágis (menials) who bring him dubh (green grass) in token of congratulation. The doors of the house are decorated in the villages with branches of the siris tree, and in towns with mango leaves strung together (bandarwal). The neighbours who come to offer congratulations are regaled with gur. The sútak or period of seclusion after childbirth lasts for 11 days among Brahmans, 13 among Khatris, 15 among Banias, and 17 among Súdrás. The purification ceremony (dasúthan or chaunka charhna) is then performed, a Brahman and the birádari being summoned, the mother and child washed, and food distributed. A name is then given to the child by the pádhá among Hindus, and by opening the Granth Sáhib among Sikhs. The padha ascertains the date and hour of birth and prepares the horoscope. The mother does not leave the house for 40 days after delivery. No ceremonies attend the birth of a girl. Among the higher castes boys are shaved with ceremony either at home or at a temple in the 3rd or 5th year. A boy assumes the janeo when he has reached his 8th or 11th year,

Descriptive.

CHAP. I, C. an auspicious day being chosen for the rite. Baniás only wear the janeo on the death of their parents.1

POPULATION. Muhammadans.

The Muhammadans of the lower classes have borrowed the rithn ceremony from the Hindus, but they call it satwansa. In the ninth month of pregnancy a puria of dried fruits is offered to Bibi Fátima and given to a poor Sayyid woman. In Patiála Muhammadans do not make the woman lie to the north, as they do elsewhere, during confinement. An iron implement is kept on the bed and no cat is allowed in the room. Soon after birth the asán is recited, preferably by a religious man, in the child's ear. On the 6th day the chhathi ceremony takes place, the child being brought out of the sachcha khána and food given to the birádari. The akika (tonsure) ceremony is performed on the 7th, 14th, or 21st day, goats being sacrificed. One leg is given to the dái, a head to the barber, and the rest distributed among the birádari. The bones are buried. The child is named the same day, either by the mullúh, or an elder member of the family. The mother remains secluded for 40 days, and takes a bath on the 40th day. The bismilláh ceremony takes place when a boy is 4 years 4 months and 4 days old. He puts on a new dress (jáma), goes to the mullah or some senior member of the family with cash and sweets, and is made to repeat bismillah. This is the commencement of his education. As soon as he has finished the Qurán, comes the ámín ceremony, when clothes are given to the teacher and food to the birádari. There is no fixed date for circumcision, which may be performed up to the 11th year or at any time before puberty. The birádarí are invited, the boy seated on a chair, where the barber circumcises him: a rupee or more is paid to the barber, the relations give presents (tambol), and gur is distributed among them. For ten days no salt is given to the boy. This custom is not however strictly observed by all classes.<sup>2</sup>

Sex statistics.

The number of males in every 10,000 of the population is shown below:-सन्धर्मन जयन

	Cens	us of				In villages.	In towns.	Total.
		·		<u></u>				
	[1881	***	•••		••	5,515	5,383	5,499
All religions	1891	•••	•••		•••	5,503	5,503	5,5 <b>03</b>
	[1901	•••		•	•••	5,498	5,458	5,494
	Hindus	•••	•••		•••	5,506	5,537	5,509
Census of 1901	Sikhs	***	•••		• > •	5,545	6,243	5,573
Centra di 1301	Jains	***	•••		***	5,515	5,435	5,485
	Muhamn	nadans	•••		•••	5,420	5,225	5,378

For a longer note on the janeo see the Gazetteer of Ludhiana District.

<sup>&</sup>lt;sup>2</sup>Birth and marriage customs peculiar to certain castes will be found described below. under "Tribes and Castes."

Year of life.	All religions.	Hindus.	Sikhs.	Ĵains.	Muham- madans.
Under 1 year 1 and under 2 2 " " 3 3 " " 4 4 " " 5	909·6	895-9	899-1	914·3	953·6
	908·7	930-6	820-6	700·0	953·0
	872·8	898-6	769-1	825·0	917·7
	900·2	915-1	814-0	952·4	955·4
	883·1	892-4	803-5	1,297·3	935·4

The marginal Descriptive. table shows the number of females POPULATION. to every 1,000 Sex statistics. males under 5 years of age as returned in the Census of 1901.

CHAP. I, C.

Infant marriage is not the rule in Patiála. The ages of the married

		<u></u>	
0-4.	Persons.	Males.	Females.
		<del></del>	
0-4	36	10	26
5-9	5,270	1,157	4,713
10-14	35,249	9,817	25.432
15-19	75.642	27,239	48,403
20-24	102,776	42,618	60,158
25-29	108,654	51,139	57:515
30-34 •••	108,048	53,287	54,761

people up to 34 are shown in the margin. Full details, by age and religion, will be found in the Patiála Census tables, but it may be noted here that of the married persons whose ages are between 10 and 14, 21,166 are Hindus, 6,876 Muhammadans and 7,129 Sikhs. The comparative infrequency of early marriages among Sikhs is noteworthy. Of the 21,166 Hindus, 6,006 are males and 15,160 females. Of the 6,876 Muhammadans, 1,930 are males and 4,946 females. Of the 7,129 Sikhs, 1,850 are males

and 5,279 females. Thus it appears that Muhammadans and Sikhs are agreed in avoiding those early marriages for their girls which are so frequent among Hindus.

side the four nearest gôts. Dháighar Khatrís, Brahmans and Aggarwál customs. Banias marry into any got but their own. Betrothal takes place between the 5th and 11th years. Jats and Baniás take money for their daughters, but higher castes do not unless they are very hard pressed. Marriages by exchange are often very complicated, involving a large number of couples. They are looked on with disfavour; Batte di kurmái ganji gai talakan ái—" Exchange betrothals are the substitution of a divorced woman for a bald one." If the marriage is without payment the ceremony takes place when the girl is 9 to 15, otherwise it is performed on payment of the price. There are various ceremonies connected with marriage, but they are not peculiar to Patiála. Among Muhammadans the ceremonies are less complex. Marriages seldom take place in Ramzán, the Muharram or Shábán. Mukláwa is confined to the lower classes. In towns expenditure on weddings reaches the height of extravagance. Banie di kamáí, biáh aur makán ne khái—" A bania's earnings are swallowed up by marriage or house-building." The Khatrís and Banias are trying to curtail this expenditure and bara and dhakao (largesse) have been forbidden by the Darbar. Polygamy is rare. The richer Hindus only marry a second wife if the first is barren. Among Muhammadans it is slightly more common. Avowed polyandry is unknown. Remarriage of widows is common among all Muhammadans except Sayyids, Patháns and Rájpúts. It is forbidden among Hindus of the higher castes and involves excommunication. Among the Jats a widow generally marries her husband's brother. Divorce is common in the hills. When a woman dislikes her husband

she leaves him and goes to her parents. They select another husband for

The girl's parents take the initiative and choose a suitable match out- Marriage

Descriptive. POPULATION.

CHAP.1, C. her, and if she approves of him her first husband is sent for and paid the rit money in the presence of the birádari. A woman sometimes makes many changes. The interval between her leaving one husband and marrying another is called thanjáná.

Marriage customs.

Female infanticide.

The vital statistics given in Table 11 of Part B show that in the 5 years (1898—1902) about 127 boys were born to every 100 girls, but that the male death-rate was lower than that of females, only 107 males having died

	1 <b>P</b>	EMALES PE	R 1,000 M	ALRS.	
				A	ges.
	Religio	ons.		o-5.	All ages.
All religions Hindus Sikhs Muhammadar			•••	893 902 823 942	820 815 794 860

to every 100 females in period. The result is that in all the main religions the proportion of females to males gradually falls as the age advances, until, taking the total population, we have the marginal figures.1

Enquiries made

		60	LINE POW	15:20 Per la	-remaies
		1/6	1000	DAGEY	per 1,000
		,		25555	males.
_	Hindus Sikhs Muhammadans	***		200	773
Jats			COMMERCIA	8550944	798 762
-	( Muhammadans	***	TO THE PART	1W	762
Ráinúts	( Hindus ( Muhammadans	•••	1/hd/ //	l 4	737 872
eve) pues	( Muhammadans	•••	1214 1	7.7.	872
	3FPMAT.RS	TO 1.000	MALES.	M-06	

figures tend to show that much less care is taken of female children than of

male.

Village	).	Gôt.		Religio	ns.	o <del></del> 5.	All ages.
Rámpur Do. Dhamot Do. Jarg Do.	***	Jat-Mangat Do. Jat-Jhalle Do. Jat-Mander Do.	•••	Hindu Sikh Hindu Sikh Hindu Sikh		231 516 267 500 625 636	543 593 527 637 650 730

## LANGUAGE.

Language.

Punjábí is spoken with some alterations throughout the State, except in the hills, where Pahárí is spoken. In Patiála proper well-educated Hindus and Muhammadans speak Urdu. In the outlying tract of Mohindargarh Márwárí is spoken. In the local Punjábí the past tense ends in tá or  $d\acute{a}$ , as  $kit\acute{a}$ , did;  $pit\acute{a}$ , drank;  $kh\acute{a}d\acute{a}$ , atc. The present tense also ends in  $d\acute{a}$ , as in  $kard\acute{a}$ , docs;  $chald\acute{a}$ , goes. In some forms n is inserted before  $d\acute{a}$ , as in  $kh\acute{a}nd\acute{a}$ , eats;  $pind\acute{a}$ , drinks. In the future u is changed into a, piangá, will drink, siangá, will sew. Similarly ú is changed into á, khándá hán, I cat, instead of kháta hún. In nouns á is often changed to a as in kam, work; kan, ear; hath, hand; for kum, kun and hath. Sometimes y becomes ai, e or i, as in eh, this; ihan, 'here'; for the Urdu, yih, yahán. The language of the Mohindargarh nizámat resembles Hindi rather than Punjabi. Here o is generally used in place of d, a

[ PART A.

ghoro, 'a horse.' Tale for niche, 'below,' dhore for pás, 'near,' are generally used. The hill dialect of the State is that of the Simla hills. In the towns the Persian character is generally used. Nágrí is used Descriptive. by Brahmans for religious purposes. Shop-keeper's account books are population. kept in Lande. In Patiála proper some Muhammadan shop-keepers use the Urdu character, but totals are shown in Lande numerals. A few of Language. the well-to-do Sikhs keep their accounts in Gurmukhí.

#### TRIBES AND CASTES.

Nearly every caste in the Punjab is represented in Patiála, but the Jats, Jats. who comprise 30 per cent. of the population (485,170), are by far the strongest element. The Jats of the Malwa, in which the main part of the Patiala State is included, have been called the finest peasantry in India. A description of the Málwa Jat, and the points in which he differs from the Jat of the Mánjha, will be found in the Gazetteer of the Ludhiána District.

The Jats of Patiála mostly claim Rájpút origin, and appear to have migrated from Jaisalmer into the Málwa, or the territory south of the Sutlei which stretches towards Delhi and Bikaner, about the middle of the 16th century, though the asli or original gots Man, Bhullar and Her, which are of the Shiv gotra, were probably settled in the Málwa before the other Jats.

The Siddhús (42,405) are the most numerous and important sub-divi- Siddhú Jats. sion of the Jats in Patiala. Besides the ruling families of the Phulkian States and Faridkot, many families of note belong to the Siddhú clan. They claim descent from a Bhattí Rájpút, Jaisal, founder of Jaisalmer. The Siddhúsl are strongest in the Anáhadgarh nisúmat. They form an exogamous section and avoid one got only in marriage. The júgirdárs of Bhadaur are described elsewhere. Other important families in this State are the jágirdárs of Talwandí, Kotlí Sábo and Jiundán. The Siddhús are nearly all Sikhs.

Haríke is one of the Siddhú septs, and is called after Chaudhrí Harí, its Haríke. ancestor. Chaudhrí Harí and his descendants founded 14 or 15 villages on both banks of the Sutlej, whence the name 'Harike pattan,' and Buddha Singh, one of his descendants, settled at Sekha in Barnála pargana. Sardár Bhág Singh, of this sept, was Bakhshí of the State, and Sardár Basáwa Singh became its Bakhshi and Adálatí and was afterwards a member of the first Council of Regency. His grandson, Sardár Bahádur Sardár Prítam Singh, is the present Bakhshí.

Mehta is also a munhi or sept of the Siddhu got or clan. It is named after Mehta. its ancestor Mehta, who founded the village of Mehta near Barnála. Sardárs Bahálí Singh, Bútí Singh, Dal Singh and Ranjít Singh of this sept all held the post of the Commander-in-Chief in the State.

The Cháhil Jats claim that Cháhil, their eponym, was born of a hill Cháhil Jats. fairy. They are numerous in Bhíkhí, in which tahsil they own many villages, and they also hold scattered villages in tahsils Narwána, Amargarh, Bhawanigarh and Fatehgarh. Sardár Partáp Singh, Cháhil, maternal uncle's son of the late Maharaja Narindar Singh, was Bakhshi to the State. He was in command of the Patiála Contingent at Delhi in 1857, and his son Ranjít Singh is now the leading representative of the tribe. To support their claim they pay special worship to Gugá Pír, who was a Chauhán Rájpút. They worship Baland Jogí Pír, their jathera.

The Dhálíwáls claim to be Chandra Bansí Rájpúts by origin, through Dhálíwál Jata. Dhálíwál, Bhattí, who migrated from Jaisalmer and settled at Kángar in Nábha territory in the 12th or 13th century. In the time of Akbar, the

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Descriptive.
Population.
Dhálimái Jata.

chief of the Dhálíwáls, Mihr Matha, is said to have given a daughter in marriage to that emperor, whence the Dhálíwáls and the 35 Jat tribes which concurred in the bestowal of a Jat girl on the emperor acquired the title or status of Darbárí. The Darbárí Jats in this State are the Tiwánas of Chinárthal, the Jhalle Gils of Dhamot and Siáwara, the Manders of Jarg, the Mángats of Rámpur and Katání, the Jhij of Gidrí and Bawání, the Panders of Gahlotí, and the Gandhás of Rauní. Darbárí Jats pay special fees to their mirásís at weddings. The Dhálíwáls, after the decline of Mihr Matha's family, dispersed and some migrated into the State, where they are mainly found in tahsíls Bhatinda and Bhíkhí, and in stray villages in Sunám, Amargarh and Sáhibgarh. The main Dhálíwál septs are the Maní, Udí, Rüreka, Dína and Rámana. The tribe is chiefly represented by the family of the late Sardár Gandá Singh, C.S.I., Bakhshí of the State, and his son Sardár Hazúra Singh is now an officer in the State forces. A man of note among the Dínákes was Míán Mahtáb Singh of Farídkot, whose daughter was married to Mahárája Mahindar Singh and became the mother of Mahárája Rájindar Singh.

Mán Jats.

The Man Jats say they migrated from the north, and claim descent from Mandhata, a Rajput, by a karewa marriage. Mandhata settled in Ladowa in Ferozepore and thence in Akbar's reign the Mans migrated into the present nizamat of Anahadgarh, in which they own many villages. Their chief sub-septs in this State are Maur, Sandar, Khawala and Paraga, and they give their names to the villages of Maur, Manwala, Man Khera, and Mansa. They avoid only the one got in marriages, and form no alliances with the Bhulars or Sher Gils. At weddings they give a rupee to all the mirásis, Brahmans and Bhats of the Man villages, and this ceremony is called tapa or tappa. The Mansahia Jats regard themselves as superior to other Mans. Tradition says they owe their name to the fact that the head of the family paid the revenue due to the emperor punctually. Sardar Harnam Singh deorhiwala is the leading man among the Mansahla. Maharaja Rajindar Singh was married into this family.

Dhillon Jats.

The Dhillon Jats claim descent from Rája Karn, whose descendant Thal married a Jat wife. The Dhillons are said to have migrated from Delhi under the Mughals, and are now mainly found in tahsíl Govindgarh and in scattered villages in Bhíkhí and Fatehgarh tahsíls. Their chief subsepts in this State are the Mahna, Bangria, Gát, Jandí, Saráya, Garáh and Mutal. They only avoid the father's got in marriage and make no alliances with the Dhíndsa and Wal (Wal is a sub-sept of the Sekhons) on account of some old dispute.

Gil Jats.

The Gils trace their origin to their eponym, Gil, who fled from Rájpútána and settled in Bhatinda, where he married a Dhálíwál. Thence, in
the time of Sháh Jahán, the Gils migrated to Sáhibgarh and Sunám tahsíls,
in which they are now numerous. They are found also in tahsíls Rájpura and Bhíkhí. They have 11 sub-septs, Sher, Kak, Landra, Sihai,
Bhádon, Jhagar, Barála, Karora, Kand, Jají and Jhala, the last of which
is strongly represented in tahsíl Sáhibgarh, where it holds 11 villages.

Marral Jats.

The Marrals, returned as Jats in the Censuses of 1891 and 1901, are mainly Muhammadan, but a few are Hindus. The Muhammadan Marrals of Samána lay claim to an Iránian origin and say they are descendants of Yazd-i-jard, the last Sassánián king of Persia, who was conquered by the Arab Sa'd-waqás. They migrated from Kábul in the time of Prithwí Ráj, king of Delhi, under Malik Saláh-ud-dín. On the recommendation of the Nawáb of Samána the Malik

received a grant of villages in that part together with the title of Mande CHAP. I.C. or lord of 100 villages (mandal) from Khanda Rao, brother of Prithwi Raj. In the time of Ala-ud-din Khilji, Qutb-ud-din Marral obtained the fiefs of Descriptive. Samana and Malkana, and the latter, which is a basti of Samana, is still Population. held in jágír by the Mandals of Karnál. Malik Sulemán Yár Jang, a descendant of Nawáb Arastujah Wazír-i-Azam of Haiderábád, Deccan, also holds a jágír in Samána itself. Malik Barkat Ali Khán of Samána is the Assistant Advocate at Patiála.

The Dhindsas claim descent from Rája Karn. They migrated from Dhindsa Jats. Sirsa in the time of the Mughal emperors and settled in Chaunda Mánví, in tahsil Amargarh, round which place they own a number of villages. They are also found in scattered villages in tabsils Rajpura, Ghanaur and Patiala, and Ubhewal in Sunam tahsil is a village of Muhammadan Dhindsas.

The Randhawas hold only two villages in Sahibgarh, and Mimsa Randhawa Jats. village in Amargarh tahsil, but they offer one or two points of interest. Their ancestors settled at Mimsa, near which, on their migrating thither from Tamkot, the axle of one of their carts broke, and its owners took this as an omen that they should settle at the spot. The others went on, and failing to persuade their comrades to accompany them, they uttered a curse upon them that they should be compelled to seek a new home every 12 years. Every 12th year on the 8th Sudí of Asárh they take a cart to the spot and worship it, and an uncle cuts a lock of hair from his nephew's head. On their return home, it is said, the axle of the cart invariably breaks on the road.

The Tiwana Jats claim descent from Lakkhu, seventh in descent from Tiwana Jata. Tiwana, a Punwar Rajput. They migrated from Dhara Nagri in the 13th century, and now hold several villages in Sahibgarh and two in Rájpura tahsíls. Like Rájpúts, their women observe parda and they discountenance karewa. Their leading family is that of the Chaudhris of Chinarthal, and Sardar Sawai Singh of this family held important posts in the State under Maharaja Narindar Singh. Two Tiwana chaudhris, Majlis Rái and Wazír Khán, were prominent chiefs of this tribe in the Mughal times. There is also a Muhammadan Tiwana village in Ghanaur tahsil.

The Saráhs or Saráís are mainly found in nichmats Anáhadgarh and Saráh Jats. Karmgarh.

The Káleke Sardárs belong to the Saráe gôt. They trace their descent Káleke. from the Bhattí Rájpúts of Jaisalmer, and are named after their ancestor Chaudhrí Kála, who founded the village of Kályánwálí in Sirsa; his grandson Malúka founded Káleka near Dhanaula, where his descendants still hold land. Sardárs Gurbaksh Singh and Haria Singh, brothers-in-law of Mahárája Alá Singh, were fifth in descent from Chaudhrí Kála. Sardár Gurbaksh Singh was Mahárája Alá Singh's Díwán, and accompanied him in all his expeditions. He is best remembered for his services when Maharaja Ranjít Singh came to Patiála to visit Mahárája Sáhib Singh. Máí Fatto, wife of Mahárája Alá Singh, belonged to this family, and Mahárája Karm Singh also married into it.

The Pawanias are of Shiv gotra, like the Man, Bhular and Her, with the Pawania Jats. two latter of whom they do not intermarry. They migrated from Hissar and own four villages in tahsil Sunam.

The Ghumán Jats also claim Rájpút descent. Migrating in the time Ghumán Jats. of Jahángír from Rájpútána, they settled at Sajuma in the Jind State and now hold 11 villages near Bhawanigarh, Ghumana in Rajpura, and a village in Patiála tahsíl.

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Descriptive.
Population.

The Nains¹ claim to be by origin Túr Rájpúts. Their ancestor Mainpál married a widow and his son Nain is their eponym. They hold many villages in the Bángar (tahsí! Narwána), such as Dhamtán Sáhib, etc., and stray villages in the Sunám and Patiála tahsíls. They are said to have migrated from Delhi, where they ruled prior to the rise of the Chauhán dynasty. Their sub-septs are Jája, Bamír and Naráin. Sardár Ude Singh, Nain, was Superintendent of the Palace in the time of Máí Askaur, Díwán and Judicial Minister, guardian to Mahárája Narindar Singh and member of the first Council of Regency. His son, the Mashír-Ala Sardár Bahádur Sardár Gurmukh Singh, is now (1904) President of the Council.

Mangat Jats.

Nain Jats.

The Mángats are only found in tahsíl Sáhibgarh, where they hold six villages.

Gándhe Jats.

The Gándhes are descended from Gandhú, son of Rája Gopál, Táoní Rájpút, by a Jat wife, and are found in tahsíls Banúr, Rájpura and Amargarh.

Sindhú Jats.

The Sindhús appear to have immigrated into the State from the Mánjha in the 16th century and are found in scattered villages in tahsíls Ghanaur, Rájpura, Amargarh, Bhatinda and Barnála.

Bhular Jats.

The Bhulars are said to have been driven from Márí in Ferozepore by the Siddhús and then to have dispersed. They own nearly the whole of seven villages in Barnála and four in Sunám tahsíls. Their sub-septs are four in number, viz., Kosa, Munga, Dahr and Bhátia.

Gazewál Jata,

The Garcwál<sup>2</sup> or Girewál is a well-known sept which once held rule over Ráipur and Gujarwál in Ludhiána. Mahárája Narindar Singh married into this family, and one of its members, Sardár Ghamand Singh, became Bakhshí. Sardár Mihmán Singh was father-in-law, and his son Híra Singh brother-in-law of the Mahárája. Sardár Kishan Singh, also of this family, is now muatamad to the Punjab Government. They claim descent from Rája Mahán Chand of Chanderí in Indore, a Chanderí Rájpút.

Sekhon Jats,

The Sekhon Jats claim descent from the Punwár Rájpúts. They are named after their ancestor Sekhon, who had seven sons, after whom were named seven múnhís or septs. Máí Askaur, mother of Mahárája Karm Singh, whose life sheds a lustre over Patiála history, belonged to this family, and her brother Sardár Díwán Singh was Commander-in-Chief. Two daughters of the family are now married in the Phúlkián States, one to Rája Híra Singh of Nábha and the other to His Highness the Hon'ble Sir Kanwar Ranbír Singh, K.C.S.I., of Patiála. Mahárája Amr Singh made Daria Singh his Díwán. Himmat Singh and Sawáí Singh were Bakhshís, Mal Singh was Adálatí or Judicial Minister, and Sardár Sedha Singh was Díwán. They hold Bakhshíwála (in Sunám tahsíl), Kaulgarh (in Páil), Kishangarh and Kánhgarh (in Bhíkhí), and Karmgarh (in Anáhadgarh tahsíl).

Utwal Jate.

Among the Utwils the family of Chaudhri Charat Ram, member of the second Council of Regency, is the most important. His grandson Sardar Sapuran Singh is now Financial Minister of the State.

Mander Jals,

Sardár Bhagwán Singh, Mander, is a Judge of the Patiála Chief Court. His father Sardár Basta Singh held the post of Názim for a long time.

Mabil Jats.

The Mahils trace their descent from the Tur Rajputs. They came from Delhi. The clan holds Shahpur Khurd, Shahpur Kalan and Namol in Sunam tahsil and Khanpur in Dhuri. Sardar Fateh Singh of this tribe held high posts in the State, and was a member of the first Council of Regency. His son Sardar Man Singh is Nazim of Amargarh nisamat.

<sup>&</sup>lt;sup>1</sup>Nain is a Hindí Bhásha word meaning eye. There are said to be Nains in Bikáner also.

<sup>2</sup>The sept is so named because a Chanderí Rájpút settled at Gire, a village in Rúpar tahsfl, and fell in love with a Jat woman whom he kept as his mistress,

The following are some proverbs about the Jat peasantry:—

Choná no jane báh Jat na jáne ráh - "Gram does not require much ploughing, and a Jat can do without a path " (Cf. Maconachie,1 No. 1022).

CHAP. I, C. Descriptive.

Jut jatan de sale kurde ghale male- "Juts are all brothers-in-law of one another and keep their own counsel (combine to help one another); i. e., jats are closely related and scheme to protect one another " (Maconichie, No. 938).

POPULATION.

Jat, dhatta, bakra, chauthe bidhma nar, yih charon bhukhe bhale, rajje karen bakar-"A Jat a bull, a he goat and fourthly a widow are good, if they have an empty stomach, and bad if a full one."

Proverbs about lats.

Rajjí bhains na kháe khal raijá málí chale na hal rajja Jut badháwe kal rajjá mahájan jáe tal-" A full fed she-buffalo does not eat khal (oilcake), a full fed he-buffalo does not go well in a plough, a full-fed Jat raises quarrels, and a well to-do makajan becomes meek and quiet."

Jat na jáne gun kará chaná na jáne báh. Jat dá gúrú khansurá chane dá gúrú chháh-"The lat is not grateful and gram does not require much ploughing: but shoe-beating can correct the lat and whey digest the gram" Cf Maconachie, No 936, for a more polite version).

Jat ganná na de bhell de- "A Jat does not give a stick of sugarcane when asked, but gives a bhell (a lump of raw sugar) when pressed."

Tút jehi lakri nahin je tire na Jat nahin je phire ná tind jehá bhándá nahin je rurhhe nd-"There is no timber like tut if it does not solit, no caste like that of the Jat if he is true to his word, no utensil like tind (Persian wheel pot) if it does not tumble off.

Nat bidyd pát Jat bidyá nahin pái—" The tricks of a Nat (rope-dancer) can be known but not those of a Jat."

Tind our Jat dá hi basáh-" A tind and a Jat cannot be trusted"

Rann 9 ttl hor sab chatti—"A Jat wife for me: all the rest are a mere waste of money." The last proverb shows that the Jat wife is the best and most economical and helps her husband in agricultural pursuits Cf. Maconichie, No. 37).

Rájpúts in Patiála number 65,296. Though they have beaten their Rájpúts. swords into ploughshares, they do not take kindly to agriculture and are far inferior as cultivators to the Jats. The Táonis and Chauhans are the largest sub-divisions of them in this State, but the Bhattis rank highest.

The Bhattis are Jádú-Bansi and are said to have been con-Bhatti Rájpúts. verted to Islám by Sayyid Jalál-ud-dín, Makhdúm-i-Jahánián, Jahángasht, in the time of Firoz Shah Tughlaq. They are now found in scattered groups, but still own some villages in tahsil Bhatinda.

The Taonis claim Jadú-Bansi descent, thus-

Táoní Rájpáts.

Raja Salváhan of Pattan in Gujrát.

Raja Tán (grandson).

Uggar Sain (7th in descent from Tán).

Migrated from Agroha in 699 Bikrami and settled in this part of the Punjab becoming king of Burás.

Rája Gopál (7th in descent from Uggar Sain).

Dhírpál, or Nawáb Abu'l-Karím, embraced Islám under Shaháb-ud-dín of Ghor after his victory over Prithwi Raj at Tarain (Tarawari) in Karnal District in 1193. His tomb is said to be at Banúr, which is a great Táoní centre, for Táonís are numerous in that tahsíl and in Patiála, Rájpura and Ghanaur. The Hindu Táonis hold Bular (in tahsil Patiála), Lálru, Nagla and Khelan in tahsil Banor, and Dhakansu, Tepla, Banwari, Pabra and Dhamoli in Rajpura. They have 12 septs, said to be named after the sons of Rája Gopál, vis., Dhírpálí, Ambpálí, Bhátian, Motián, Rái Ghází, Jaisí, Sarohd, Ajemal, Jhagal and Lagal, the last six being rais.

The references are to 'Panjab Agricultural Proverbs' edited by R. Maconachie, Bass. R.C.S.

Tribes and Castes.

[ PART A.

CHAP. I, C.
Descriptive.
Population.

Socially they have 14 chhats and 24 makáns, the chhats in this State being Banúr, Súhron, Ajráwar, Kaulí, Ghanaur Patton, Kherá Guiju, Shamdo, Chamárú, Mánakpur and Jánsla, and in British territory Kharar, Khánpur and Morinda.

Baráh Rájpáts.

The Baráh or Varáh Rájpóts claim descent from Binepál of Bhatinda and emigrated at a very distant period from Udaipur. They have a proverb-Behá más na chakhde singh, bás, Variáh, ' the lion, the hawk and the Varahs never taste stale meat. Rái Kálu of Kákrá near Bhawánígarh embraced Islám in Jahángír's reign, so that their conversion is somewhat recent, and the Baráhs of Bakhtrí in tahsíl Sunám are still Hindus. They own nearly 30 villages in tahsils Sunam, Bhawanigarh and Amargarh. Their organization is the usual Rajput one of chhats or villages of the first rank and makans or villages of the second rank, other villages being inferior to these in social status. The Baráhs have 12 chhats and 24 makáns, the chhats in this State being Samána, Talwandí, Kákrá, Bhumsí, Jhal, Jhondan, in Nábha Bácna, Badbar, Barágraon, in Jínd Bazídpur, and in British territory Budláda and Moranda. Master Muhammad Khuda Bakhsh, Khán of Haryáú Khurd, was the tutor of Maharaja Mohindar Singh. He also held the post of Canal Agent and that of Director of Public Instruction, Patiála State. His eldest son Muhammad Abdul Ghafúr Khán was a judge in the High Court of Patiála; ot his younger sons Muhammad Abdul Majid Khán is Foreign Minister, Muhammad Abdul Hamid Khán is Názim of Anahadgarh, Muhammad Abdul Hakîm Khán is State Vakîl at Ambála, and Muhammad Abdul Azîz Khán is Colonel of Infantry.

Mandáhar Rájpúta. The Mandáhars are found in tahsil Narwána, and are said to have migrated into the Bangar from Ajudhia 2,000 years ago, and to have taken the ancient town of Kalait from the Chandels. That place and Bata are now held by Hindus, Badsíkrí and Hittho being held by Muhammadan Mandáhars. They call themselves Lachman. Socially they have 12 tapás (as they call their chhats) and 360 gáons or villages, the tapás in this State being Dhanaurí, Kalait and Badsíkrí. The Hindus in marriage avoid only their own gót. At a funeral they give pagrís to their mírásís.

Játa Rájpáts,

The Játús give their genealogy as follows:-

Rája Jairath of Pattan, Tunwar.

Játú.

Assar.

Harpáí.

Råna Amr, who migrated from his country and drove the Gujars from Khodána some 400 years ago. The Játús of Kánaud (Mohindargarh) tahsíl, in which they hold 25 villages, are his descendants. Játú was so called because he was born with long hair (jatán) on his body. The Játús do not intermarry with the Tunwars, and in marriage only avoid their own gôt. At a wedding, both at the phera or circumambulation, and at the wadúi or leave-taking, the bridegroom's barber spreads a sheet, called chhat, over the bridegroom's head and his father puts into it as much money as he can afford. The Játús also give tyág and lekh to their mírásis. Like the other Rájpúts of tahsíl Kánaud, they are sun-worshippers and fast on Sundays.

Kachwáha Rájpáta, The Hindu Kachwahas or Kushwahas of pargana Kanaud, in which they hold seven villages, are called Shaikhawat because their ancestor was born through the benediction of Shaikh Burhan, Darvesh. On the birth of

a male child they put a blue thread round its neck, and on the bathing day CHAP. I. C. (the third to sixth day after birth) a second thread is put round its neck, a tagra round its waist, and kurta on its body, all three of a blue colour. Descriptive. They worship the sun by offering water and fasting on Sundays. At a Population. wedding they give tyág and lekh to a mírásí. The Shaikháwat Kachwáhás Kachwáha Rájdo not eat jhatka.

Patháns live chiefly in the towns, and though they own land, rarely Patháns. handle the plough. Khiljís, Lodís, Mullagorís, Adilzais, Mámúzais and Umarzais are found in the State. Muhammad Námdár Khán, Umarzai, was a member of the last Council of Regency, and his elder son Muhammad Ashraf Khán is now Názim of Karmgarh. His younger son Muhammad Sharif Khán, B.A. (Cam.), is a barrister-at-law. The Patháns generally marry among themselves and do not practise karewa.

Shaikhs (23,131) are chiefly found in the towns as traders and shop. Shaikhs. keepers, but they own villages in the Sunam, Ghanaur and Rajpura tahsils. The Shaikhs of Karel in Sunam are the most important family. The social aspirations of converts from Hinduism, who are generally included among the Shaikhs, are expressed in the following couplet: Sal-i-awwal Shaikh búdam, sál-i-doim Mirza; ghalla chún arzún shawad imsúl Sayyid Míshawam—"The first year a Shaikh, the second a Mirza. If corn is cheap this year, I shall be a Sayyid."

Other cultivating classes are the Ahirs, Arains, Dogars, Guiars and Minor agricule Kambohs, and in the hills the Kanets. The Ahirs, here as elsewhere total classes: industrious cultivators, are confined to Mohindargarh nizamat. They Ahire. are divided into two endogamous sub-castes, Jadú-Bansí and Gopál-Bansí, both claiming to be Jádú-Bansí Rájpúts by descent. The former subcaste comprises 64 góts, of which the principal are the Karíra, Bhangar, Chaura, Gatwal, Dewa and Sanp. The latter worship black snakes and do not kill one if they see it. The Ahirs are devotees of Krishna. Their leading representative is Chaudhrí Budh Singh of Nangal Sirohí, whose family has held the office of Chaudhri since the Mughal times. This family also observes parda and discountenances widow re-marriage, which other Ahirs practise. Though usually landowners and cultivators, the Ahirs also take service in the army.

The Patiála Aráins belong to the Sirsewal branch and are said to have Aráins. immigrated hither from Sirsa. All are Muhammadans, except a few in Sanaur and Ajráwar, who are Hindus. Aráins are numerous in the Sirhind, Patiála and Rájpura tahsíls, where they hold groups of villages and own land which they themselves cultivate. Their more important gots are Siyáhí, Naur, Mund, Ghalan, Bhatián and Jatiálí.

The Dogars, who are exclusively Muhammadans, came from Seohna Dogars. near Lahore in the time of Mahárája Alá Singh. Some of them were in former times Bakhshis of the State, and of these the most famous was Lakhna, Bakhshí of Alá Singh. The Dogars hold a considerable tract of land at Daska in Sunám tahsíl, and one of them, Wazír Muhammad, is a Risáldár in the State service. They bear the title of Malik.

The Gujars are not as numerous as the Arains, and are a pastoral Gujars. rather than an agricultural tribe, bearing much the same character here as elsewhere. They hold many villages in tahsils Rájpura and Nárnaul. Some of them are Muhammadans and some Hindus. In this State their more important septs are the Bharwal, Lodi, Chichi, Bargat, Duchak, Katoria, Latala, Jandar, Chandija, Gorsi and Ráwat, of whom the last regards itself as descended from Jagdeo Punwar, whose son Olan Palan married the fair daughter of Mor Dhai, Katána Gujar. Males of the Chawára sept are believed to be able to cure pneumonia by touching the sufferer with a piece

CHAP. I, C. POPULATION. Gujers.

of iron. The Gujars of Rasúlpur (in Rájpura) and Ghel (in Fatehgarh) have considerable influence. Rahim Bakhsh, a Gujar, attained to the position of Descriptive. Bakhshí in the State in the reign of Mahárája Narindar Singh and was appointed a member of the Council of Regency on the death of Mahárája Narindar Singh.

Kamboks.

The Kambohs are rather more numerous than the Khatris. They are divided into two endogamous groups, Báwaní or the 52 gôts and Chaurásí or 'the 84 gots,' and are found in tahsils Banur, Ghanaur and Sunam, the Kambohs in the latter being of the Bawani sub-caste, many of whom embraced Islam in the time of Qutb-ud-Din, Ibak. The Chaurasis at a wedding give a present to the Kamáchís, a caste of musicians, in remembrance of their having been delivered from prison without being forced to become Muhammadans by Diláwar Khán, Kamáchí, in the time of Shamsud-Dín Altamah. Their leading families are the Muhammadan Báwanis at Masingan, an ancient village in Ghanaur tahsil, the Hindu Báwanis of Hasanpur, and the Hindu Chaurásís of Mohi, Súratgarh and Jalálpur, all in tahsil Banúr. At the shant rite on the occasion of a marriage the Hindu Kambohs make a goat of másh flour, which is sacrificed by the maternal uncle of the bridegroom. The manner of sacrifice is to press it to pieces with the hands. Now-a-days seven cakes of mash are made instead of the goat. They celebrate the tonsure under a jandi tree.

Saint

Sainís are chiefly market-gardeners. They are found in the Banúr and Rájpura tahsíls, and are all of the Gola sub-caste, an endogamous group which avoids four gots in marriage and practises karewa. Sardar Sujan Singh is the leading Sainí in the State.

Kaláls

Kaláls are found chiefly in the towns, though they sometimes own land. Sardár Bhagwán Singh, Deputy Inspector-General of Police, and Híra Singh of Banúr, jágírdár of Govindgarh in the Hoshiárpur District, are leading Kalals.

Kanets.

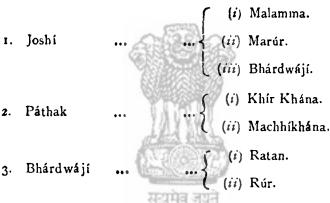
The Kanets are the agriculturists of the hills as the Jats are of the plains. They claim to be Rájpúts who lost caste by karewa. Formerly peaceable and simple-minded, they are now becoming quarrelsome and fond of litigation. They have two divisions, Kanet and Khas, but these intermarry freely. They avoid four gots (locally called khels) in marriage. A wedding involves 7 pherás instead of the usual 4. Marriage ceremo. nies among them are of two kinds, biyáh, in which the bridegroom goes with the procession, and paryana in which he stays at home. The Kanets have developed the karewa custom into what is called rit. A woman who is tired of her husband, leaves him for some one clse. The new husband pays the old the value of the woman and nothing more is said. Women frequently change their husbands more than once.

Professional castes : Brahmans,

Brahmans and Fakirs make up about 7 per cent. of the population Sayyids, Bhats, Bharais and Mirasis are of lesser importance, while the remaining professional castes in the State, such as Bhands, Dumnas. Bangális, Garris and Kapris, are few in number. The Brahmans in this State are found mainly in the towns, but some few hold land as proprietors, or trustees of religious endowments, in the villages, and they now own a few mazrás or villages, e.g., Brahman, Bhat, Malo and Chhajiú Mazrás, and some villages in Ghanaur, Rájpura, Banúr and Narnaul tahsíls. The mass of the Brahmans belong to the Sarsut branch, but the Gaurs are also represented, especially in the Mohindargarh nizamat and the Bángar tahsil.

The Sarsut Brahmans of the towns are usually of Athbans or Chhebans CHAP. 1, C. status, and superior to the Bunjáhís, who are found in the villages. Some are employed in the service of the State, or are engaged in trade or agriculture, but the majority are family priests. Their leading representative is Population.

Sardár Partáp Singh, now a Special Magistrate, and his father Sardár Brahmans. Jagdis Singh also held a high position in the State. Among the Gaur Brahmans the Maihtás form an important section, whose members do not accept alms or act as family priests, pád rás. In Kánaud tahsíl the family of Missar Jawála Singh still enjoys a jágír of Rs. 300 granted by the British Government for his services in 1857. Missar Naunidh Rái (Naudha Missar) of Nárike in Dhúrí tahsíl was a great man in the State among the Brahmans. The Sarsut Brahmans are divided into gotrus, named after rishis, such as Bhardwáj, Kaushik, Atash, Bashist, Maríchí, Batsa, Mudgal, etc., but in marriages these gotras are not, as a rule, taken into account. unit which is taken into account in marriage is the got or, as it is more usually called, the al; in Narnaul this unit is called sásan. It takes its name from the original sect of the section, such as Kanaudía. Bhatindía, etc. These gôts or als are frequently split up into sub-sections, thus-



Women of the Joshi section do not wear bangles of country glass, or more than four ear-rings (dandián).

The Khatris and Banias are the most important trading castes. The Commercial Baniás (80,764) are nearly five times as numerous as the Khatrís and castes. Aroras combined.

The Baniás are the principal trading caste of the State. They hold a Baniás. good deal of land on mortgage, and, though only forming strong communities in the towns, are found scattered throughout the rural areas of the State. They also enter the service of the State freely. The 'Aggarwal branch is most strongly represented, but the Oswals (or Bhabras as they are called in the Punjab) and a few Mahesris are found in Mohindargarh nizamat and in the towns generally. The leading Bania family is that of the Qánúngos of Sunám, of whom Díwáns Gurdiál and Bishamhar Dás were the chief members. The main Aggarwal gots in this State are the Gar, Go'il, Singal, Jindal and Basal, while the Mangals of Sunam hold some posts of importance in its service. The Oswals have a distinctive custom at weddings. The bride puts on one pair of lac bangles, while a second pair, made of ivory, is

<sup>&</sup>lt;sup>1</sup>Nánú Mal, an Aggarwál Bania of Sunám, was Díwán of Mahárája Amr Singh and Prime Minister of the State during the minority of Maharaja Sahib Singh-"Griffin's Punjab Rajas,"

CHAP. I, C. tied up origin.

Descriptive. show—

tied up in a corner of her dopatta, or shawl, as a memorial of their Rájpút origin. Popular esteem is hardly the Baniás' lot, as the following sayings show—

POPULATION.

Baniás.

'Baya, bisiar, Bániá, bais, bandar, bok, Jo in se rahe niúra, soi siána lok'—'He who keeps clear of a baya (a bird), a snake, a Baniá, a crow, a monkey and a he-goat, is a wise man.' 'Yár már Bániá, pachhán már chor'—'The Baniá injures his friend, the thief only him who identifies him.' 'Jiska mittar Bániá use dushman ki kia lor?'—'He who has a Baniá for his friend, has no need of an enemy.' 'Jattí da jathera nahín, Bániá da khera nahín'—'A Jatti (Jat wife) has no jathera (literally, 'triba) ancestor,' who is commonly worshipped), and a Baniá no village.'

Khetris.

The Khatris form an important element in the towns. Though mainly engaged in trade, they are also largely employed in the State service, while some are landowners, though not themselves cultivators. The sub-divisions of the Khatris in this State are Kapur, Khanna, Malhotra and Seth. Of these the Kapur, Khanna and Seth sub-divisions are exclusively Hindu, Sikhs numbering only 1,695. The main division of the Khatris is into Bunjahis and Sarins. The Bunjahis have four independent sub-sections-Dháighar, Charghar, Báhrí and Bunjáhí. The first two consider themselves greatly superior to the rest. They avoid one got only in marriage as their circle is very limited. These two sections are interesting as an example of the impossibility of a consistently hypergamous system. When they found their choice of wives was becoming restricted, they began to take wives from the other sub-sections. though still refusing to give their daughters to those they considered their social inferiors. In the year 1874 A.D. an influential committee of Bunjáhí Khatrís was organised at Patiála to bring about equality among their sub-sections and to popularise inter-marriage among them, without restriction. The first step the committee took was to prevent the superior groups from getting wives from the inferior unless they were willing to give their daughters in return. The movement has attained a large measure of success. The most important gôis are the Seoní, Matkan, Nancháhal, Tannan, Purí, Phandí, Budhwár, Duggal and Dháwan (all Bunjáhís). The Khatris of Páil are an influential body, whose members own land or are employed in the State. Ratn Chand, Dahriwala of Ranjít Singh's court, was a Khatrí of this place. Dewa Dás Purí is now the largest landowner at Páil. The Khatrís of Sunam were Qánúngos under the Mughals and held various posts under Akbar. Rái Sáhib Lála Nának Bakhsh, Dháwan, is the Indian guardian of the present Mahárája, and his son Lála Gora Lál is a Magistrate at Patiála. The Saríns are mainly represented by the Sodhí and Khosla góts, of whom the former hold extensive mu'ofis as descendants of the Sikh Gurus. The Khoslás have long held important posts in the State, and of the sons of Lála Kalwant Rái, a former Díwán, Lála Shib Sarn Dás is Superintendent of Police, Lála Bhagwán Dás a member of the Council of Regency, and Lála Dwárka Dás Comptroller of the Palace. His younger sons, Lálas Rám Prasad and Shadi Ram, both B. As. (Cantab), are barristers-at-law.

Khatri customs.

Several Khatri gots have distinctive customs. Thus the Budhwars send their parchit on the day before the tonsure of a son to invoke a bitch and a kite, and on the day of the ceremony feed the bitch and then the kite with a mixture of barley, sugar and ghi. It is regarded as a bad omen if the kite refuse this offering. The Puris celebrate the tonsure in the daytime, and the boy's sister, placing hairs plucked from his head on four bits of bread, buries them under an aunla tree. In the evening the boy touches a donkey's back with his

feet, and then beats the barber with seven shoes, giving him also some pice. CHAP. I, C. The Nancháhals of Páil reverence Bába Jagla, and the story goes that a woman once gave birth to a son and a snake. The latter was burnt in a Descriptive. hára (a small round vessel for heating milk), whereupon the boy also Population. died. Hence the serpent, called Baba Jagla, is still worshipped, the tonsure Khatri customs. of the boys being performed at his shrine outside the town. The Kandrús also invoke a kite before a wedding and offer food to it on the day appointed for the ceremony; after the bird has accepted the food the members of the family may eat. On the return of the marriage procession the jandi tree is also worshipped. Milk is never churned on a Sunday by Kandrus. The Malhotras send the parchit to invoke a kite the day before the deokáj ccremony, and on the day itself offer the bird meat. At a wedding the ear of a goat is slit open and a mark made with the blood on the bridegroom's forehead prior to the phera rite. The Markins also summon a kite to the tonsure rite and feed it with bread, boiled rice and másh. The Kapúrs and Tannans observe the deokáj ceremony, and the husband kicks his wife who takes refuge in the house of the parchit. The husband then binds a wreath of flowers (sehra) on his head and follows her. At the parchit's house he eats some boiled rice and milk, and conciliates her with a present of jewellery. Among the Ghátís the parohit makes an image of a goat out of karúh parshád or sacramental food, which is pretended to be sacrificed, on the occasion of a tonsure, the rite being repeated for seven successive days. The Bates avoid the use of the madhani (churn) and glass bangles, nor may they weigh ghi in scales. The Sconis avoid wearing red clothes or glass bracelets, and must not make baris, or chhappar of panni. The Balotas only celebrate the custom of clothing a child for the first time, pahni, in the month of Asauj, after the child is five years of age. The day before the ceremony a jandi tree and a kite are selected, and on the day itself they make ready khichri of boiled rice and dal under the jandi tree and first feed the kite with it. Five yards of red cloth are then offered to the jandi and the boy is clothed in a shirt for the first time. The Sahgals have two sub-sections, (i) the Bajnas (bajna, to ring), whose women must not wear ringing ornaments, and (ii) the Bainganis, whose women must not eat buingans or brinjal (Solanum Mongena).

The few Aroras in the State are found mainly in the Anahadgarh Aroras. nisámat and in the capital. Chiefly traders, they also enter the State service, and some few even own and cultivate land. The Utradhi branch is most largely represented, the chief gôts in the State being the Mánaktale, Sachdeo, Madan, Kataria, Kaleje, Dhingre and Bate. Sardár Dewá Singh, K.C S.I., Arora, was President of a former Council of Regency, and his son Partap Singh was Diwan. The present representative of the family is a minor.

Amongst the pedlars the Maniars are found in large numbers, while the Maniars. Banjáras and Lobánás represent the carrying castes.

The Jhinwars are also called Kahars or, honorifically, Maihras. They Jhinwars. are Muhammadans, Hindus or Sikhs, but all worship Khwaja Khizr, the god of water, with offerings of wheat flour, cooked and sweetened, and sacrifices of goats. Hindus and Sikhs also reverence Bába Kálu, a saint to whom they make offerings in kind or cash at weddings and births. Some Jhinwars of either sex and any age wear a kanthi or necklace of black wool and so are called Kanthiwals. These usually marry among themselves. The Hindus have two territorial groups, Deswal and Multani. These two groups usually marry each among themselves, avoiding four

CHAP. I, C.
Descriptive.
POPULATION.
Jhinwars.

The Sagges.

gots. Some of the gots bear occupational names, e.g., the Bánbatas or rope-makers, Jhokas, firemen, Bhatiaras or cooks, who sell viands. Other gots are the Khwas, i.e., sons of concubines, Rángrús, descendants of Rája Gopál, a Táoní Rájpút, by his Jhínwar wife, and Telís. Muhammadan Jhínwars earn their livelihood by basket-making and are distinct from the Muhammadan water-carriers who are called Saqqas. These two groups do not intermarry. The Saqqas have again three territorial groups, Sirhindí, Bágrí and Lahorí, which again are said to be endogamous. The Saqqa is a water carrier or menial servant, but the Jhínwar is not only a water-man, but a dolí-bearer and a basket, fan and matting maker, and he will also take to cultivation and service. The Jhínwars have a pancháyat system, with chaudhrís who settle all disputes. No one can enter the caste by adopting its occupation.

Náis.

Náí is a corruption of the Sanskrit nápik, 'one who cuts nails,' and the Nai's chief business is shaving and cutting nails, but he is the principal man among the clients (lágís) and like the Brahman parohit is entrusted with the arrangement of betrothals, with the distribution of bhájís on the occasion of a birth or wedding, and with certain duties on the death of a member of his patron family. At the Diwalí festival he brings hats (toys made of grass) as presents to his patrons (jajmán), and for these receives his lág or dues. Náis are by religion Hindus, Sikhs, or Muhammadans, the latter being termed Hajjám or honorifically khalífa. Hindu Naís are similarly entitled rája. Sikh Náis arc called Naherna Sikhs. The Hindus worship Devi, Sultán and Gugá Pír, and pay special reverence to Sain Bhagat, the patron saint of the Nais, to whom they make offerings in kind at weddings. The Hindu Nais have 3 kháps or divisions, - (i) the Banbherus, descendants of Ban Bheru, the Naí; (ii) the Golás, or descendants of hand-maidens (goli); and (iii) the Baris. The latter appear to be those who for practising karewa were excommunicated by the Banbherus. Banbherús only are found in this State, and they alone follow the Khatrí caste system, having Dhái (21), Chár (4), Ath (8), Bárí (12), and Bunjahí (52) groups, like the Khatrís. They are also following the Khatrís' lead in the matter of social reform. As a rule the Banbherus do not practise karewa, but the Kachcha Bunjáhí group of them permits it. Their góts are Phúl, Kánkí, Súngare, Lambes, Chhadír, Rajanwál, Bhattí, Lakhanpál, Sindhráo, Beot, Pesí, Manjhu, Kankardán, Balásí, Panju, Bhagrit, Pander, Arjanwál, Piye, Jallan, Káliye, Rikhí, Rala, Seopál, Painsí, Sindhú, Gadaiwál, Bhuram and Rarya. Káliye, Rikhí, Khatrí, names show that the caste is one of mixed origin, recruited from various castes. Thus the origin of the Khatrí gót is thus accounted for: A Khatri once went to a shrine for the shaving (jhand) ceremony of his son accompanied by his family. A Nai, however, could not be found, and the operation was therefore performed by the boy's uncle. When this became known the uncle was excommunicated and called a Khatri Nái. The Banbherús were Hindus originally, but some of them embraced Islám. retaining however their original caste system. Hindu women wear a ghagra (gown), but Muhammadans as a rule do not. The Ghagrail Banbherús are so called because their women wear the ghagra. The Turkmán Náis are Muhammadans, so called because their ancestors embraced the religion of the Muhammadans, who were generaly called Turks or Turkmáns. The Goriás as the word denotes are Rájpúts. In this State, Husainí, Bhattí, Goraya and Brah Hajjíms or Muhammadan Náis are found everywhere. The Husainis are Brahmans by origin, and the others Rájpúts. The Bunjáhí, Bárí and Ath groups of the Hindu Náis avoid four gots in marriage and the others only one, while Muhammadans follow the Muhammadan Law.

The Hindu, Muhammadan and Sikh Náis have their pancháyats and CHAP. I. C. hereditary chaudhris, with the usual powers and privileges. No one can join the caste by adopting the profession. In addition to their proper work they also take to agriculture, service and trade. They frequently practise POPULATION. native surgery. Their women work in their jajmáns houses on ceremo- Nais. nial occasions. The lágs are—

Occasion.		Servi	e.	Lág.	
Rítán		To take sweets to the	ha hridamaami'a	Ånnås 8 to Ré. I.	
21.00.07	•••	house.	ie bridegroom s	Zinnas o to Ne. 11	
Mundan	•••	Shaving.	•••	Re. 1 or some pice.	
Yaneu.	•••	To ring jhánj	•••	Ditto.	
Betrothal	••• }	•••		An 8 anna piece and pice amount ing to Rs. 2½ (Khatris) or Rs. 4 (Baniis).	
Maháhath	***			Some pice.	
Sáhachitthí	•••	Take letter to the	bridegroom's		
Ban <b>n</b>	à.,	A.	THE REPORT OF	A couple of pice.	
Shánt	***	Mandha bandhna		Annas 4.	
Ghori	***	1000	St. True 1801 S	Ře. 1.	
Tel talái	***	***	1886 3800	Up to Re. 1.	
Pher a	•••	Bándha		Re 1.	
Bari			STREET, STREET	Four couple of pice.	
Khat	***	***	A.0 542. Tr	Rs. 2.	
Siihi	•••	949	Y 13 U U U U U	Some pice.	
Pagris	أ عدم	***	1911 311	Some pice or Re. 1.	

Chhimba, Chhimpa or Chhipa means (cloth) printer. The Chhimbas Chhimbas. dye as well as print cloth. They are Hindus, Sikhs or Muhammadans. The Hindus and Sikhs worship Deví, Sultán and Guru Rám Ráe, and visit that Guru's dehra every year. At weddings they offer a rupee and a nárial to the Guru. Nám Dev, the famous bhagat, was a Chhímba, and is the patron saint of this caste. At a wedding they make offerings at his shrine. The Muhammadans resort specially to Piran Kaliar and Sadhaura. The Hindu Chhimbas are divided into three groups.—Tank, Rhilla and Dhobi. Those of the Tank section print cloth, the Rhillas work as tailors, and the Dhobis as washermen. The Tank being the name of a Rajput clan claim Rájpút descent. The Rhillas appear to be Rohelas, a Rájpút clan, and some of their gots are the same as those of the Rajputs, but others belong to the Jats, e.g., Mán, Dhillon and Saráo are Jat, and Madáhír-Uthwal and Punwar are Rajput. The Rain and Kamboh gots must have once belonged to these castes. Intermarriage is confined to the group, and the members of one group do not smoke or eat with those of another. The Muhammadan Chhimbas have three territorial divisions, - Deswals, Sarjare Karír, Bhat, Dhaunku, Saráo, Ratan, Bhattú, Khurpe, Role, Káyath, Sabo, Parth, Jalla, Rikh Rao, Pannal, Gura, Man, Mohal, Taggar, Brah, Ráin, Khatte Daddu, Hara, Hattu, Tokí, Ponia, Parví, Banjar, Rong, Bes, Kahtí, Fatt and Parothí. The gôts of the Rhillas are: - Lakhmára, Gandin, Kokachh, Thera, Kachhot, Chirwal, Gadira Kaotan, Nohaiya, Kasab,

CHAP. I. C. Descriptive.

POPULATION.

Chhimbas.

Chormaband, Padla, Mil and Nattha. The Muhammadan Dhobis have five division, vis., Lahorí, Sirhindí, Multaní, Purbia and Deswal. Only the latter two are found in this State. They do not intermarry. The gots of the Deswal Dhobis are: Goraya, Chauhan and Kanakwal, all Rajpat clans. In marriage the Hindu Chhimbas avoid four gots, Muhammadans only one. They practise karewa, and the dewar (husband's brother) is considered to have a prior claim to the widow's hand. In addition to their own occupations they take to agriculture and service. Hindu Chhimb's do not grind turmeric except at a wedding. do not make baris Their females do not wear kanch bracelets or use Females of the Muhammadan Dhobis and Chhimbas wear no nose-ring, laung, ivory, glass bangles, or blue cloth. Muhammadan Chhimbas do not prepare achar and baris and will not make a double hearth. No one can enter the caste by adopting its occupation. There is a pancháyat system among the Hindu Chhímbas. The chaudhri is hereditary and the panchayat settles all the internal disputes in the clan or caste. The chaudhri gives lág at marriages and gets a rupee and double bhájí for the performance of his duties.

Sayyids.

The Sayyids who number 8,665 are an important community in the State. They are landowners (though not cultivators) in Samána, Banúr, Rájpura and Narnaul. The important clans are Bukhárí, Múswí, Tirmizí, Rizwí and Zaicí. The most important family is that of the Bukharí Sayyids of Samána described below.

The Khalifas of Samána,

A descendant of Sayyid Jalál-ud-Dín, Bukhárí, settled at Samána in the 15th century. Several members of the family have distinguished themselves in the service of the State. Hak m Sayyıd Ghuli m Hassan was Court Physician to three Mahárájas - Alá Singh, Amar Singh and Sahib Singh. His son, Sayyid Sa'ádat Alí, was tutor to Mahárája Narindar Singh, and subsequently Foreign Minister. The title of Khalífa, or Tutor's son, has thus become hereditary in the family. Of Sayyid Sa'ndat Ali's six sons, two-Khalífa Sayyid Muhammad Hassan, C.I.E., and Khalífa Sayyid Muhammad Hussain-served in the Mutiny and continued to hold high offices, until the elder died in 1895. The younger, Khalifa Sayyid Muhammad Hussain, Mashir-ud-daula, Mumtáz-ul-Mulk, Khán Bahádur, is the present representative of the family. He was made Foreign Minister in 1870, and his services and those of his brother in connection with the administration and advancement of Patiála have been acknowledged by successive Vicercys and Lieutenant-Governors. The Khalifa is at present a member of the Council of Regency and his son Khalifa Sayyid Hamid Hussain is Assistant Settlement Office of Rajpura. Another important family is that of Mír Taffazul Hussain Judge of the Patiala Chief Court.

Pirsádas.

The Pírzádas of Dharson hold half the village in mu'áfi. They are the descendants of Shah Hamza. The Pírzádas of Ajrawár in Rájpura are descended from Makhdúm Abdul Kádir 'Uzairí. The Pírzádas of Sanaur are descended from Pir Abdul Fatteh.

### RELIGION.

Hinduism is the prevailing religion of Patiála. Of the total population 55 per cent. are Hindus, 22 per cent. Sikhs. and 22 per cent. Muhammadans. The Muhammadans slightly outnumber the Sikhs.

Gurdwáras.

The principal Sikh gurdwaras are-I.- At Dhamtan, where there is a large gurdwara. Guru Tegh Bahadur once stayed for a month here in

or about the year 1575 A.D. (732 B.), when he was summoned to Delhi by CHAP. I, C. the Emperor Aura igzeb, and the place is also famous for the Guru Sar Descriptive. Tirath, a famous tank which dates from the era of Ram Chandra, the POPULATION. hero of the Rámáyana. II.—At Talwandi, famous as the Damdama Sahib. Guru Govind Singh dwelt here for 9 months 9 days 9 fahrs Gurdwaras. and 9 graris. The gurdwara is a large building, and a fair is held there on the 1st of Bais kh. It is regarded by the Sikhs as the fifth throne, ranking after Amritsar, Anandpur, Patna and Apchalnagar, and its mahants are always consulted in important questions of doctrine. Guru Govind Singh re wrote the Ad Granth here. Some of the mahants still make copies of the book. III.—At Sirhind, the place where the two infant sons of Guru Govind Singh were buried alive in 1704 A D. by Bázid Khán, Súbáh of Sirhind. Two fairs are held at the gurdwara called the Fatehgarh or Fort of Victory,—one on the 12th of Poh, the other on the Hola. East of Sirhind near Rauza of Mujaddid Alt-i-Sání is the darbár of Máta Gujrí, the mother of Guru Govind Singh. IV.—At Lakhnaur near Ambála is a gurdwá a of Guru Govind Singh, who lived there for five years as a child. The fair is held at the Dasehra. V.—There is a gurdwara at Bhatinda. In 1705 A.D. Guru Govind Singh stayed for a few days in the fort, and to commemorate his stay there a guidudia was built and Bhatinda re-named Govindgarh. VI.—At Bahadurgarh in tahsil Patiala is a guidwara which commemorates a visit of Guru Tegh Bahadur in the time of Saif Khan in 1675 A. D.

The Sodhi Khatris of Sangatpura are descended from Pirthi Chand, Sikh orders: the eldest son of Guru Ram Das. They possess a book (pothi), a mala Sodhis. or rosary, and a hat (top) of Guru Nának, and hold villages worth Rs. 10,000 a year in mu'sfi. There is a gurdwara at Sangatpura and a fair is held on the 1st of Baisikh.

The masands or tithe-collectors of the Gurus were dismissed by Guru Masands. Govind Singh on account of their exactions and their oppression of the Sikhs, but other Gurus retained their masands, and at Ghurani, in Sahibgarh tahsil, the Marwahe Sarin Khatris, who are descendants of Bhai Balu of Gondwal in Amritsar, whose shrine is at Dadan in the Ludhiána District, are still masands of Guru Ram Rai of the Dehra Dún. Bhái Bálú was appointed by Guru Amr Das, and these masands now serve the gurdwara in Dehra Dun, and the darburs of Mata Rajkaur at Mani Majra and Bawa Gurditta at Kíratpur.

The chief dera of the Nirmalas is at Patiála, and its mahant is the Nirmalas. head or Sri Mahant of the order. This dera is called the Dharm Dhaja and was built at a cost of Rs. 82,000 by the munificence of Maharaja Narindar Singh. Attached to it are also two villages worth Rs. 4,100 a year, granted as its mu'ifi. The present Sri Mahant is Bhai Udho Singh. There is also an akhara dependent on this dera at Hardwar, and at this akhára the Nirmalas are able to distribute bhandárá or alms to pilgrims, as is done by the Bairágís and Saniasís, but which the Nirmalas had no mears of doing prior to the reign of Maharaja Narindar Singh. The dera of Bhai Sadha Singh is at Patiala, and is noteworthy as containing the library of Bháí Tára Singh, a well-known Nirmala scholar in Gurmukhí and Sanskrit. The Nirmalas as a body study both these languages. At Barnála Báwa Gándha Singh, Nirmala, has a large dera, with a smaller dependent dera at Patiála.

The author of a Gurmukhi kosh or vocabulary of the Granth.

CHAP. I. C.
Descriptive.
POPULATION.

Hindu religious orders:

Diwanas,

The Akálís have the following deras at Patiála:—Those of Bháí Molak Singh, Bháí Bishan Singh and Bháí Rám Singh, Amritsaria, in front of the Motí Bágh, and of Bháí Híra Singh Hazúria north of the Mohinder College.

The origin of the Diwanas is very obscure. One story is that the order was founded by Bálá and Hariá, sons of Bahbal, a Siddhú Jat. Balá, who remained celibate, was called diwana or the ecstatic by the Guru. Others ascribe their origin to Guru Har Rái, others to Guru Rám Dás, and others again to his grandson Guru Mihrwán, a view which is accepted by the Díwánas themselves. The Díwánas wear red clothes, with a necklace of shells and a peacock's feather round the pagri, and they do not cut the hair. They also carry an earthern cup, called thátha. This sect is mainly recruited from the Siddhú Jats, and is mostly found in Anahadgarh nizamat. Its members are generally cultivators. Marriage is usual. Their principal derás are at Sangat and Bahman Diwána, and they claim to levy a thútha (lit. cup) or benevolence of 11 mans of grain from each village every seventh year. Another dera was founded at Hadiáya by Híra, a descendant of Hariá in the time of Mahárája Alá Singh. Híra is said to have remained standing on one leg for twelve years, after which he slept on a bed which is still kept in the dera as a relic and is worshipped, as also is his samádh. The Díwánas also have a dera at Mánsa which is attached to their head dera at Pir Kot. It was founded by Bhái Gurdás, who was married in Mansa and whose samodh is also there. A fair is held on the 14th badi of Chet. The dera of Bába Rám Dás is at Patiála, and a fair is held on the 8th sudi of each month at his samidh. On the death of a mahant the Diwinas distribute bhandará or alms. This they call bochh.

Maihma. Shahis. The head dera of the Maihma Sháhís at Lopon in tahsíl Sáhibgarh was founded by a Jat peasant named Mohar Singh who once shot and wounded a deer, but it escaped, and on his pursuing it he saw a faqír sitting and washing the wound. He forthwith became his disciple and settled at Lopon, where on his death in 1835 a samádh was built to him. At this tomb a fair is held every year at the Holí. The Maihma Sháhí faqírs repeat the Sat-nám and have a Granth of their own, but they also follow the Sikh Granth. They wear red clothes and are mainly recruited from the Rám Dásias and Mazhabís.

Bairágis.

The Bairágís have four main sects, Rámanandí or Rámáwat, Nimánandí or Nimáwat, Bishan Swámí and Gária. of whom the first two are strongly represented in the State. The Rámánandís adore Rám, Lachhman and Sita, marking the trident on their foreheads, while the Nimánandís are devotees of Krishna and Rádhka and use the two-pronged symbol. These two sects combine, as it were, to form a third, the Sukhánand's, who observe both the Ramnaumi, or birthday of Ram Chandra, and that of Krishna, the Janam Ashtmi. The Sukhanandis are numerous in the jangal tract, and their stronghold is at Tapa in tahsil Anáhadgarh. This place was founded by Sokha Nand, a Brahman, disciple of Bawa Mádho Dás, His samádh is worshipped here and a fair is held on the 9th badi of Bhádon. People also worship the samadh of Mái Dátí, a girl who was dedicated to Sukha Nand by her father. In a similar way the Rámáwat sect has, in Mohindargarh, an offshoot in the Niranjní sub-sect founded by Dyil Dis, whose samadh is in Didwana in Jaipur. He imposed bhagwen or ochre coloured clothes and the custom of washing bread before eating it on his followers. The principal Niranjani dera is at Narnaul. The chief Rámánandí deras are those of Bába Sádhu Rám at Laungowal or Lalgarh, of Budh Ram at Tolewal in Sunam. Janki Das at Manwi

in Amrgarh, and Biásjí at Baretal in Narwána tahsíls. At the latter CHAP. I, C. offerings are made on the 2nd sudi of Bhadon and Chet, and at weddings a rupee is offered by the people. The Nimanandis have a dera of Baba Descriptive. Rádhka Das at Laungowal, to which a small private Sanskrit school is POPULATION. attached. Another offshoot of the Bairagis is the sect of the Nirankaris, Bairagis. founded by Sarjú Dás, whose samádh is at Patiála. The Nirankárí dera is at Nange-kí-Kherí, which village they hold in mu'ofi. The followers of this sect do not worship idols; they wear no clothes except a tágra of munj and a red langot, but besmear the body with ashes, and they use wooden shoes called kharáwán. They keep the hair uncut (jatán).

Of the ten Saniásí orders, four, Girí, Purí, Náth and Ban, are represent- Saniásís. ed in the State. Their most important centre is Páil, where members of the fraternity have been buried alive at a place called the Das nám ká Akhára. There is also a samádh here called Báwá Jádo Gir, at which manní (a sweet thick bread) is offered on Tuesday or on the 14th sudi of the month. There are also Saniasí deras at Sunám (of Ganga and Mathra Purís), at Dudién (of Nihál Gir), and at Chhájli (of Nand Ban). All these deras are in tahsil Sunam. At Sirhind is the samadh of Hardit Gir, at Narwána that of Báwá Sarsutí Purí, where a fair is held on the ikádshí of each month, and at Bhatinda of Guláb Náth, at which a fair is held yearly on the Guga naumi. Other deras are the large mat of Bhagwan Gir at Khanpur Ganda, of Jado Nath at Chaunda (in tahsil Amrgarh), and of Lachhman Gir and Parm Hans at Mansurpur. Besides their orders, the Sanissis have also five akháras, - Júna, Niranjani, Nirwán, Atal and Bohgur. At Ujhána Khurd in tahsil Narwána is the shrine of Phálo, a Brahman who was a disciple of a Gir Saniásí and a protector of kine, wherefore milk and ghí are also offered at his tomb. His bowl (túmba) is also worshipped, being filled by peasants with grain at both harvests. Close to his shrine there is a plot of sacred ground kept by his disciples for grazing cattle. At Narwana, Ghaibí Shah, Saniasí, has a shrine at which ghi, and at a boy's marriage a rupee, are offered. In times when disease is epidemic people offer a staff (sota) of kair wood, 14 sers of grain and 5½ sers of púras on Sundays. No oath may be taken on this shrine. At Bata is the modern shrine of Bawa Sarsuti, Puri, who settled there in 1759. The offerings are ghi and milk. The fair is held on the Asauj sudi ikádshí.

The Gharíb Dásís, who are followers of the poet Gharíb Dás, are con. Gharíb Dásís, fined to tahsil Sahibgarh. They wear red clothes, but no choti or scalplock, and burn their dead. They celebrate the Holi at Jandiáli in Delhi at the tomb of Gharib Dás. Some of the Gharib Dásis observe celibacy. At Gharáchon in tahsíl Bhawánígarh is the shrine of Báwá Fugrá Kutíwálá, a native of the Mánjha, who settled there in the Mughal times... He was a Sat Sáhíbía and practised austerities at the place where his shrine now stands. It is visited by people both from the Manjha and beyond the Ganges.

The ascetic order of the Udásís was founded by Sríchand, son of Udásís. Guru Nának. The Udásís are always celibate. Some wear red coloured clothes (bhagwen), others go entirely naked except for a langoti, but rub ashes on the body. They congregate in monasteries (deras) and are divided into four dhúnas,-(1) Phúl Sáhib or Mián Sáhib, (2) Bálu Hasna, (3) Almast and (4) Bhagat Bhagwan. There is also a Bakhshish Sangat Sahib which was founded by Bhai Pheru with the permission of Garu Govind Singh. They

To these Rámánandí deras may be added those of B. Jamná Dás at Banmauhra, of Lái Dás at Mimsa and Prem Dás at Nárike (all in Dhúrí tahsíl).

CHAP. I, C.
Descriptive.
Population.
Udásis.

pay special reverence to the Adí Granth. The four deras have one akhára and the Sangat Sáhib another, so that they are only grouped into two akháras in all. The best known deras in the State are the dera of Bharam Sarúp at Páil; the dera of Sukham Dás, whose samádh is also revered, at Sirhind; the dera of Bhái Náma, whose samádh is also worshipped, at Laungowál; the de a of Avdhút at Thuléwál; that of Barhám Deo at Kátron; that of Ram Das at Lada; and that of Bawa Barham Das, whose samadh is also revered, at Ráesar. At Barnála is the dera of Balrám, the samádh of one of whose chelás, Bawa Dyil Das, is also wershipped. At Tasaulí (in Banár tahsíl) is the dera of Tahal Dás; at Nábha in this State is that of Sant Das; and at Banur that of Santokh Das, where there is also a samádh at which offerings are made at the Dasehra. At Tarkhán Májra (Sirhind) is the dera of Gursagn Dás, at Kaddon (Páil) that of Tahal Dás, where the samádh of Báwá Siddhú Dás is revered. At Akar is the dera of Bishan Das. At Patiala is the dera of Bawa Magni Ram. The mahant of this dera is the Si mahant of the Udasis. Bawa Magní Rám was a famous Udásí of the Mían Sáhib dhúná, who celebrated a great bhandá á. He built a chhattal in Patiala, and the street containing it is known by the name of Chhatta Magni Ram. Another Udasi dera is that of the samadhan, also in Patiala.

Suthras,

The Suthras owe their origin to Guru Har Rái. They follow Guru Nának and keep the Adí Granth in their deras. They wear a selí topí of black woollen ropes twisted round their heads, a chhara (necklace, of the same stuff round their necks, a mark made with lamp-black and red lead on their foreheads, and carry two dandás (short staves) in their hands. They do not wear trousers (paijám). Their head dera called the dirbár of Jhangar Sháh is at Lahore. They have 8 sections (gharánas), 4 large and 4 small. Out of the four large sections three have their head deras (called gaddís) in this State. At Patiála is the gaddí of Mushtáq Sháh, at Sanaur that of Mahbúb Sháh, and at Sanghol that of Lál Sháh. The fourth gaddí is at Máler Kotla. Of the small sections there are two gaddís in this State, that of Tanak Sháh at Mulepur, and that of Sangat Shah at Jarg. There are mahants at each gaddí. Besides these gaddís, there are some small deras of this order.

Dádú Panthis.

There are deras of the Dadú Panthis at Bhatinda and Patiála. At Nárnaul some Baniás are called Dádú Panthis. They are ghiristí (married) and followers of Dádú.

Bhái Mái Chand.

The patron saint of the Mahárája of Patiála is Bháí Múl Chand surnamed the Baggi-bodiwala, 'white-locked,' a Dugal Khatri, who was born at Bhatinda in 1664 with a lock of white hair. His father having no son had besought Babá Ganga Rám, a Sársut Brahman, of Bhatinda, to bestow a son on him, and the Baba foretold that one would be born to him with a lock of white hair. The boy in accordance with his father's vow was given to the Bábá on his birth and became his disciple. The Bábá and Bhái Múl Chand left Bhatinda and settled in Sunam in the time of Mahárája Alá Singh, who founded the village of Bháí kí Pasaur near Sunám and conferred it on the Bhái in mu'áfi with some other lands. The Bháí died in 1764 and after his death a shrine was built about a mile from Sunam, which is held in reverence by Hindus and Sikhs. The popular saying runs, Bhái Múla bachna dá púra- Bhái Múla's words were fulfilled.' This shrine is visited by people from considerable distances, to fulfil a vow or obtain some desired blessing, and the offerings are taken by Bábá Ganga Rám's descendants.

When two opposite houses in a street belong to the same person he generally connects them by means of a roof. A street thus roofed in is called chhatta.

The samádh of Bábá Alá Singh at Patiála and his chullhás (hearths) at CHAP. I, C. Barnála are revered and offerings made at them It is also of interest to note that the samadh of Baba Sabbha Singh, brother of the founder Descriptive of the State, is reverenced by the people. It is at Hadiáya in tahsil Population. Anáhadgarh.

Samádh of Bábá Alá Singh.

At Sajoma in tahsil Narwana is the cave of Sukhdeo, son of the sage Other Hinds Vivása (who wrote the Mahábhárata) in which he died after undergoing a shrines. long penance. Close to it is a tank called the Súraj Kund, and there is held here an annual fair on the 6th Bhádon sudí. At Kalait in Narwana tahsíl is a tank sacred to the sage Kapal Muni, the author of the Sánkh system of philosophy, who flourished in ancient times. At Karáota in tahsíl Kánaud Bhikam Ahir has a shrine. He was a resident of Khudána and was told by a Mahátma to set forth with a cart and settle wherever it stopped. This it did at Karáota, where he eventually placed himself alive in a samádh and waited till life was extinct. His fair is held on the Guga Naumí of Bhádon. At Mansúrpur in tahs: l Bhawánígarh is the deval or shrine of Maghí Rám, who came from the east of the Jumna in the time of Mahárája Amar Singh. Becoming a disciple of Báwá Dit, a Vedántí, he eventually founded the Apo-Ap sect, whose members wear a blue topa, a gilti or loose wrapper of white cloth, and a langet. They keep the head and beard shaved. The sect worships the sun and calls its mahint Sahib or Master, as Magghi Ram himself was called. The mahant never leaves his room during his lifetime, in accordance with the rule laid down by the founder. At Ujhána in tahsíl Narwána is the samádh of Bábá Khák Náth, a disciple of Sidh Náth. It is said that the Pachádas of Kaithal lifted the kine of Ujhána and refused to return the booty; so the Báwá went to negotiate their ransom. He filled his beggar's bowl (túmbî) with water from a well and thus caused all the Pachadas' wells to dry up. The Pachádas seeing this came to the Báwá, who secured the return of the stolen cattle before he allowed the wells to fill again. The people out of fear refrain from swearing or taking an oath (sugand) on his name. It is said that he voluntarily gave up his life. He is worshipped on Sundays. At Phaphera in tahsíl Bhíkhí is a samádh of Bháí Baihlo, Siddhó Jat, at which offerings are made. In the time of Guru Arjan he took a great part in digging the tank of Amritsar. There is a proverb about him—Bhái Biahlo kamm kare sab se paihlo, 'Bhái Baihlo is the first to help those who have faith in him.' Between Babial and Ralla is the shrine of Baland Jogí Pír, the Jatherá of the Cháhil Jats. He fought with the Bhatti Rájpúts at Changli Ghanaurí and was killed. His head fell on the spot, but his body remained on horseback and fell fighting at a place between Babiál and Ralla, where a shrine was built. There are also tombs of the dog, hawk and horse that were with him. The Cháhil Jats do not use the milk of a cow after calving or the grain of a harvest without first making an offering to the Pír.

At Sirhind is the shrine of Shaikh Ahmad Mujaddid Alf-i-Sání, a Muhammadan descendant of Shahab-ud-Din Farukh Shaha Alfaruqi, the Kabuli, who orders: came to India from Kábul. The family were first settled in Sunám, Naqshbandís.

<sup>&</sup>lt;sup>1</sup> So called because he used to eat out of an earthern pot (magghi).

<sup>2</sup> Renewer of the 2nd thousand, so called because he was born after 1,000 years had elapsed since the Prophet's death.

His shrine is said to be at Chhat or Lakhaauti, and is popularly supposed to be the tomb of Shahab-ud-Din Ghori.

CHAP. I, C.

POPULATION. Muhammadan o rders : The Nagshbaudis.

but Imam Rafi-ud-Din took up his abode in Sirhind in the time of Firoz Descriptive. Shah. Mujaddid, his descendant in the 6th generation, was born there in 1563. He was a disciple of Baqí Billa of Delhi and founded the Naqshbandi Mujaddadia order in India, introducing the practice of sikr khafi or silent prayer. He wrote many religious works, of which the Maktubat is the most important, and died at Sirhind in 1617 at the age of 64. His tomb is the principal shrine of the Naqshbandis in India, and is a beautiful structure, built in the reign of Shah Jahan. The urs is held on the 27th of Safar and is the occasion of a considerable gathering. Pilgrims from Kabul visit this shrine. The Naqshbandis absolutely forbid music and singing, but they are said to advocate the use of fine clothes and luxurious food.

The Qidrias.

The Qádria order was founded by Sayyid Muhí-ud-Dín Abú Muhammad Abdul Qádir, Gilání. It uses both the sikr jali and khafi (loud and silent prayer), but regards the use of hymns in religious services as unlawful. Its members are distinguished by green turbans. The Nausháhís, an offshoot of the Qádrias, have some minor deras in the Banúr tahsíl. At Páil is the shrine of Sháh Maula, a Qádria and a disciple of Sháh Daula Daryáí of Gújrét. The Qázís in his time were in power at Páil, and when he fired a rick belonging to them they scourged him, whereupon he foretold that their race would die out, and his prophecy has been sulfilled. Another Qádria shrine at Páil is that of Sháh Ghulám Fázil, a Gilání Sayyid of Sadhaura. At Banúr is the shrine of Lál Sháh, Qádria, a descendant of the well-known Shah Qumes of Sadhaura. The urs is celebrated on the 11th of Rabi-us-Sání. Nabí Sháh, the mast or spiritually intoxicated, was a fagir of the Qádria order, who smoked sulfa (charas) and tobacco, lived naked, and did not take food with his own hands, being served by Dittú, a Hindu barber, who eventually murdered him, whereupon a tomb was built in his honour at Sunam in the time of Maharaja Karm Singh. His urs is celebrated on the 12th of Safar.

The Jaikits.

The Jalálís, an offshoot of the Suhrwardia order, said to have been founded by S. Jalál-ud-Dín Bukhárí of Uch, are fagirs distinguished by their glass bracelets. When epidemic disease breaks out among goats people offer goats to them to stop the evil. They repeat the words 'Panj Tan' and 'Dam Maula.' The Jalálís have a dera of Lálan Sháh, a Sayyid of Samána, at Ghanaur. Here lamps are lighted every Thursday. Shah Nizam-ud-Din, another descendant of Jalal-ud-Din, migrated from Delhi and settled at Samana, founding the family of the Bukhari Sayvids of that place.

Madária.

At Hájí Ratan, 3 miles from Bhatinda, is the shrine of Háji Ratan, a large building with a mosque and gateway, and surrounded by a wall on all sides. Outside the shrine is a large tank, now nearly filled with earth, and a grove of jal trees. The site of the shrine is now surrounded by hillocks of sand. Ratan Pál or Chan Kaur (sic) was the Diwan of Bine Pal, Raja of Bhatinda, and with his aid Shahab-ud-Din Ghori conquered that fortress, massacring the Raja and all his family. Ratan Pal then became a Muhammadan, and made a pilgrimage to Mecca. On his return he became known as Haif Ratan, and on his death in 1321 this shrine was built by royal command. The mujáwars of this shrine are the descendants of Sháh Chand, a Madárí, who came from Makanpur near Cawnpore to Bhatinda in the time of Sardár Jodh. Madárís are one of the be-shara or irregular orders of Islám, and owe their origin to Badí'-ud-Dín Madár,

son of Abu Is-haq, the Syrian (Shami). Besides the above it has a CHAP. I, C. dera at Mánakpur in Banúr tahsíl, founded by Hájí Sháh Gharib Zinda Pír of Makanpur, and the takia of Murád Alí Sháh at Banúr. Descriptive. The latter is considered the Mir Dera or chief shrine, and offerings POPULATION. are made there at weddings. At Bhikhi is the shrine of Gudar Shah, a Madarí fagir, who rode an ass and exhibited miraculous powers. The fair here is held on the 6th sudi of Magh.

to be a grandson of the Imam Musa Riza, whose tomb is at Mashhad. He accompanied one of the earliest Muhammadan invasions of India and fell in battle. His shrine, a fine building, is said to have been restored by Shahábud-Din Ghori. It is believed that a tiger visits this shrine every Thursday night to worship the saint, which is locally known as the Mashhadwálí. Other tombs at Samána are those of Muhammad Sháh Ismáil, or Pír Samánía, the first Muhammadan to settle at that place, which is now falling into disrepair; of Mír Imám-ulla Husainí; of Sháh Nizám-ud-Dín Bukhárí, and of his grandson Abdulla II. These three shrines lie close together. At Patiala itself is the small shrine of Ja'far Shah, the majsúb or distraught, who lived in the reign of Mahárája Karm Singh. At Narnaul is the fine tomb of Shah Quli, a Nawab of Narnaul, who accompanied Humáyún from Badakhshán. Sháh Qulí erected many fine buildings in Narnaul, such as the Khán Sarwar, the mandi or market, the Tarpolia Gate and a sarái. He died in 1592, and offerings of fried gram and gur are made at his shrine on Fridays. At Banúr is the shrine of Shaikh Painda, an Adalzai Pathán, whose ancestors migrated from the Sulemán Khel country in the Mughal This saint was a disciple of Nizám-ud-dín of Thánesar, and his spiritual power was such that when he prayed the locks of doors burst open and trees bent to the ground. A Brahman woman used to come to him daily to hear the Qurán, and when she died none could lift her bier, so the saint directed that she should be buried beneath the place where she used to sit, at his feet. Offerings are made at this shrine on Thursdays. At Dharson in tahsil Narnaul is the shrine of Shaikh Hamza, a descendant of Shaikh Bahá-ud-dín Zakaría of Multán, who died in 1549. Evil spirits are driven out of men and women at this shrine. At Narnaul also is the shrine of Nizam Shah, a descendant of Ibrahim Adham. His ancestor Hazrat Almastaufí came from Kábul to Hissár in the time of Halákú, and thence Qází Ain-ud-Dín migrated to Narnaul, where Nizám Sháh was born in 1500. He became a disciple of Khwaja Khanun Alai Taj Nagauri of Gwalior, and died in 1588, being a contemporary of Akbar. At his shrine are two mosques, one built by that emperor, the other by his son Jahangir. His urs is held on the 27th of Safar. There is a popular saying that 'bád az

juma jo kare kám uske hámi Sháh Nisám' or Sháh Nizám helps those who work after (the prayers on) Friday. And he is supposed to fulfil the wishes of those who remain 40 days at his shrine. At Bhatinda is the tomb of Sayyid Mírán Sháh built in 1738. Between Bhatinda and Hájí Ratan is the shrine of Máma Bhánja or 'The Uncle and his Sister's Son,' said to have been the leaders of Shahab-ud-Dîn Ghori's army who were killed in the capture of Bhatinda. At Sanaur is the tomb of Roshan Ali Shah, at which no one may remain after dark. Outside the walls of Barnála is the tomb of Pír Nasáh Walí, at which lamps are lighted every Thursday. It is forbidden to remove pieces

Among the minor shrines are the tomb of Makki Shah, Shahid, at Pinjaur, Minor and that of Khaki Shah, Shahid, at which latter churmas and batushas are Muhammadan offered on Thursdays. At Samana is the shrine of Imam Ali-i-Wali, believed shrines.

CHAP. I, C.
Descriptive.
Population.
Minor
Muhammadas
shrines.

of brick from this shrine. At Sunam is the shrine of Kázi Muizz-ud-Dín, who came there from Mecca some seven centuries ago. In building his shrine milk was used instead of water in the mortar, and the custom still subsists, milk being mixed in the whitewash used for the shrine. At Sanaur in tahsil Patiála is the shrine of Sháh Wiláyat Mubáriz-ud-Dín Husainí, a descendant of the Imám Husain and a disciple of Háfiz Mahmúd Biábání, who came from Arabia nine centuries ago. His urs on the 27th of Rabí-us-Sání is the occasion of a large gathering. It is not permitted to cut even a twig from the trees in the enclosure of this shrine. At Bhatinda there is also a tomb of Surkh Biábání, at which salt is offered on Thursdays. At Kaulí is the shrine of Sháh Husain, famous for its power of curing boils on the knee (zánuá). The patient goes to this shrine taking with him a small axe, and in his circuit round the village when he meets some one he throws it down. This person picks up the axe and touches the sore with it. After completing a circuit of the village it is believed that the boil is cured, and the axe is then offered with some sweetmeat at the shrine. Saif Khán, a brother of Fidáí Khán, a famous official of Aurangzeb, had been Súbálı of Kashmír, but he had a quarrel with the Wazir and, resigning his post, founded Saifábád, now called the fort of Bahádurgarh, 4 miles north-east of Patiála, where his shrine is still reverenced. He is said to have been in the habit of paying the workmen on his palace every fourth day with money taken from beneath a carpet spread on a platform, but when the men searched there for his hoard one night they found nothing, and he acquired a reputation for miraculous powers. Sajna Qureshi, called the Ghoránwela, has a shrine near the gate of the old fort at Sunám. He is said to have been a general of Taimúr who fell in battle at this spot, and clay horses are offered at his shrine. But nothing certain is known of this saint's origin or of that of Nizám Sháh Palanwála, which is also at Sunám. The Ganj Shahídan also commemorates the warriors who fell in some battle at Sunám, probably when Taimúr attacked the fortress in 1398 A.D. At Páil is the shrine of Sháh Hasan Sirmast, a Pathán disciple of Qutb-ud-Dín Bakhtyár, Kákí. The urs is celebrated on the 6th of Zil-Hij.

Chishtfs.

The Chishti order was founded by Abu Is haq of Sham (Syria), who became the disciple of Khwaja Mimshad Dinwari and at his command settled in Chist in Persia. Muin-ud-Din, the famous Chishti saint of Ajmer, first brought the tenets of the order into India, and its greatest organizer in the Punjab was Báwá Faríd-ud-Dín Shakr-Ganj of Pák Patan, whose two disciples Alí Ahmad Sábir and Nizám-ud-Dín Aulia founded the two sub-orders, the Sábiría and the Nizámía, of whom the former wear white and the latter red (bhagwen) garments. The Chishtis use music in their devotions and the sikr jali or praying aloud, and should possess the qualities of tark, renunciation, isar, devotion, ishq, love of God, and inksar, or humility. Chishtis are permitted to wear coloured clothes. Their chief shrine in this State is that of Miran Bhik at Ghurám, and disciples of Báwá Faríd are also found at Banúr, Narnaul, etc. At Sanaur there is the shrine of Abu'l-Fatch, also of the Chishtí order, son and disciple of Abu'l-Qádir (a Sabzwári Sayyid descended from Sháh Badr-ud-Dín Is-háq), and son-in-law of the famous Bába Farid-ud-Dín, Shakr Ganj He was born at Sanaur in 1654 and died there in 1719. The shrine is a fine building erected after his death by his dis-

ciples, and his urs, which is called majlis, on the 21st of Rabí-us-Sání is the CHAP. I, C. occasion of a great gathering of the common people and darveshes who come from long distances. It is said that this saint was so affected by the Descriptive. singing of a hymn that he jumped into a well, but on the hymn being sung POPULATION. again he sprang out of it once more. His descendants are Pírzádas. At Sirhind is another shrine, that of Bandagí Sháh Ismáil Chishtí, an Uvaisí Sabzwárí Sayyid of Tirmiz, descended from the Imám Jáfar, a disciple of Burhán Tandáwarí and a contemporary of Mujaddid-i-Alf-i-Sání. A large fair is held here on the 26th of Shawwál. At Banúr also there is a shrine of Nizám Dast-i-ghaib, a Músawí Sayyid called Roríwálá Pír of the Chishti order, who came from Ardbil in the Mughal period. A person suffering from fever takes a piece of brick (ror) from the shrine and hangs it round his neck as a specific. Offerings are made here on Thursdays. At Sunám is the famous shrine of Mahmúd Banoí born in 1053, son of Qutb-ud-Din, a Tirmizi Sayyid, and a disciple of Hájí Sharíf Zind, of the Chishti order. Having lived in Mecca for twelve years he returned with twelve disciples to India and settled at Sunám, where he died in 1119. The shrine is a fine building, and a great fair is held there on the first Tuesday in Chet sudi. Evil spirits, whether of men or women, are cast out at this shrine. Here also is the shrine of Khwaja Gauhar, a disciple of Pír Banoí, who accompanied him to Sunám. Sháh Siftí was a Nizámía Chishtí, a disciple of Shah Husain, who came from Uch and settled at Sunám. He was a drinker of bhang and known as Sotánwálá, 'the keeper of the staves,' and staves and bhang are offered at his shrine. At Sanaur is also the tomb of Sháh Shafqat, a Sábiría Chishtí, whose ure is held on the 14th of Jamádí-us-Sóní. At Sanghera in tahsíl Anáhadgarh is the shrine of Shaikh Ahmad Chishti, a descendant of the famous Pir Jalál-ud-Din. Jahánian Jahángasht of Uch, whence the saint came in the Mughal period. The urs is held here on the 15th of Muharram. At Ráesar is the shrine of Sarmast Shah Chishtí, at which lamps are lighted on Thursdays, and milk and chúrí offered. At Narnaul there is another Chishtí shrine, that of Sháh Turkmán Muhammad Ata, a disciple of Sayyid Usmán Hárwaní, and a spiritual brother of the great Khwaja Muin-ud-Din of Ajmer. This saint came to Narnaul in the reign of Qutb-ud-Din Ibak and was martyred while praying on the 'Id in 1243. His shrine is a fine building of stone, and an annual fair is held here on the Ashra or 10th of Muharram. Another spiritual brother of the Khwaja of Ajmer, Shaikh Sadí Langochí, is also buried at Narnaul. At Samana is the shrine of Abdul Ghani Chishti, who died in 1624. The building, which is an imposing structure of marble, is called the Shah ha daira, and it is believed that touching the shrine for a few days is a certain cure for any disease. At night torches are said to be seen issuing from it. At Narnaul is the tomb of Mírán Táj-ud-Dín, 'Sher-sawár aur chábukmár,' 'the rider of the tiger with a snake for a whip,' a Chishtí and a disciple of Qutb-ud-Din Munawar, of Hansi. His grandfather Usman came from Firmul in Persia, and settled in Narnaul near the Dhosí hill. This saint died about 500 years ago. He is worshipped by people of all sects, including Hindus, and is the patron saint of the Sangi Bania's of Narnaul. Muhammadan bridegrooms before starting on the marriage procession drink water from a cup which has been placed on the slab of his tomb, near which are the graves of a tiger and a serpent. The saint's descendants are called Mírán-pote. He deters any one from attempting to build his shrine.

The cult of Mírán is widespread, especially among the women, as he Mírán. confers sons and aids his devotees in every difficulty. The ritual at a baithak or séance in honour of Mírán is as follows: On the Sundays and

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Descriptive.
Population.
Mirán.

Thursdays of the light half of the month a cloth is spread on the ground, a lamp is lighted and 54 sers of gulgulás, sweet balls of flour roasted in oil, with some scent, are laid on the cloth. Dúmnís meanwhile sing káfis or hymns in praise of Mirán, and these káfis produce ecstacy in the women seemingly inspired by Mirán, who throw their heads about, and, according to the popular belief, whatever they prophecy in this state comes to pass. As a matter of fact, however, there are two Miráns,-one Zain Khán of Amrohá, the other Sadr-i-Jahán of Máler Kotla. The former had a magic lamp, by the light of which he could see the fairies dance at night, and by whose aid he used to call to himself a king's daughter with whom he was in love. The king, however, by a stratagem seized and killed him. Seven fairies called Bíbian, Bíbarián or Uparlián were in attendance on Zain Khán, and they also are worshipped by some women, dolas, guddis or dolls and new grain being offered to them on the Sundays, in the light halves of Baisakh, Jeth, Kátak and Magghar, on mud platforms built for that purpose. The other Mírán, Sadr-i-Jahán, was an ancestor of the Nawábs of Kotla, who is said to have married a daughter of Bahlol Shah Lodí. 1

Superstitions.

Khera, the site of a village, has come to mean the local deity. Hindus in Patiála believe that Khera averts plague and other epidemics. No image is made, but in the niche a lamp is kept burning on Sundays. The method of worship, when epidemics break out, is curious. A buffalo is taken to the site of Khera, where its ear is cut off and offered to Khera. The buffalo is then driven round the village with drums, and a mixture of milk, water, wine and curd is poured out in a continuous stream encircling (dhádena) the village. Khera is also worshipped at the start and finish of a marriage procession. Sitla, the goddess of small-pox, is worshipped by all Hindus and many Muhammadans. Every village has a shrine dedicated to her, and called *Mat*. Annual fairs are held in Chet at Chaparsil and Kapári, when offerings of wet gram and flour, yellow and black cotton seeds, and bread made of flour and sugar are presented. Deví-worship is very popular in Patiála. Many of the Hindus make long pilgrimages to the famous shrines of Mansa Deví, near Maní Májra, Naina Deví in Biláspur, and Jowala Mukhi in Kangra. The first eight days of Asauj and Chet are especially sacred to Deví.

Kátak and cowworship. The month of Kátak is held sacred by the Hindus. Every morning they bathe, and especially on the last five days of the month. In the evening of the Gopa ashramí festival they feed the cows with flour-cakes and crown them with garlands.

Brahma wor-

Pipal worship is the only form in which Brahma worship obtains. After bathing, the devout water the pipal trees which grow near the ponds and rivers in honour of Brahma.

#### CHRISTIANITY.

Christian Missions.

Patiála lies in the parish of Ambála, and the Chaplain of Ambála pays it occasional visits. There is a small church, capable of holding 35 people. There are 122 Native Christians of all sects. The chief mission is that of the American Reformed Presbyterian Church which was established in 1892 in the reign of Mahárája Rajindar Singh by Dr. Scott, a Medical Missionary. The Mahárája gave him a piece of land 16 bighás in area with a number of valuable trees and permitted him to erect a house of his own on the site. Houses have also been built on it for the missionaries. The only other society working among the Native Christians in Patiála is

the American Methodist Episcopal Mission which was established in 1890. CHAP. I, C. In the village of Rampur Katani in Pail tahsil an Anglo-Vernacular Primary School has been started by the Revd. Dr. Wherry of the Ludhiana American Mission, and in this 22 Jat and Muhammadan boys receive instruc- POPULATION. tion. There is also a Mission School at Basí, where 12 or 13 sweeper boys Christian Misare taught, but the school cannot be said to flourish.

Descriptive.

# Food.

The poorer classes are the first to feel the effects of famine in every Food. part of the State, especially in Sardúlgarh, Narnaul and the Bángar adjoining the Hissar, Gurgaon and Karnal Districts respectively. The people express this fact in their proverbs, kál vich kaun moá? gharib—' who died in famine? A poor man.' Other proverbs contrasting poverty and riches are:-Fis ki kothi men dane us ke kamle bhi siyane- He who has grain in his kothi though a fool is regarded as an intelligent man': Pet men payán rotián sabhe gallán motián-' He whose stomach is full talks loud': Finnán kháe unná kamáe-' He will earn in proportion to what he eats.'

The grains which form the staple food of the people in the State are: Bájrá or millet, gram, berrá, i.e. gram mixed with wheat or barley, jau. makki or maize, rice, wheat, mandwa china, mash, mung, moth and masar. The proportion of wheat and rice to other kinds of grain used depends mainly on the means of the family—wealthy or well-to-do people always eat wheat, which the poorer classes cannot afford. Rice is little used except at festivals and marriages. It is grown mainly in the Pinjaur nisamat, that produced in the hills being of superior quality. The hill people sell their rice if of good quality, retaining only the inferior kinds for their own use. This is also the case with wheat. The best kinds of rice, eaten by well-to-do people, are imported from Delhi, Amritsar and Bareli. Ordinary villagers in winter eat bread made of ground makki, jowár, chiná or bájrá with mung, moth, urd (pulses) and green sarson or gram cooked as a vegetable (ság). Khichri made of bájrá and moth or múng is also eaten for a change. In the hot weather bread made of wheat, berrá or makki, with dál or gram porridge, is eaten. In the Bángar and Jangal báirá and berrá, in Mohindargarh barley and berrá, and in the Pinjaur nizámat makki, are generally eaten throughout the year. The regular meals are taken at midday and in the evening. Zamindars working in the fields generally eat a light meal in the morning. This consists of the previous day's leavings with some lassi or butter-milk. After working a few hours a heavy meal is taken at noon. This is generally brought to the fields by the women or children as the cultivators have no time to go home. Well-to-do landholders and townspeople eat pulses and vegetables of all sorts such as gobi, 'cauliflower'; begun or brinjal; tori, ghia, or kadú, 'vegetable marrow'; karelá or shalgam, 'turnip'; álú, 'potatoes'; matar, 'peas'; kakrí, 'cucumber,' etc, with their bread. Poorer people make free use of gájar, 'carrots,' kakris, 'cucumbers,' kharbusa, 'melons,' aria or khirá, phut, mahras, ber, pilú and methá—especially in times of famine. The rotis or loaves eaten by villagers are generally thicker than those made in towns. Meat is but seldom eaten in the villages by Muhammadans and Sikhs as they cannot afford it, but at weddings and the like goat's flesh is eaten. Hindus abstain from meat owing to religious scruples. In the towns meat is generally eaten by Muhammadans and Sikhs. In the Mohindargarh nisámat the people generally cat rabri to fortify themselves against the hot winds from the Rajputana Desert. This is made of barley, gram or bajra flour with chhachh or butter-milk. Flour, lassi and water are mixed together and put in the sun, and when the leaven is ready salt is added and the mixture put on the fire till it is cooked. When eaten hot milk can be added, other-

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Descriptive Population.
Food.

wise it is cooled by keeping it a Whole night, butter-milk being added to it in the morning, and then it is squeezed, pressed through a cloth and eaten. Sattū of all kinds is used in the State. It is made from flour of parched grain (wheat, barley, gram, bāthū, rice and maize), sharbat of sugar, gur, shakkar, khand or būrā being added to it and stirred in. Parched grain, gram, maize, ghāt, barley, jowār, etc., are also eaten. In the Pinjaur tahsíl sattū generally forms the morning meal. As soon as the maize is ripe the hill people roast a year's supply and grind it at leisure or when needed.

The use of gur, shakkar, khand, ghi, and spices of various kinds, dhaniá 'coriander'; mirch, 'red pepper'; lasan, 'garlic'; haldi, 'turmeric'; piyás, 'onions'; garam masálá, condiment, is not unusual, but is commoner in towns than in villages. Hindus generally abstain from eating garlic owing to religious scruples. Punjab rock salt is mostly used in the State except in Mohindargarh, where the Sambhar Lake salt is used. Sweetmeats laddu, perá, jalebí, barfí, rájásháhí, bálosháhí, galákand, lauziát and sohanhalwá are common in towns, but to the poor peasant they are a luxury. Chatni, achar (pickle) and marabba (jam) of all sorts, bundi, bhalla and raita are freely used in the towns, but are regarded as luxuries in the villages. The ordinary drink in the towns is water and in villages water and butter-milk (las:i). Milk is generally used in both. The favourite milk in villages is that of buffaloes and in towns that of cows. In the Mohindargarh nizamat goat's milk is also used. In the capital well-to-do people use various kinds of sharbats and araks (such as banafsha, keora, nilofar, baidmushak), ærated waters and ice in the hot weather. Wealthy Muhammadans and officials take tea, but the beverage is almost unknown in the villages. Hindu and Sikh Jats who can afford it drink liquor, frequently to excess, though the practice is looked upon with disfavour by all religions. Tobacco is very generally used amongst Hindus and Muhammadans alike. Smoking among women is very rare, but it is in vogue amongst the Hindu women of the capital, who also chew tobacco and take snuff. Only country tobacco is used. Cigars and cigarettes are confined to the official classes. Both Sikhs and Hindus take opium in the form of pills, which are always kept in a small tin-box, dabbi, in the turban or pocket (jeb, khisa). Drinking bhang or sukhkha is common among Sikh and Hindu fagirs, Akális, etc. Hindus and Sikhs generally drink it on the Shib Chaudas in honour of Shiva, but some use it throughout the year, and others again only in the hot weather to ward off the effects of the heat, as it is supposed to have a cooling effect. The drinking of post, 'poppy,' and the use of chandú and charas is practically confined to some Hindu sádhs and Muhammadan faqírs

In an agricultural family the daily consumption of food may be roughly estimated as follows:—One ser for a grown man. \( \frac{1}{2} \) ser for a woman or an old man, and \( \frac{1}{2} \) ser for a child. Thus a family consisting of a man, his wife, two children and an old man or woman will cat  $3\frac{1}{2}$  sers a day or 32 mans in a year.

# DRESS.

Dress.

The dress of an ordinary samindár does not differ from that worn in the neighbouring British Districts. The dress of the villager is simple and made of khaddar (home-spun cotton cloth). It consists of a kurtá or kurtí, a short coat with a loop, a dhotí, bhotha or sáfa (waist cloth), pagrí or sáfá (turban), chádar (cloth worn over the shoulders) and a pair of shoes made by the village Chamár. Sikhs substitute the kachh (drawers) for the dhotí. Well-to-do landholders now use English materials, the dopatta (turban).

being made of two halves of a piece of superior muslin (sewn together CHAP. I, C. lengthwise), often coloured. They also wear a coat (made of thin or thick English cloth, according to the season, over the kurta) and a paijama, Descriptive. 'trousers.' Muhammadans wear, instead of a dhoti, a tehband or lungi. Population. In winter they have a khesi or khes (a sheet of very thick cotton material Dress. woven double), a kambal (woollen blanket), and a dohar or chautahi. A woman's dress consists of sutthan made of susi (coloured cotton material), a kurta and chúdar and a phulkárí (flowered silk coloured cloth worn over the head and shoulder). It is made of gáhrá or dhotar (thick or thin cloth) according to the season. When going out a woman wears a ghagrá (petticoat) over the paijáma and a cholí, angia or bodice of coloured cloth. Muhammadan women wear a paijama, kurta and chádar, but not a petticoat. At a wedding a somewhat better dress of various colours ornamented with gotá is worn. In Mohindargarh nizámat and the Bangar, an angia, ghagrá, and chúdar (or orhní) generally of a blue colour, are worn by the women, and among the lower classes they fix small pieces of country-made mirrors to the orhní, angia and ghagrá. They also wear country shoes, but women of the higher classes wear country-made slippers. In Mohindargarh a sáhrí is also substituted for the petticoat and a tilk, a kind of pashwáz, is also worn by the women of such classes as the Telis, Dhobis, Lohars and Maniar:. The Jangal Jats wear very long turbans or sáfús. In the hills the men wear a topi, kurta and langotá, while the women wear coloured paijama, a kurta and a dopatta. In addition to these the men have a blanket made of home-spun wool (pattú). Among the higher classes the clothes of both sexes are usually made of English stuffs. At festivals and fairs women generally wear a sadri (waistcoat) over the kurti and carry umbrellas and handkerchiefs in their hands.

The fashion of wearing English fabrics is growing daily more common in the villages. In towns clothes made of English material are generally worn by both sexes, in both seasons, and country fabrics are only used by poor people. The dress consists of kurta, paijama, pagri, dopatta and coat. The dopatta is tied over the pagri, both being generally coloured. The coat is worn over the kurta. Shop-keepers generally use an angarkhá, a kind of frock-coat fastened with loops, in place of a coat, and a dhoti in place of the paijama. Well-to-do officials use fine stuffs, and to the above dress they add choga, stockings and handkerchiefs which make a Darbari poshák. Chogas are generally made of fine muslin, broad cloth, silk and kamkhawáb. But the use of coats instead of angarkhás is daily becoming more common. Chogas are only worn in Darbar costume. Students and English-speaking officials generally wear suits in the European fashion. The educated classes also wear clothes made of the best Ludhiána and Gujrát cloth. Officials and well-to-do people wear English shoes, boots and gurgábis (court shoes). Shop-keepers generally wear native shoes embroidered with gold cord, and only the lower classes use country shoes (júta). The Darbári poshák of an official is gaudy and variegated, consisting of a kurta, paijama and a coloured or uncoloured pagri, dopatta, sadri of kamkhawab or embroidered silk. angarkhá made of kamkhawáb or a coat instead of the latter, a kamkhawáb or embroidered choga, stockings and handkerchief. The old school of officials also wear a kamarband or waist cloth, but the fashion is now disappearing. The dress of women in towns is like that in villages, but it is made of English fabrics of various colours, and among the higher classes it is of still better quality. Hindu widows weare a white chadar only. Hindu women when cooking or bathing often substitute a dhott for the paijama. Women when at home wear their ordinary dress and add a ghagrá to the paijama when they go out. At weddings and other festive occasions, though the cut

CHAP. I. C. POPULATION. Dress.

of the garments is the same, the texture and colour are conspicuously different, and they wear light or deep coloured muslin or silk,—a dopatta Descriptive. bordered with pattha (silver or gold lace) and perfumed, a kurta of equally bright material, ornamented with gold and silver flowers, a jacket with gold lace, a very tight paijáma made of fine stuff, and a silk ghagrá over Their persons are adorned with jewellery of all kinds. the paijama. Muhammadan and hill women do not wear ghagrás at all. Women of respectable Muhammadan families when going out generally wear a burga or mantle. Both Hindus and Muhammadans, as a rule, wear the hair short, but Hindus keep the scalp lock or choti. Students and others who follow English fashions often wear the hair very short, and are adopting the habit of shaving the beard. The hair is washed with curds, soapnut and sarson or khali. Women generally wash the hair with lassi (butter-milk) and multani matti or gajni. Men anoint their hair with masaledar oil, made of sarson, or pholel, made of til and flowers. Women generally use ghi, but in towns oil is often substituted for it. Women do not usually cut their hair, and it is customary to plait it. In the Jangal, Bangar and the Mohindargarh nizámat Hindu women wear high chúndas, the hair being braided on the top of the head.

#### DWELLINGS.

Houses.

The houses in the towns are nearly all built of burnt brick, and in some places of stone, with two or more storeys. The walls are wide and the foundations deep, to withstand heavy rainfall and ensure durability. Some few houses have under-ground cellars (teh khána or sardkhána) to protect their inmates from scorching heat and hot winds (lú) during the summer, and for the storage of property and valuables in troublous times. But the use of cellars is dying out, and the use of pankhás and khas tattis is on the increase. The new type of building is more commodious, better ventilated and higher than the old, but the materials used are generally inferior and less durable. Both Hindu and Muhammadan houses are built on nearly the same plan, and are surrounded by high walls to secure privacy for the women. They comprise a deodhi, 'porch,' leading into the street, a sahan, or behra, 'open courtyard,' a chanka or rasoi, 'cooking house,' a dalán and several kothris, 'rooms'! The baithak or men's apartment is separate from that reserved for the females, and has generally two entrances, one inside the deodhi and the other with windows opening into the lane. In it outsiders are received and entertained, as the female apartments can only be entered by members of the family and relations, and the baithak is generally better furnished than the female apartments. The official classes have their receiving rooms furnished in European style. Both portions are, as a rule, kept clean; and in a Hindu house the utmost cleanliness is scrupulously observed in the rasof, 'cooking house,' and with regard to all articles used in cooking. The houses are built closely together, the streets and thoroughfares being generally narrow and crooked. The cattle are generally kept in the deodhi, but the well-to-do classes use tawelás or stables for this purpose. The tops of the houses are approached by steps or wooden ladders, and in summer the inmates generally sleep on the roof in the open air with fans in their hands. The roofs are generally enclosed by parda walls built like lattice work in order to secure both ventilation and privacy. Latrines are generally built on the highest roof. Kikar, sál, faráns, shisham and deodár timber are used for building purposes, and the use of deodár is becoming more common, iron girders and rails being reserved for the dwellings of the well-to-do. The old chadar chhat, 'ceiling cloth,' is being gradually replaced by painted ceilings.

With sometimes a chambara or balehhans on the upper storey.

In villages a few rich people and money-lenders live in pakká brick CHAP.I. C. houses, but the peasantry and artizans live in houses made of sun-dried bricks. The houses in a village are built close together, the doorway Descriptive. of each opening into one of the narrow, crooked lanes which traverse POPULATION: the village. Unlike the town houses the village houses are generally spacious, but this depends on the area of ground owned by the builder. Houses. All the people live inside the village except the Chamárs and Chúhrás, who have their houses a little way apart from the rest facing outwards. The houses of the peasantry are generally oblong in shape. The deodhi leads into the lane, and on one side of it the cattle are tied and fed at mangers; on the other side are the beds of the inmates, or if there is plenty of room inside, cart gear is hung on the walls. The deodhi is also used when it rains. The sahan is used as a sitting place by the inmates and for tying up cattle. The dalán is really the dwelling-house, and at one side of it is the rosoi, chauka or thulani, where food is cooked. In some places the jhulání is separate and roofed, and at the other side of the dalán is an earthen kothí or kuthla, 'store-room.' The kothrís, 'rooms,' are only used for storing grain, vessels, etc. In some houses there is no deodhi, and the courtyard is merely surrounded by walls into which the kothris, 'rooms,' open generally without a dalán. In crowded villages the tops of the houses are much used, and for getting up to the roof a wooden ladder is kept in the lane outside the door against the wall. Charri, stacked for fodder, and fuel are often stored upon the roof. In a village house there is an outlet in the roof called mogha, which serves the purpose of a sky-light and acts as a chimney to let out the smoke. In every village there is at least one chaupál, hathái, paras, dharamsúla, bangla or takia which is used as a place of meeting. In big villages each pattí has its own chaupál or hatháí. These are all used as resting places for travellers and as sitting places for the villagers. The gates of the village are also used as hathais. They consist of a roofed platform with pillars open towards the road and form very comfortable places for shelter and rest, where the people sit, smoke and chat. They also are used by the travellers. The Muhammadans call such places bangla, diwant khána or takia. A takia is generally outside the village, and is in charge of a fagir, whose duty it is to keep a hugga always ready for use. Hindus call these places hathái or dharamsála, the latter being in charge of a sádhu. In Muhammadan villages there is always a mosque or masjid and in Hindu villages a temple or mandar. Outside and close round the village are generally a number of small pens or hedged enclosures called bára, gohára, gwora, bákhal and bagal, in which the women make cowdung cakes, oplás, páthián, or gohe; here cattle are tied and fodder stored in kups or chhaurs. In some villages the waste land adjoining the village site is used as a pirh or threshing floor. Round the village site there are bar or pipal trees, generally near the tanks, where the people sit and sleep in hot weather afternoons, and where the cattle also find shelter in that season. The village ponds, tobás, chhappar, dháb, johar, are excavations from which the clay has been dug from time to time to build the houses. During the rainy season the water from all round runs into them, carrying impurities with it. and the water so collected is used by the cattle, while a separate johar or dhab is dug to supply drinking-water. In tracts where water is scarce the same pond is used both for bathing and drinking. Pipal1 and other trees are found round these ponds. In crowded villages the drinking wells are generally inside the village, but in most villages they are made outside. Unlike

<sup>1</sup> Pipal, bar and nim when artificially planted and grown together are called Tri-baini (i.e., a combination of three trees) which the Hindus regard sacred and often water. It is found near temples, wells, paths and ponds, both in towns and villages.

CHAP. I, C.
Descriptive.
Population.
Houses.

the towns the villages have no latrines. Men and women invariably go outside the village to answer the call of nature, which they colloquially call jangal jánú or búhir jánú. In villages a kachchú house is called a ghar or makán and a pakká one a haveli: if it has two storeys it is called márí or atárí. A house with a thatched roof is known as a chhappar and a shelter without walls as chhan, jhúngi, or jhopri. In the villages are found agwárs or nohras, 'stalls,' attached to the houses and generally built of pakká or kachchá bricks. These are used for the cattle as well as for sitting in. In the nizamat of Mohindargarh near the low hills there are thatched houses, the walls being made of the rough stone easily obtainable in the vicinity, but otherwise they are made of mud (ladáo or gáchí). There is generally a ním or pípal tree in every courtyard. The houses of the peasantry in the Pinjaur tahsil, situated as they are in the hills, lie scattered, unlike the villages in the plains, in picturesque isolation. They are oblong in shape and built of stone, sometimes with two storeys. The outside walls are plastered with light red earth, and the upper roofs invariably gabled, thatched or slated. Slates are now the more common because they are safer and more durable. The houses are usually kept pretty clean. The inmates occupy both the storeys. On one side of the cottage is a shed for the cattle called an obra. In the hills kelo or deodár timber is generally used for building. Every year in the naurátra (September) the inside and outside is replastered by the women, while in the plains this is done at the Díwálí festival.

Furniture and cooking utensils.

In towns the furniture is much like that of the adjoining British Districts, and many well-to-do house-holders and officials have European furniture. In the houses of the middle classes are beds, chairs, daris, mattresses, small carpets, cushions, reed stools covered with cloth or leather, takhtposh (Indian couch), floor cloth (if a printed gáhrá cloth it is called jájam and if made of long cloth chándní), chiks, safs or date matting, lamps, pictures on the walls, boxes and portmanteaux. Shop-keepers generally fix a khárwá or border cloth on the wall behind their sitting place to lean against. In village houses the furniture is simple and consists of the barest necessaries, such as bedsteads made of munj or cotton cord, stools (pihris), spinning wheels (charkhas), cotton rollers (belnú), hand-mills (chakkí) for grinding corn, wooden boxes for keeping clothes, round reed boxes covered with leather (patiár), safs or chatáis (made of date leaves), churn (madhání), small reed stools, or múhrás made of sugarcane, tatthás (pressed sugarcane), chhalnis (sieves) made of iron or bamboo, chhaj or súp (a winnowing apparatus), jhárnás (strainers), takrí (weighing scale), iron or stone weights (bats), ukhlí (wooden or stone mortar), músal (wooden pestle), kúndí (mortar), sota (pestle), sil and battá (grinding stone), dátí (scythe), chákú (knife or scissors), dhunkí (bow for cleaning cotton), ateran (reel), kuhárí (hatchet), gandásá (chopper for cutting fodder), khurpá, gharonchi (wooden stand for pitchers), chaunkí or patrá (wooden stool), diwat (country lamp stand), diwas (earthern or brass lamps), baskets (tokrá, bohiá, chhábá, changer), earthern kothi made of mud or bukhári (a small room half sunk in the wall) for storing grain and keeping dishes and valuables, and kuthla or bharola (large cylinder of mud used only for storing grain, with an opening a little above the ground through which the grain is allowed to run out when required). In the hills the following articles are to be found: kiltá (conical basket for loads), killá for manure, khaltú or khalrú (leather bag), and a kothí for storing grain called bárá or khanda made of wood. Kothi also is called pechhri in the plains. The bed clothes in summer consist of a dorá, chotahí (four-fold cotton covering), and

PART A.

bachhoná (bedding) or darí. In the winter a lef, khindrí (quilt), and a razáí CHAP. 1, C. or blanket are used. The khindri, lef or godri is made of rough homespun cotton cloth stuffed with cotton. If the house-owner keeps fowls and Descriptive pigeons he has a fowl-house (khuddá) in the sahan and a pigeon Population. house on the roof. The cooking and other utensils of Hindus are Furniture and almost all made of brass and bell metal, the only ones of earthenware cooking utensils. being the cooking pot (tauri) for sag vegetables and khichri, and the water jars or gharás, which if small are called mathá, if big chátí or mon, if made of brass baltohi, tokni, kujra, gagar or kalsa. A list of the utensils is the following: -Parát and bátí (big basins for kneading flour), gadwá or lotá (brass pot), if with spout gangáságar; tháli (tray from which food is eaten); katora, belwa or chhanna (a big cup from which water or milk is drunk), if smaller katori, pendi or kauli; degchi or degcha, dahindi patila, patili (cooking pots); dhakni, sarposh (cover for covering cooking pots); karchhi (spoon) if large, chamcha if small, doi if made of wood; gilas, gilasi, bhabka, tunbi (tumblers) for drinking water; tawa (baking iron) for baking bread; chimtá (fire tongs); sandásí for lifting cooking pots, etc., off the fire; karáhí (a large cup shaped like a frying pan), if small londá; and dol (iron bucket) for drawing water from wells. In towns pándán (betelnut-box), chilmchí (brass washing basin), ugáldán (spittoon), tub, bucket, dabbá, katordún (brass food dish), tukkas (utensils of various size fitting into each other), tokná or baltohá (large brass pitcher), and tapái or teapoy (wooden or iron tripod), are also found. The Muhammadans use earthernware cooking pots (hándí), kunálí (basin for kneading flour), tabáq (tray for eating), (cloth and chhábá also serve the same purpose), and pavála (cup) for drinking purposes. The tinned copper dishes are: -Thá í (tray), kotora (cup), gadwa or lota, both of copper or earthernware. Tavá is a flat circular iron-bake like that of the Hindus. The use of he mashak (skin) is common enough in the towns, but in the villages water is always carried in gharás by women and the mashak is only used by the servants of a well-to-do Muhammadan family. In the Jangal, Bángar and Mohindargarh, where water is scarce, men on a journey or going to their fields often provide themselves with a kíneá or kúhná (kiďs skin mashak) or with an earthern jhajjar, suráhí or kunji (goblet). The earthern vessels used for milk are as follows:— Didhori, dohá, dohará (used for milking into), or kárhní (boiling pot), taulá or jhakrá or jamaoná (for curdling milk), rirkná, baloní (churn). madhani or rái made of wood (churning apparatus). Brass pots are also used for milking cows. Hárá (mud fire-place) is used for boiling milk.

# Burial Customs, etc.

A Hindu child under 4 is buried, and lepers are always buried. Burial customs: In Mohindagarh an infant under 6 months is buried in an open Hindus. plain, and a cup of milk put to mark the spot. When a man is dying he gives a dán of a cow and some grain to an Acháraj. This is called Baitarní Dán, and renders easy the passage of the giver across the stream of Baitarní which leads to Dharm Ráj, the god of justice. The dying man is laid on a white sheet which is spread on the ground, over a couch of cow-dung and grass, with his head to the north and his feet to the south. Ganges water and a Tulsi leaf are put in his mouth and a Tulsi leaf on his breast, while "Rám Rám" is chanted in his ears. A white shroud is given to a young man or a widow, a red one to an old man, while that of a wife is ornamented. When the deceased has left grandchildren a shawl is thrown over the body, the birádarí follow with

CHAP. I, C.

Descriptive.

Population.
Burial customs t
Hindus.

music and gongs, and silver flowers are thrown on the corpse. All the sons. but especially the eldest, shave their hair, beard and moustache. The bearers walk bare-footed. On their way home the mourners break a straw and throw it over their heads to show that they have broken off all connexion with the deceased. Many are the rites subsequently performed, but they are not peculiar to Patiala. To die on a bed is considered unnatural. In that case the kiria karam must be performed at Pehowa 45 days after death. When a child dies the mother stays at home for three days and may not stand upright before another married woman.

Muhammadans.

The Muhammadans are content with a far simpler ritual. The body is buried after a prayer has been read. For three days no food is cooked in the house, but a near kinsman gives a supper which is called Bhatti munh tuk or kaure watte de roti. A multu or hafts is appointed to read the Korán at the tomb for either three or forty days. At the kul khwání ceremony, which takes place three days after death, the kalama is recited 125,000 times. The Korán is also recited, and food given to multus, fakirs and the brotherhood. The dastúr bandi or formal recognition of the heir takes place on that day. Cooked food is distributed to fakirs on the 10th, 20th and 40th days. Food is distributed to holy men at various intervals after the death.

## OCCUPATIONS.

Oscupations.
Table 17 of Part
B.

Of the whole population 53.6 per cent, is dependent on agriculture, and the State has no important industries beyond those that are carried on in villages to meet the ordinary wants of an agricultural population.

## AMUSEMENTS.

Amusements.

Amusements are few. The life of the Jat is one continuous round of work and sleep. In the villages mirásis are popular when there is time to listen to them, and in the towns dancing girls and rabábis (professional singers) perform to the accompaniment of tambourine and guitar. Boys play at hide and seek (luk machái), prisoner's base (kaudi bádí), tip cat (gulli danda), cricket (phind torí or gendballa), and other games. Kite flying (patang bází) is popular with men and boys in the towns. In the hot weather men and boys are fond of swimming. Hawking is confined to the rich, as hawks are expensive. Wrestling by professionals is common, especially at fairs, while Indian clubs (mugdar or mugdarián) are often seen in the villages. Cock and ram fighting are reserved for special occasions. Chess and cards are common in towns. Strolling acrobats (nat) and jugglers (madárí) are very popular.

Fairs and festi-

Fairs and festivals are very numerous. Fairs are generally held in connexion with some shrine, but Hindus and Muhammadans frequent each other's. Cattle fairs are held at Karaota and Dharson twice a year. Nearly 20,000 head of stock change hands every year and purchasers come from the United Provinces as well as the Punjab. The Jhakri festival, to procure long life for children, and karwa for the long life of husbands, are celebrated by women only.

# NAMES AND TITLES.

Names and Titles. Jats of good position use the Sikh title of Sardár. The Tiwánas are called Chaudhrí or Míán. Hindu Rájpúts are called Chaudhrí in Patiála Proper, Thákur in Mohindagarh. and Thákur or Míán in the hills. Brahmans are addressed as Pandit, Jotshí, Pádhá, or Missar; Khatrís are called Lála or Seth. Among the Muhammadans the Rájpúts are called Chaudhrí or Khán Sáhib, Sayyids, Mír Sáhib or Sháh Sáhib; Khokhars, Chaudhrí; and Marrals and Dogars, Malik; Aráíns are called Mehr.

# CHAPTER II.—ECONOMIC.

# Section A.-Agriculture.

IT is impossible to give such detailed information on this subject as CHAP. II, A. has been collected in British Districts in the Punjab. The Patiála State covers no less than 5,792 square miles of country, and includes such widely diversified tracts as the Himálayán tahsíl of Pinjaur on the one hand, AGRICULTURE. and the arid plains of the Narnaul nizamat on the other. No regular settlement of the State had been attempted previous to that recently commenced, and none of the information regarding agricultural conditions, such as is collected in the course of a scientific settlement, has yet been tabulated and recorded. The subject can therefore only be dealt with in the most general way.

Economic.

The Patiála loam may be sub-divided into hard, light and sandy. Soils. The first of these is termed dákar, the second rausli and the third bhur. High land is called Bángar (Punjábí Dhaiá) and low land Bet or Khádar. The land round the village site is niúi. In the hills the soils are bangar or changar, katúl and kúl, the former being unirrigated and the two latter irrigated land. First class bangar is called lehri and stony soil rara.

In the present settlement the terms will be those in use in the adjoining British Districts, and in future the returns will be kept according to the directions of the Settlement Department by patwaris. At present these terms are not strictly adhered to.

The Pawadh and Bangar tracts contain much dakar, while rausli and Comparison of bhur predominate in the Jangal and Mohindargarh. The dúkar, being different soils. hard, requires much ploughing and good rain, while the rausli needs little ploughing and readily retains moisture. Dákar gets as much rain as it needs in the kharif, but not enough in the rabi. Rausli being capable of retaining moisture is the best soil for bárání cultivation. Bhur is very poor land, but it requires little ploughing as the sub-soil retains whatever moisture it receives. Sometimes it produces a fine crop, but heavy rainfall is prejudicial to it. सत्यमेव जयत

There are few reliable statistics for the rainfall throughout the State. General agricul-The rainfall decreases gradually in proportion to the distance from the tural conditions. Himálayas and also becomes more capricious. Fortunately a very large portion of the country lying to the south-west of Patiála, and consequently beyond the belt of good and sufficient rainfall, is irrigated by the Sirhind Canal. The Hissár Branch of the Western Jumna Canal has also rendered secure a large portion of the Narwana tahsil. In the Banúr and Rájpura tahsíls a small inundation canal<sup>2</sup> from the Ghaggar serves a number of villages. The flood water of the Ghaggar gives moisture to considerable areas in the Banúr, Ghanaur, Bhawánígarh and Sunám tahsíls, and occasionally renders the raising of a rabí crop possible in the outlying portion of the Bhatinda tahsíl in the neighbourhood of the village of Sardúlgarh. But the Ghaggar seems to be growing more and more capricious and elusive every year. There are a few wells in the tahsils of Patiála and Rájpura, and in parts of Dhuri and Bhawanigarh. Sirhind and Pail are sufficiently protected by wells, and

<sup>1</sup> See above, page 44.

<sup>&</sup>lt;sup>2</sup> This canal used to irrigate some villages in Ghanaur tahsil also, and may do so again, as a scheme for its improvement and extension is under consideration.

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tural conditions.

CHAP. II, A. though they have no canal irrigation, these two tahsils are perhaps the richest and most productive in the State. They have, however, been heavily assessed and the people are by no means wealthy.

There are no reliable statistics regarding cultivation except for a few General agricultahsils in which settlement operations have reached an advanced stage, and it is impossible to generalise for the whole State from these. The most recent figures, which are given for what they are worth, show that of a total area of 3,737,457 acres, 2,964,711 acres are cultivated and 467,604 more are fit for cultivation. There are considerable areas of grazing lands and extensive tracts of State property in the Pinjaur tahsil (comprising the hill territory of the State), and on the banks of the Ghaggar, as well as in Chanárthal thána (Sáhibgarh tahsíl), not far from Patiála. There is a good deal of land which has not been broken up for cultivation.

> In the hill tracts cultivation mainly depends upon small streams or kuls, some of which, leading from permanent springs, irrigate all the year round. In the higher hills both autumn and spring crops are raised on barani lands. These generally receive all the rain they require. In the lower hills and in the Dun the early cessation of the rains frequently renders the raising of a rabi crop on bárání lands impossible. are considerable bárání areas in the Banúr and Rájpura tahsíls, and owing to the dry and porous character of the soil and the comparatively rapid slope of the country, which carries the water off into ravines and drainages, the absence of rain in September means a failure of the rabí crops. In this area not less than 30 inches of rain are required in the year, of which, to produce a really bumper harvest, at least 5 or 6 inches should fall in January and February. The more arid tracts lying to the south-west of Patiála are, as above explained, largely protected by canal irrigation. At the same time a good and timely rainfall is of the ut most importance. In the Bhatinda tahsil a rainfall of 15 or 16 inches in the rainy season, distributed evenly between the months of July, August and September, and a couple of inches of rain in January, or early in February, mean a bumper harvest over a very large area, and a great access of wealth to the people. In the Narwána tahsíl, which constitutes the southern extremity of the State, the soil requires more water than in Bhatinda. It will be seen therefore that owing to the quality of the soil more rain is required for bárání crops in those tracts where the rainfall is heaviest and less where it is lightest. This roughly speaking holds good throughout the State between the extremes indicated above. In the sub-Himálayán region 30 inches are not more effective than 15 in the southern and western extremities, and in the intermediate region the rainfall varies inversely with the distance from the Himálayas. In the outlying Sardúlgarh thána, attached to the Bhatinda tahsil, irrigation from the Sirhind Canal is impossible owing to the intervention of the Ghaggar. Further north the Nails tract on either side of the Ghaggar is very insecure. A good harvest is occasionally raised on the sailab of the Ghaggar, but the process which has led to the gradual shrinkage of the Ghaggar for many years past seems to be still in operation. In the Narnaul nizámat a fair kharíf crop can be raised with some 12 or 15 inches of rain well distributed through the autumn months. There are a certain number of wells which are worked in the winter months, but the rabi harvest is, generally speaking, inconsiderable, and in many villages sowings are never attempted.

Agricultural calendar.

The agricultural year begins with the nimani ikadshi in the month of Asar. Accounts are cleared up or renewed, lands are newly rented, and general agricultural operations then begin, though cane and cotton have been sown long before. The rains are due on this day, as the proverb saysadhe har bairí ke bar-' Rain falls in the middle of Asar even at an enemy's door." The monsoon generally breaks towards the end of Asar, and another CHAP. II, A. proverb celebrates its coming - Sawan aya he sakhi ghar ghar hoi tij; unká Sáwan kyá kare, jis ghar bail na bíj-" Sáwan is hailed by every one, but what good is it to a man who has neither bullock nor seed"?

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Agricultural

In the month of Asauj the rabi crops are sown. In the month of Kátak calendar. the kharif harvest is cut, and cotton picking begins. The reaping of the rabí crops commences from the middle of Chet and ends in Baisákh. Sugarcane is sown in Phagan and the boiling of the juice commences in Maghar andends in Mágh. Cotton is sown before the kharíf sowings: bárí tu kyún roi, main Súwan men kyún boi-" Cotton, why are you weeping? Because I was sown in Sáwan." Pickings finish in Magar. The following proverbs show the months in which rainfall is advantageous or the reverse:—

Je minh pia Dewáli jaisa phúsil jaisa háli—" With rain at Dewáli, the good and bad cultivator are on equal terms." Barse Phágan núj chuágan-" The falling of the rain in Phagan increases the grain four times. Barse Chet ghar na khet-" If in Chet, nor house nor field remain."

The following calendar shows the ordinary round of the agricultural work of the year:—

No.	Name of Hindi month.	English month.		Remarks.
1	Chet	March-April		Cane planting, irrigation for wheat, ploughing of kharif crops, and reaping of sarson and barley.
2	Baisákh	April-May		Reaping and threshing of rabi crops. Cotton is sown and cane is watered.
3	Jeth	May-June		Completion of threshing and storage of habf crops grain and fodder. Cane watering and cotton sowing continue.
4	Asár	June-July	•	Cotton sowings finished; sowing of bújra commenced: commencement of rain, and rabi ploughing.
5	Sawan -	July-August	146	Kharif sowing completed; ploughing for the rabi continued.
6	Bhádon .	August-September	•••	Ploughing for the rabi crops; watering and hoeing of cotton and maize.
7	Asauj	September-October	•••	Ploughing for and sowing of rabi crops.
8	Kátak .	October-November	•••	Rabí sowing completed; harvesting of kharíf corps; picking of cotton.
9	Maghar	November-December	r	Threshing of kharif crops; cotton picking and cane pressing.
10	Poh .	December-January	•••	Cotton picking completed; cane pressing and watering of rabs crops.
11	Mágh	January-February	•••	Watering of rabi crops: pressing of cane completed; ploughing for cane and rabi.
12	Phágan	February-March	***	Watering of rabl crops.

The area that a bullock can plough varies largely. Where the cattle are Area under poor and the men few, a plough covers little ground. In the Pawadh a plough. pair of bullocks can cover 50 kachcha bighas and in the Jangal 70 or more.

<sup>1</sup> Phúsí (or phádí), lit, means ' laggard,'

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Agricultural operations: Ploughing.

CHAP. II, A. Throughout the State bullocks are generally used for ploughing, but in some parts of the Jangal and in the Mohindargarh District camels are also used. Only one camel is yoked to the plough.

> Irrigated lands are ploughed after flooding. For wheat and maize the fields are ploughed after 4 or 5 waterings, and for cane after 6 or 7, but sugarcane fields are generally ploughed with the aid of the winter rains. The unirrigated lands are always ploughed after the first rain. After ploughing the surface is levelled with the sohaga, so that they may retain the moisture. For some crops the fields are only ploughed once or twice. With regard to ploughing there is a proverb: Sawan bahi sawani, Bhadon ki bhadwar, Assú men báhí ná báhí bargi ján-" Ploughing in the month of Sawan produces an autumn crop, in Bhadon bhadwar grass, and in Asauj, plough or not, it's all the same." There is another proverb showing the number of ploughings required for certain crops: Pachis báhi gájrán, sau bah kamád, jún jún báhwe kanak nún tún tún páwo sowád-"25 ploughings are required for carrots, 100 for sugarcane, and the more you plough the wheat field the better will be the crop." The first ploughing is done by the Hindus after consulting Brahmans, and sometimes the advice contained in the following proverb is followed: Budh bakúi, mangal dátí-" Sowing on Wednesday, on Tuesday the sickle."

Hoeing.

Hoeing is called gudái or nidái if done by hand. It is done in a sitting posture with the khurpa or ramba, but in the Bangar and Mohindargarh it is done standing with the kasola. The irrigated crops are generally hoed after every watering. The cotton and cane require a large number of hoeings: Jo guddî nahîn dopattî, tu kyûn chugne ái kapattî-" If you did not hoe your cotton earlier, why have you come to pick cotton, O bad woman?" In the Bet cane is hoed by the kasola and khurpa Hoeing is very good for crops; the grass and weeds are uprooted and the earth round the plant is loosened. Hoeing is confined to irrigated lands, except in the hills, where the land is hoed for all kharif crops.

Hedging.

In some places where sugarcane is largely grown, hedges are put round the fields, the branches being tied with tatthás (pressed cane) to make the fencing strong. This is done in the Bet, in the Pail and Basí tahsíls, and is called baté wáli bár. In the Mohindargarh District these fences are generally built of mud and in some places branches of trees are stuck up round the field. Fences are generally made of kikar, beri and malla, or any other available material.

Reaping, stacking and threshing.

The reaper reaps in a sitting posture, laying by the handfuls he cuts. These he afterwards binds into sheaves and stacks  $(l \acute{a} n)$  in the field. The sheaves are then taken to the threshing floor (khalwara), a piece of hard ground chosen for the purpose. The place is swept clean and the crop is spread out there in a heap 2 or 3 feet high; the thresher or phálá is drawn round and round by two bullocks driven by a man or a boy. By this process the straw is broken up fine and the grain is separated from the grain and husks. Winnowing follows and requires a wind. The mixed straw and grain is tossed in the air with a tangli and thus the grain is separated from the straw. Afterwards it is put in the winnowing sieve (chhaj) and allowed to fall gradually from above, the wind blowing away the remaining straw from the grain. Every kind of grain except maize is treated thus. In the case of maize the chhatlis (kukris) are cut and piled up and then beaten with rods and the grain separated from the chhallis. In the Bet the maize is threshed.

Agricultural implements and appliances,

The implements of the agriculturist are few in number and very simple. The common plough (hal) is used in all parts of the State; it opens the soil to a depth of 8 or 10 inches and produces a fine tilth. The plough

contains the following parts: beam (halas), share (phálá), coulter (cháo), CHAP. II, A. block (munna) and handle (hathail). The beam is fixed to the panjali (a kind of yoke) which passes over the heads of the bullocks. A bamboo stick with a big iron nail at the end of it called prant or paint is used to AGRICULTURE. goad the bullocks. Por is a hollow tube of bamboo, with a leather mouth Agricultural. through which the seed is drilled. In Mohindargarh and the hills seed is implements and sown broadcast (chhitta or bakher). Maize and wheat are sown broadcast appliances. everywhere. Solága (roller) is a broad beam of wood to which the cattle are yoked. A man stands on it and drives them. It is used to preserve moisture as well as for crushing clods. A sohoga with wooden teeth is called gáhan. Jandra is a rake without teeth, used for parcelling land into kiárás. A kara or iron rake worked by bullocks is used for levelling very hard soils. The kahi or mattock is generally used in making irrigation channels. The ramba or khurpa is a trowel with crooked handle and is used for hoeing (gudáí). In the Bángar and Mohindargarh tracts it is done by a kasola. The blade of a kasola is like that of a khurpa, only somewhat broader, but the handle is a long one of bamboo, and the labourer works it standing. Dátrí (sickle) or dáchí as it is called in the hills is used for reaping crops. Phala or jeli is used for threshing and tangli for winnowing. Tangli is also used for collecting fodder. Salanga (a pitchfork) or uchain is used for making hedges. Gandása or gandásí (chopper) is used for chopping fodder and gandála for making holes for hedging. The cotton is ginned by belna (a hand cotton press). The sugarcane mill is known as kulhárí, belna or charkhi; and dál is a word for a basket used to lift water from below. It is worked by two men. Small carts are used to carry the harvest from the fields and for manure. In the Simla hills the  $d\hat{a}ch$  is used for cutting wood, the jhan for breaking stones, the jhabal or mend for turning stones. The adú, an iron nail, is used in breaking stone. The ramba or khilni is used for breaking clods. The yoke (panjáli) is called chawáyan in the hills. The agricultural implements in the Mohindargarh nizamat merit special mention as the names, and sometimes the implements themselves, differ from those in use in the main portion of the State. The sohuga or leveller is called mech, and the jandra or toothless rake used for parcelling the field into kiáris is replaced by the dantáli, a rake with nine or ten teeth and a handle of ber or bamboo wood. A list of the more common agricultural implements in the Phúlkián States is given below for reference:-

Economic.

Adú, an iron-nail used for breaking stone (Simla hills).

Bangri, a trowel (in the Bet), like the ramba or khurpa.

Bel, the collection of three pans for boiling sugarcane juice.

Belna, a hand cotton-press. The sugarcane mill is known as kulhári, belna or charkhí, and bel is the collection of three pans for boiling juice.

Cháo, the coulter of a plough.

Charkhi, a sugarcane mill.

Chawáyan, hill name for panjáli (q. v.)

Dách, a hatchet used for cutting wood (Simla hills).

Dál, a basket used in raising water, worked by two men.

Dantáli, a wooden rake with g or so teeth and a handle of ber or bamboo wood (Mohindargarh).

Agriculture.

[ PART A.

CHAP. II, A.

Economic.

AGRICULTURE.

Agricultural implements and appliances.

Dátrí or dátí, a sickle used for reaping crops: called dáchí in the hills.

Gahan, a sohága (q. v.) with wooden teeth.

Gandála, for making holes for hedging.

Gandási, a chopper.

Gundása, a chopper used for chopping fodder, -cf. gandási.

Ilálas, the beam of a plough.

Hathail, the handle of a plough.

Jandra, a rake without teeth.

Thabal or mend for turning stone (Simla hills).

Jhan, for breaking stones.

Kahí, a mattock, generally used in making irrigation channels.

Kara, an iron rake worked by bullocks for levelling very hard soil.

Kasola, a trowel, -cf. ramba.

Khilni, an implement for breaking clods,-cf. ramba (Simla hills).

Khurpa, a trowel,-cf. ramba.

Kohári, or common axe for cutting wood.

Kulhárí, a sugarcane mill,-cf- charkhi.

Mech, a leveller (Mohindargarh), -cf. sohága.

Munna, the block of a plough.

Paini, a goad for driving bullocks, -cf. práni.

Phála, a ploughshare.

Phala, used for threshing, -cf. jeli.

Por, a tube of bamboo hollowed for ploughing.

Prání, a goad for driving bullocks,-cf. painí.

Panjálí, yoke of a plough.

Ramba, a trowel with crooked handle, used for hoeing, gudái (Bángar and Mohindargarh),—cf. kasola and khurpa.

Ramba, used for breaking clods,—cf. khilni (Simla hills).

Salanga, a pitchfork, used for making hedges,—cf. uchain.

Sohaga, a wooden beam used as a roller.

Tangli, for winnowing, also used for collecting fodder.

Uchain, a pitchfork, used for making hedges, -cf. salanga.

Rotation of crops.

The dofasli dosála system obtains on unirrigated lands, that is to say, a rabi crop will be sown in land which has just borne a kharíf crop, and when the rabi has been harvested, the land will lie fallow for a year, and then bear its two successive crops as before. The same system is carried out on inferior irrigated land, but good irrigated land bears two crops every year (dofasli harsála). Sugarcane and cotton exhaust the soil and are not planted in the same land in two successive years. The subject of crop rotations however is not really understood, and there is none of the intricate sequence and alternation which obtains—for example—in a rice-growing country. The most frequent crop admixtures are wheat and gram, and barley and gram. These are grown together partly with a view to increasing the yield, and partly because one or other crop is likely to succeed even if there is too much rain for gram or too little for wheat or barley. Barley of course requires less rain than wheat, and in the extreme south-west wheat is rarely seen even on canal-irrigated lands.

In the Bangar tract, which corresponds to the Narwana tahsil, CHAP. II, A the people are singularly careless about manure, and large supplies accu- Economic. mulate in and around the village site. Elsewhere the available supply is made full use of, though in the plains it is used largely as fuel, and the fields Agriculture. only get what is left.

Manure.

No new agricultural implements have found their way into the Implements, State, nor are there any model farms or experimental fruit gardens. There and fruit culture. is a small amount of fruit culture in the Himálayás.

According to the last Census (1901) 429,731 males and 896 females Number of have a direct interest—permanent or temporary—in land and its cultivation. agriculturists. Besides these, there are 551,406 persons dependent upon their labour.

Well lands generally, and sometimes unirrigated lands, are cul- Partnerships. tivated by agricultural partnerships or lúnas, if the owner is poor or cannot cultivate his land single-handed for lack of oxen or some other cause. These partnerships are of different kinds. Thus the ji ká sírí is the man who contributes his personal labour only, and the ek hal ká sírí one who contributes a whole plough. In the Bángar lánas are common on unirrigated lands, and the associated partner receives a share of the produce based on the nature of his contribution to the partnership. Thus if the partner cultivates single-handed with the owner's bullocks, he receives half. If two or more men help the owner and provide the seed, each paying his quota of the revenue according to his share of the batái, the owner finding the bullocks, they receive \frac{1}{2}rd. If the partner merely assists in ploughing, he receives \frac{1}{2}th. If the partner be a woman or boy who merely watches the crop, grazes and waters the cattle, or renders such lighter service. his or her share is from 4th to 4th of the gross produce.

Large landowners employ one or two permanent kámás or farm Farm labourers. servants. These get a fixed wage in cash and kind-one rupee a month, some clothes, and a fixed share of the produce, varying with the crop. The siri or sharer is a grade above the káma. These two classes returned themselves as farm servants in the Census. Field labourers (masdúr saráatí) are employed by most, if not all, cultivators at seed time and harvest. Landless Jats, Nungars, Chuhras and Chamars are thus employed. In the Census they returned themselves according to their caste and not as farm labourers and hence the small number of labourers shown in the Census Report, working out at an average of three to each village. Nábha has an average of under three, and Ludhiána of less than five. There are 1,100 villages in Pinjaur tahsil, where no farm labourers are found. If these are deducted, the average for the State will be five to a village. In the hills much of the field labour is done by the women. Throughout the State women are largely employed in cotton-picking.

In the hill tracts potatoes, ginger, turmeric and rice are the most Crops. valuable crops, but a good deal of Indian corn is raised for food. Table 19 of In Pail and Sirhind a fair amount of sugarcane is cultivated, as also in Part B. parts of Patiála, Dhúrí and Bhawánígarh. Cotton is grown in all but the sandier tracts, such as the Barnála, Bhíkhí and Bhatinda tahsíls, and forms the staple produce in Narwána. A certain amount of rice is cultivated in Rájpura, Banúr, the Sutlej Bet and in Pinjaur tahsíl. In Narnaul the main crop is bajra. Wheat is the principal rabi crop in the north-western half of the State, and barley and gram, or mixtures of the two, are

Agriculture.

[ PART A.

Economic. AGRICULTURE.

Cotton.

CHAP. II, A. the most important rabi crops in the south and west. In years of good rainfall there is always a considerable amount of sarson exported from the south and west.

> Cotton is generally sown in irrigated lands in the Bángar and Jangal tracts. In the Pawadh it is also sown in unirrigated lands. It is sown in the dakar or rausli soils, the land being generally ploughed three or four times, commencing in Magh, and the seed sown during Baisakh and Asár. Whether it be sown on well or canal lands irrigation is necessary before sowing, unless there has been sufficient rain. The crop requires watering and on well lands it is watered every 10 or 15 days unless rain falls. It is sown broadcast, 5 sers kachchá of seed to a kachchá bigha, and 4 or 5 hoeings are given. The picking commences in Kátak and ends in Maghar. This work is generally done by women and the cotton is separated from the seed by the belna (hand gin). Some seed (barewen) is kept for sowing and the remainder given to the cattle. It is a favourite food for milch-cows and buffaloes in the cold season. Only ordinary country cotton is sown every year.

Sugarcane.

Sugarcane is generally sown on well lands, but in the Bet it is sown in sailáb and also on bárání lands. It is sown near wells, as during the hottest months it requires more frequent watering than any other crop. Chan or dholu are the kinds of cane generally sown. The land is ploughed 8 or 9 times or even 20 times, commencing in Maghar. All the manure available is spread on the fields and ploughed in. The planting is done from the beginning of Chet to the middle of Baisakh. The seed consists of pori having ankh (cuttings with eyes) cut from the last year's crops and kept in a pit for the purpose. In planting one man drives the plough and the other follows him laying down the joints in the furrows at intervals of 6 or 7 inches. After this the whole field is rolled with the sohaga. About 4 or 5 canes spring from the eyes (ánkh) of the cuttings. The field is watered every seventh or eighth day, and hoed generally after every other watering. The hoeing (anhi gudái) is done with a kasoli and a straight khurpi. The cane grows to a height of 8 or 10 feet. The juice is extracted during the months of Magar, Poh and Mágh. All the cultivators have shares in a cane-mill. The canes are cut at any time of the day, and tied in bundles, after stripping each cane and removing the flag (gaula). Afterwards the canes are carted to the belna or cane-mill. The mills used are of two kinds, one of iron, the other of wood, the former requiring fewer men than the latter, but as the cane has to be passed through it in small pieces it is rendered useless for any purpose. The pressing is done by two horizontal rollers, and when the bullocks move round, the juice (ras) runs into a jar, whence it is taken to a boiling shed and boiled in pans. In some parts two pans are used, and in others three, the three pans being called a bel. In the Bet only one pan is used. For boiling and turning the juice into bheli (lumps) of gur or shakar they generally employ Jhínwars, a sweeper only being engaged to keep up the supply of fuel. In the Bet the produce when boiled assumes the form of ráb mixed with some liquid. Bels and iron mills are hired, the rate of hire for a mill varying from Rs. 28 to Rs. 32, and for a bel from Rs. 5 to Rs. 8. The wooden mills are made or repaired at the joint expense. Ponda sugarcane is grown in the villages near some of the towns in the State, and is generally sown by Arains. It requires a great deal of manure and constant attention, but on the other hand it fetches a high price.

Wheat.

Wheat is sown in irrigated and sometimes in unirrigated plots. It is generally sown sánwí (1.e., once a year) and sometimes in land which has borne a maize crop. The land is ploughed at least 4 or 5 times, commenc. CHAP. II, A. ing in Bhádon, and the seed is sown in Kátak, 5 sers of seed going to a kachchá bigha. It is watered 4 or 5 times on irrigated lands, and hoed 2 or 3 times. It is reaped up to the middle of Baisákh. There is a Agricultures. proverb, kanki kunjin mehna je rahen baisakh-" It is a great stigma Wheat. for wheat to remain unreaped and for the cranes (kúlans) to remain in the plains after Baisákh" (the cranes generally migrate to the hills before Baisákh). There are several varieties of wheat sown in the State. The lál or bearded red is grown everywhere. The sufed (white) or dúdi is generally used for flour (maida). Kankú has a thicker and harder grain. Kuni wheat is also sown in some parts. The bearded red wheat being cheaper is consumed by the mass of the people, the kankú and sufed being used by the richer classes. The grain is caten or sold and the surplus straw also sold. In the hills it is sown after the middle of Asauj and garnered from Jeth to the middle of Asár.

Economic.

Maize is generally sown in irrigated lands, but in some villages of Maize. the Pawadh and in the Bet it is also sown in unirrigated lands. If the rains are good it does not require much labour, few waterings suffice, and it ripens very soon. The sánwi crop gives a good return. After 4 or 5 ploughings the seed is sown during the first half of Sawan. In the hills it is sown in Jeth. It requires 2 or 3 hoeings and 3 or 4 waterings, provided there has been good rain. The crop generally takes 2½ months to ripen and is reaped in Kátak. There are generally from 2 to 4 cobs (chhallis) to a stalk. In the hills it is gathered from the middle of Bhadon to the middle of Asauj. The zamindars generally live on maize for the greater part of the year and the bullocks subsist on its straw. The hillmen prepare sattu for a whole year at a time and eat one meal of it every day. The seed generally sown in the State is yellow in colour. In the Mohindargarh nizamat and the Bangar tahsil maize is only grown in small quantities.

The cultivation of barley (jau) is like that of wheat, but it is sown Barley. later and ripens earlier. It is reaped in the month of Chet.

Gram is sown after one or two ploughings in rausli and dakar soil Gram. after the middle of Asauj. The seed required for a kachchá bigha is 4 sers. It is not irrigated from wells, nor is it hoed. It is reaped from the middle of Chet. The outturn is 7 to 10 kachchú mans a kachchú bigha. The crop entirely depends on the rains in Sawan. In most places mixed gram and barley, or wheat and gram, are sown. This combination is called berra. Rape-seed (sarson) is generally sown in addition to or mixed with gram, berra or wheat, and is reaped first. Sarson is also sometimes cultivated in irrigated plots as a separate crop. It is used for oil. Rái and tárámira are also sown mixed with gram or on the ridges (ádán).

Bhira is the most important kharif crop in all the more sandy parts Bhira. of the State and is largely grown in the Mohindargarh nizamat, where it is also sown in irrigated lands. It is sown as soon as the rain falls in Asár, about two sers going to a bigha. In the Mohindargarh nizamat it requires 4 or 5 ploughings as well as a hoeing in Sawan, but in other parts of the State it requires only one or two ploughings and is not hoed at all. It is reaped in Kátak, with the stalk in Mohindargarh and without it in the rest of the State. It yields 7 mans a bigha in Mohindargarh.

In the Mohindargarh nisámat joár is the main kharif crop and is Joár. sown in irrigated as well as in unirrigated lands, but in other parts it is generally sown on barani lands and used for fodder. It is sown

Economic. AGRICULTURE. Fodr.

Kharif pulses.

CHAP, II, A. in Asár after 5 or 6 ploughings, about 21 sers of seed going to the bigha. For fodder 4 sers per kachchá bigha are sown. It is hoed as well as loosened by ploughing. It is reaped in Maghar. The average yield per bigha amounts to 5 mans. The fodder yield per bigha is 15 mans kachcha.

> The kharif pulses are moth, mung, mash and guara. These are sown alone (narohe) as well as mixed with jour. Bajra and mung are also grown mixed with mash. Moth, chawala, mung and guara are generally sown in the rausli and bhur soils, but másh is sown in dákar or rausli and sometimes on wells. These pulses are sown in Sawan and reaped in Katak. In the hills masar is grown as well as in Khádar plots in the spring. Til is sown in moth, mung or jour crops, but it is generally sown round a cotton crop. Guára is sown alone in the Jangal. An occasional field of alsi (linseed), halon and metha is to be seen everywhere.

Rice.

Common rice is grown everywhere and the best rice in the hills. Satthi and dhan are sown and ziri is planted. It requires a low land full of water (dabri and in the hills kiári). The soil is ploughed 4 or 5 times, commencing in Poh. At the time of sowing the land is ploughed with a plough which has a wooden share, and is levelled 3 or 4 times with the gahan. When the water becomes clean it is sown from Baisákh to Sáwan, about 4 sers going to a bigha. It is hoed once or twice, but zíri requires more hoeings. It is reaped in Kátak and yields from 11 to 3 mans a hachchá bigha. Zíri is planted in Sáwan and reaped in Kátak. Zírí yields 5 mans a kachchá bigha. In the hills begam, zírí and jhinjhan are sown in kiáris from the middle of Asár to the middle of Sawan and cut in Katak. Rice is not sown in the parganas of Jabrot and Kaimlí.

Other crops.

There are no other crops which call for detailed mention. San is produced for agricultural purposes and sown in Asár. It is cut in the beginning of Katak and steeped in a village pond for 5 days, after which it is taken out and dried and the fibre separated from the stick. San and sankukra are generally sown round cotton and cane crops. Indigo is grown in the Bhawanigarh, Patiala, Narwána, Sirhind and Páil tahsils, the green crop being steeped in water and the dye made into balls after the usual native method. The poppy is grown in some villages of the Sirhind, Banúr and Páil tahsíls, and to some extent in the hills for post only. Kangni and china are usually grown on a small scale, but in bad years or when the price of grain is high they are more freely sown. Tobacco is grown on well lands. Chillies are planted in Aráin villages and are largely grown in the Sirhind, Patiála and Ghanaur tahsils. The yellow and red kinds are generally sown. The seedlings are planted in Asar, and picking continues from Katak to Poh. The yellow coloured mirch is largely exported and the red consumed locally. Garlic and onions are also grown. Saunf, coriander and ajwain are also grown by the Arains. Fine water-melons are produced in the Jangal tract. In towns and in villages near towns, vegetables of all sorts, kharbusas and sweet potatoes (shakar-qandis) are grown on well lands. Potatoes and arbia are grown in the hills and the latter also in the plains, both to a smaller extent. Sangharas (water-nuts) are sown in ponds. In the Mohindargarh risámat pála, a thorny-bush, grows spontaneously on barani lands, the average produce being from one to two mans a bigha. It is an excellent fodder for cattle and fetches a good price. In the langal tract chára (trefoil) is sown in Asauj for fodder only. Cattle are grazed on it during the months of Magh, Phagan and Chet.

Hill crops.

Mandwa or koda is sown in Baisakh after one ploughing in Bangar soil and is cut in Katak. In the hills, and indeed everywhere, poor people make chapátis of it. Báthú is sown like mandwa.

Kulthi is sown mixed with wheat. Ginger, turmeric and kachálú are CHAP. II, A. sown on kúls in the month of Jeth in all parganás except that of Haripur. They require water every 5 or 6 days if rain does not fall. They are ready for digging in Maghar. Oghla is sown in Acriculture. Jabrot in Bángar soil in the month of Asár. It is hoed twice and Hill crops. reaped in the middle of Katak. The hillmen make chapatis of oghla flour. It is also eaten on fast days by Hindus in the plains and called phalwár.

The prospects of extension of cultivation are not encouraging, Extension of The apparent waste of agricultural resources is due to the marked cultivation. inferiority of the soil and in the case of the Nailí tract on the Ghaggar to the want of a steady and reliable rainfall. The State is already well served by railways, and there is little scope for the development of irrigation.

Agricultural calamities may be grouped under three heads: (1) scar. Calamities of city of rain which causes famine; (2) occasional pests; (3) animals season. and insects which destroy the crops. (i) A history of the famines is given in Section H below. (2) Agast or agath or jhola is a northerly wind which blows for a day or so about the 22nd of Bhádon and breaks maize stalks, cane and cotton. Frost (pála) injures sarson, cane and cotton very largely. Blight (due to cold winds from the north or west) causes great damage to wheat and barley when the grain is forming in the ear. Hail (ola) injures pulses, wheat, barley and gram. Lightning does occasional harm to cotton, pulses, gram and san, and sandstorms in the month of Phágan do great injury to the gram. Both indeed injure any crop when ripe or nearly so. (3) Black buck, pig and jackals do great injury to the crops, especially Animals and sugarcane. Locusts (tiddi) generally appear in Bhadon and Asauj. Sundi insects. is a green caterpillar which attacks the gram and sarson stalks; good rains in the cold season destroy this insect, otherwise its ravages among the unirrigated crops are severe. Young cane plants are destroyed by kansua and full grown by tela and pukhi (black and white insects). Whiteants (seonk) eat the roots of unirrigated rabi crops. Rain is fatal to all these insects. When clouds follow rain kungi appears on the wheat and barley heads, but a few days of sunshine remove it. Field rats also cause some damage. Rice is destroyed by katrú and bádha; a red insect destroys kharif crops, while the mahu destroys pulses by an oil which it excretes.

The cultivators have various devices to protect their crops from Zamindaes destruction. They erect platforms resting on trees (manha) on arrangements to two-forked sticks struck in the ground and there they sit watching their fields. fields, shouting and shooting mud pellets from their gopias (slings). They also make scarccrows (darna) to frighten the animals and they light fires along their fields to keep away the pigs. Rákhás (watchmen) are also kept.

No accurate figures are available showing the number of live-stock in Live-stock. the State. Every one tries to conceal his cattle in order to make out his condition to be worse than it is. As there is not much public grazing land cattle are not generally bred by the samindars. In some villages big landowners have taken to cattle-breeding and in the Jangal tract fair stock is raised. The Bangar tract is suitable for cattle-breeding, but on account of the scarcity of grazing lands the people of the Bangar are growing poor. Though the people of the Jangal and Bangar use home-bred cattle for agricultural purposes, still large purchases are made from outside. The Mohin-

Economic. AGRICULTURE. Live-stock.

CHAP. II, A. dargarh District is noted for bullocks and goats; bulls for breeding are imported. There are two big cattle fairs where 20,000 bullocks are sold every year. Draught and plough cattle are generally purchased from local dealers or the nearest markets. The draught and plough bullocks cost from Rs. 30 to Rs. 80 each. In the Jangal and the Mohindargarh District they generally cost from Rs. 50 to Rs. 80 and even Rs. 100. Camels are generally kept in the Jangal and the Mohindargarh District. They are used for draught, ploughing and riding. Plough camels cost about Rs. 60 each. Milch cows are generally kept by Dogars and Gujars. In villages and cities buffaloes and cows are kept for their milk. The cultivators make the milk into ghi before selling it. The Bangar was formerly noted for its cattle, but the supply from the Bangar is decreasing. The best cows cost from Rs. 40 to Rs. 60, and buffaloes from Rs. 80 to Rs. 100: ordinary cows only cost from Rs. 15 to Rs. 25, and buffaloes from Rs. 50 to Rs. 60. The goats and sheep are kept in almost every village for milk and wool respectively. Donkeys and mules are kept by potters and brick-makers. Pigs are kept in many villages by sweepers and Dhánaks. Fowls are also kept by sweepers. In the time of the Mughal emperors the Jangal produced fine horses and was famous for them, but now-a-days horse-breeding does not exist except in the Moti Bágh Stud at Patiála.

Diseases.

The prevalent diseases among the cattle are (1) wabá or marí, an epidemic disease, which spreads among cattle. The majority of those affected die the day after the appearance of the symptoms. (2) Galgotú is a swelling in the throat, very fatal in its effects. The animal gives up taking food. Morkhar, rora or chapla is the foot and mouth disease. It is an infectious disease, and though not fatal, it makes the cattle useless for a long time. For this disease the people bind kikar ká kas on the feet of the animal and make him eat a loaf of mash flour plastered with oil. Paralysis (ogii), diarrhœa (mok), choking (patta lagná) are other common diseases. (3) Nikála is a kind of boil which sometimes causes death. Gur, wine, the bark of the kikar tree and pepper juice are given.

Defects in cattle.

Almost all Hindu and a good many Muhammadan zamindárs avoid purchasing cattle if they are (1) black, (2) sat dánta (having 7 teeth), (3) dhál talwar or hank pukar (having one horn upside down), (4) dhaul jibh (white tongued), and (6) ek mandla (wall-eyed).

Horse-breeding.

There is a breeding stud in Patiála belonging to the State. In 1903 the stock consisted of 5 horses, I pony, 3 donkeys and 25 mares. At the beginning of the year the young stock consisted of 23 fillies, 23 colts and 22 mules; during the year 19 foals were dropped. The stock disposed of during the year included 11 horses sold at a total of Rs. 2,985, and 16 mules sold for Rs. 4,760. One hundred and twenty-two marcs from the Districts were covered during the year, and covering fees realised Rs. 218. The actual cost of the stud for all charges amounted to something under Rs. 22,000.

Irrigation.

Irrigation is effected by canals and wells, both kachchá and pakká. Masonry wells are worked with a bucket or Persian wheel, Jats using generally the bucket and Aráins the Persian wheel, while some Kambohs and Sainis of the Banúr tahsil use the dhingli.

Irrigation by wells is carried on in the Pawadh and the parts of the Jangal tract adjoining it. In the Jangal, where the water is far below the surface, irrigation by wells is impossible. In the Mohindargarh nizamat wells are also used, though not on a large scale. The water of the Pawadh and Jangal wells is generally sweet and useful for cultivation. In Mohindargarh some of the wells are sweet, but others are brackish and

only useful after rain. Wells are usually from 15 to 40 haths deep; those CHAP. II, A. of the Jangal being sometimes 130 háths deep. They generally have one or two bidhas or kohirs, but there are some with 3 or 4 bidhas. The cost of construction varies according to the depth and size of a well. It may be AGRICULTURE. estimated at from Rs. 250 to Rs. 800. In most villages buckets (charsa) Impation. are used for raising water. These are worked by 4 men and 2 pairs of bullocks. The bucket is fastened to one end of a rope and the other end of the rope is attached to the yoke of the bullocks. The rope (lás) works over a wooden wheel or pulley (bhauni), raised a little above the well on a forked stick; when the bucket rises to the top, it is emptied into a reservoir (khel) by a man standing there for the purpose, repeating Bagge lile jori wáliá sohniá bhái bírá, beli terá Rám aur Rabb hai-"O, beloved brave brother, with a pair of blue-white oxen, God is thy protector!" and other similar chants to warn the driver against the risk of loosing the rope from the yoke too soon. They can work for 3 or 4 hours at a stretch. The charsa costs nearly Rs. 30. It is very difficult to judge how much area can be irrigated by a well. It depends on the depth and capacity of the well and on the supply of water. The samindars say that a single bucket well can irrigate 4 or 5 bights (kachchá) in one day. In the villages where sugarcane is largely grown and Persian wheels. Aráins are cultivators there the Persian wheel (rahat) is generally used. Each requires 2 or 3 men and a pair of bullocks. A Persian wheel will irrigate a smaller area than a bucket well, but it is not so troublesome. The wheel costs about Rs. 25.

The opening of the Sirhind Canal has greatly mitigated the effects of Canal irrigation. droughts in the Jangal. The area irrigated by this canal naturally varies with the rainfall. The Western Jumna Canal irrigates 100 villages of the Narwana tahsil. A detailed account of canal irrigation in the State is given below.

# CANALS.

The idea of irrigating Patiála territory from the Sutlej river Canals: originated with Mahárája Narindar Singh in 1861, and a survey was Sirhind Canal. made by Captain (afterwards General) Croston in 1862 at his desire at the cost of the State. The project was however dropped for a time as the cost was considered prohibitive for the irrigation of such a limited area. A partial estimate for a combined British and Native States system was submitted by Captain (Colonel) Robert Home in 1869 and sanctioned by the Secretary of State in 1870. The closure of the account after construction took place on 31st March 1889. The three Native States-Patiála, Jínd and Nábha—were associated in the construction, under the terms of an agreement executed on 18th February 1873. The Sirhind Canal was first estimated to command 4,027 square miles in British territory and 4,450 in that of the Native States, 2,970 square miles of the latter being in Patiála. This estimate was subsequently corrected on the completion of the system to 5,322 square miles in British territory and 2.008 square miles in the Native States, and on this the charges were debited in the proportion of-

	-			P	er cent.
British	•••	***	•••	•••	64
Native S	tates	•••	•••	•••	36
			Total	***	100

100.0

# CHAP. II, A. Economic. Agriculture.

Sithind Canal.

Each State contributed the cost of the construction of its own distributaries, and other charges were distributed amongst the States as under:—

					Per cent.
Patiála	•••	101	***	•••	83.6
Nábha	•••	•••	•••	•••	8.8
Jind	60,	•••	•••		7.6

Total

These proportions are still adhered to. The total cost to the Patiála State up to the end of 1901 was Rs. 1,14,61,277. The water is shared between the British and Native States Branches in the proportions of 64 per cent. and 36 per cent., the 36 per cent. received in the First Feeder at Mánpur, in Patiála territory, being divided between the three States in the same proportion as given above, viz.—

		ATTE	\$152a		Per cent.
Patiála	•••			•••	83.6
Nábha	•••	63,000		•••	8.8
Jind	•••	1		•••	7.6
		1/1/	MI		
			Total	•••	100.0
		The same	200		

The canal was originally designed as a navigable waterway. The main line of the Native States Branches from Manpur to Patiala is at present navigable. The Choá Branch from Rauní Regulator (6 miles 1,430 feet above Patiala) was to have been made navigable and continued on to meet the Western Jumna Canal. Fortunately the locks and extension were never constructed. Irrigation began on the Patiala Distributaries in the rabí crop of 1884-85. The Native States Branches take off at mile 39 of the Main Line, on which there is no irrigation. The feeder lines are in length approximately—

						Miles.
I	Feeder	•••	•••	•••	**	18
11	Feeder	•••	•••	•••	•••	1.4
III	Feeder	•••	***	***	***	9

the total length being 39 miles 4,514 feet. From the first feeder the Lisára Rájbáhá takes off, and at Bharthala, the end of the first feeder, the Kotla Branch takes off. This is 98 miles 188 feet in length, and ends in a reservoir at Desu. There is a British Rájbáhá (Dabwálí) at the tail entitled to the escape water. The Patiála Distributaries on this branch are the Máhorána, Sheron, Barnála, Longowál, Jagú Kotdunna, Bhíkhí, Bhainí, Ghuman, Talwandí, Jodhpur, Bangí, Rághowálá and Pakka. At the beginning of the second feeder the Rájbáhá Bhagwánpura takes off and at the end, at Rohtí, the Ghaggar Branch.

On the Ghaggar Branch the Patiála State Rájbáhás are the Bhawání- CHAP, II. A. garh, Newáda, Nidámpur, Ládbanjára, Khariál, Sunám, Kotra, Diálpura, Arkbás and Bohá. This branch tails into the Ghaggar Nála. At Rauní, Economic. the end of the third feeder, the Choá Branch and Patiála Navigation Agriculturs. Channel bifurcate. On the Choá Branch the working rájbáhás of the Sirhind Canal. Patiála State are the Samána and the Karamgarh. This branch tails into the Ghaggar Nála. The Navigation Channel has one rájbáhá taking off, known as the Bárádarí Rájbáhá. It principally irrigates gardens around Patiála. The total length of the Patiála Distributaries as constructed is (in 5,000 feet miles)—

A large drainage line, known as the Sirhind Nála, is syphoned under the first feeder through 9 arches of 25 feet span. The present maximum discharge of the first feeder is 3,000 cusecs, about 60 per cent. more than originally designed. A feature of the Sirhind Canal is the large extent of the distributary channels, the idea being to bring the water within the boundaries of each village in a Government channel. Under this system hardly any village water-courses pass through the lands of another village. The system greatly increases the canal officer's powers of control over the distribution. minors were originally designed to run in groups, half at a time. For this reason double the number of pipes for a given area was allowed. This has lately been altered on the Patiála Distributaries. The discharging capacities of the rájbáhás have been increased so as to allow the minors to run all together, and when there is not sufficient water in the branches to supply all the rajbahas at once, the rajbahas are run in groups.

The fixing of permanent outlets has now been begun. they are all fixed, the irrigated area should become more regular, though the predominating cause of fluctuations of area is, of course, the rainfall, both as regards quantity and time of year. As noted by Mr. Higham, in the completion report of the Sirhind Canal, there is never likely to be the constant and intense demand on the Patiála Branches that has arisen below the 50th mile of the British Branches. except on the tail rájbáhás of the Kotla Branch. A line drawn from the 50th mile of the Abohar Branch to the tail of the Ghaggar Branch just divides the Sirhind Canal into the two sections of fair and intense demand, owing to the nature of the country. Nearly all the enormous increase of irrigation on the British Branches has taken place below this line. The maintenance of the minors has up to now been in the hands of the camindárs. This it was hoped would lead to economy, but the zamíndúrs hopelessly neglect the channels, and they have now been taken over by the State Canal Officers and should in future be far more efficient, as regards carrying capacity. An increase of irrigation, from this cause, may be hoped for. There is very little lift irrigation done. The average zamindárs prefers trusting to luck for sufficient rainfall to lifting water. The zamindárs are good cultivators, but quite incapable of arranging matters to the best advantage as to the distribution from their outlets amongst themselves. A man will take water when he can get it and put it in his field, though the crop may not want the water, and be damaged, rather than let another cultivator have it. The great hope for the Patiála Distributaries is a steady increase in high class kharif crops, such as maize, sugarcane and cotton, and a steady increase of kharif irrigation. The supply is at

Economic. AGRICULTURE. Sirhind Canal.

CHAP. II, A. times so low in the rabi season that the rajbahas barely get a ten-day turn per month. In consequence, when the season's rains are also unfavourable, a crop sown with a constant supply during sowing time cannot be brought to maturity and a large amount is ruined. statement showing progress made in the increase of revenue is appended (A), another showing cost and income (B), and a copy of a report on the possible extension of irrigation to at present unirrigated tracts with a list of the bridges on the navigable portion of the canal (C). The State also receives irrigation from the British channels in the Bhatinda, Ludhiána and Ferozepore Divisions. A statement (D) shows the British Rájbáhás and the villages irrigated by them.

The Banue Inundation Canal.

There is one inundation canal in the Patiala State. This was constructed in the time of Mahárája Karm Singh, and much improved in the year 1915 in the time of Mahárája Mohindar Singh. It takes off from the right bank of the Ghaggar river about 5 or 6 miles above the old town of Banúr, from which it takes its name. It used at times of heavy flood to run (some 25 miles, as the crow flies) as far as Bahádurgarh Fort. But for some years it has not run below the 12th mile. In all probability its alignment might be improved. There is only one channel, and village khands or water-courses take off from it. Little irrigation is done in the kharíf as in years of ordinary rainfall the country is mostly flooded; while in the rabi the supply falls so rapidly that the crops sown are difficult to mature, though, fortunately owing to the proximity of the hills and general flooding in the rainy season, crops do not need many actual waterings. Both flow and lift irrigation are used.



सत्यमव जयत

(A).

Statement showing areas irrigated and net revenue realized from Patiála

State Sirhind Canal.

Agriculture,
Agriculture,
Areas irrigated
and revenue
realized, Sirhled
Canal,

CHAP. II, A.

			Area irrigated, in acres.	Gross Revenue (collections).	Working Expenses.	Net Revenue.
				Rs.	Rs.	Rs.
To end	of 1883-84 (1940)	•••	•••	•••	*4=	***
Ħ	1884-85 (1941)	444	4,	5,479	28,072	-22,593
•1	1885-86 (1942)	•••	4,341	8,405	77,119	-68,714
"	1886-87 (1943)	•••	47,920	26,504	1,71,390	<b>-</b> 1,44,886
>>	1887-88 (1944)	•••	77,981	1,33,190	2,72,504	-1,39,314
**	1888-89 (1945)	•••	121,901	1,89,933	3,97,035	<b>-</b> 2,07,102
33	1889-90 (1946)	•••	131,841	3,40,014	3,67,537	<b>-</b> 27,523
1)	1890-91 (1947)		184,545	5,16,342	3,67,742	1,48,600
'n	1891-92 (1948)	•••	191,362	6,49,945	3,29,563	3,20,382
,,	1892-93 (1949 <b>)</b>		114,859	6,84,520	3,59,437	3,25,083
1)	1893-94 (1950)		102,073	3,26,989	<b>3,03</b> ,160	. 23,829
,,	1894-95 (1951)	•	95,293	4,14,683	2,55,812	1,58,871
,,	1895-96 (1952)		227,996	4,39,305	2,58,528	1,80,777
	1896-97 (1953)		321,066	9,95,033	2,94,646	7,00,387
11	1897-98 (1954)		279,798	11,81,263	4,25,546	7,55,717
11	1898-99 (1955)	•••	304,515	10,18,525	4,27,621	5,90,904
11	1899-1900 (1956)	***	372,599	13,06,705	3,85,864	9,20,841
11	1900-01 (1957)		199,081	11,48,244	3,94,527	7,53,717
القد عادوية	Total	•••	2,777,151	93,85,079	51,16,103	42,68,976

CHAP. II, A.

Economic.

Capital outlay, Sirhind Canal. (B).

Statement showing Capital Outlay, Sirhind Canal, invested by Patiála State.

			Direct Capital Outlay during the year.	Direct Capital Outlay to end of the year.	Simple Interest Charges at 4 per cent. on Capital Outlay to end of previous year plus 4 outlay during the year.	Net Revenue (as per column V of State- ment No. 1V).	Simple Interest less Net Resenue.	Net Revenue Icis Simple Interest.
To end o	oč 1883•84 (1940)		Rs. 	Rs. 89,42,530	Rs. 19,67,356	Rs. 	Rs. 19,67,356	Ks
19 00 11 15 16 17 18 19 19 19 19 19 19 19 19 19 19 19 19 19	1884-85 (1941) 1885-86 (1942) 1886-87 (1943) 1887-88 (1944) 1888-89 (1945) 1889-90 (1946) 1890-91 (1947) 1891-92 (1948) 1892-93 (1949) 1893-94 (1950) 1893-96 (1951) 1893-96 (1952) 1896-97 (1953) 1897-98 (1954)		4,39,358 5,49,110 8,23,171 3,24,044 50,286	93,73,888 99,23,004 1,07,44,175 1,10,68,219 1,11,18,505 1,21,11,751 1,14,61,277 1,14,52,312 1,14,34,606 1,14,97,837 1,15,53,000 1,15,83,741	3,66,288 3,85,858 4,13,304 4,36,248 4,44,505 4,51,460 4,58,630 4,57,738 4,58,649 4,60,865 4,61,948 4,62,696 4,63,318	- 22,593 - 68,714 - 1,44,886 - 1,39,314 - 2,07,102 - 27,523 1,48,600 3,20,383 3,25,083 23,829 1,58,871 1,50,777 7,00,387 7,55,717	3,88,88£ 4,54,573 5,58,190 5,75,563 6,50,836 4,72,938 3,92,860 1,38,248 1,32,655 4,34,820 3,91,974 2,81,171	     2,37,691 2,93,406
39 49 99	1898-99 (1955) 1899-1900 (1954) 1900-01 1957) Total		83,060 3,693 24,385	1,16,71,801 1,16,75,494 1,16,99,880 1,16,99,880	4,65,111 4,66,946 4,67,507 9,53,734	5,90,904 9,30,841 7,53,717 42,68,976	66,59,153	1,95,793 45,895 2,86,31e
Balaneer standi	aluterest Charges g. Total	out.		***	***	***		\$2, <b>6</b> 3,156

(C).

List of Regulators and Bridges, etc., from Manpur to Patiala Navigation Channels.

		Ivavig	ation C	nannei.	s
Dist	ANCE PRO	м	FALL,	ULATORS, RAPIDS O	R
Canal miles.	Feet.	Name of work.	Number of spans.	Width of spans.	Remarks.
		I, II AND III FEEDERS.	_	-	
•••		Manpur Regulator		•••	
3	2,340	Foot Bridge, Maksådra	2	45	5
4	2,700	Road Bridge, Ramnagar	C 3	33	
5	2,020	Foot Bridge, Ráno	2	45	
7	1.366	Foot Bridge, Dhamot	2	45	
7	3.850	Dhamot Syphon	<u>III</u>	25	Total area of water-way = 278 square feet; width of each barrel = 10 feet.
8	1,400	Road Bridge, Dhamot	3	33	Darret = 10 teet.
9	2,484	Foot Bridge, Jandálí	सद्यमे	-145	
11	1,800	Lisára Syphon	***		Total area of water-way = 314 square feet; width of each barrel = 15 feet.
11	4,850	Road Bridge at Jargari	3	33	Daniel - 13 leet.
13	4.982	Foot Bridge at Sirthla 🚥	2	45	
15	1,700	Sirthla Syphon	•••	•••	Total area of water-way = 108 square feet; width of barrel = 10 feet.
15	4,514	Regulator for II Feeder	2	28	Kotla Branch takes off here.
19	940	Bhagwanpur Cart Bridge	2	29	
21	984	Mohlgwara Foot Bridge	2	45	
21	1,612	Mohlgwara Syphon	•••	•••	Total area of water-way = 250 square feet; width of barrel = 10 feet.
23	800	Ghanawal Foot Bridge	2	50	32 3300
24	<b>2,</b> 190	Bhore Cart Bridge	2	29	

CHAP. II, A.

Economic.
Agriculture.

Regulators and Bridges, etc., Sirhind Canal. CHAP. II, A, Economic. List of Regulators and Bridges, etc., from Manpur to Patiála Navigation Channels—concluded.

A GRICULTURE.
Regulators and
Bridges, etc.,
Sirbind Canal,

	ICE FROM EAD.		FALL, R.	ATORS, APIDS OR DGES.	
Canal miles.	Feet.	Name of work.	Number of spans.	Width of spans.	Renarks.
		I, II AND III FEEDERS-concluded.			
26	1,590	Sirhind Nullah Syphon	***		Total area of water-way = 1,962 square feet; width of barrel = 25 feet.
28	624	Road Bridge, Kotlí	2	29	
29	2,140	Foot Bridge, Bhojo Majra		50	
31	1,650	Third Feeder, Head Regulator.	::	30	Ghaggar Branch takes off here.
32	1,614	Foot Bridge, Rohts	III	45	
35	2,180	Road Bridge, Rakhra		30	
36	580	Rakhra Syphon			Width of harrel = 7 feet.
38	3,376	Kallián Syphon 🛶	यमव ज	यत	Total area of water-way = 390 square feet; width of barrel = 13 feet.
38	4.599	Foot Bridge, Kallián	t	45	
		Patiala Navigation Channel.			
	350	Road Bridge, Raunf	1	26	
3	2,110	Road Bridge, Ablowal 🔐	1	30	
4	3,550	Foot Draw Bridge	***	***	
4	4,600	Girder Cart Bridge	1	39.2	Built by Patiála State.
5	1,903	Railway Bridge, North- Western Railway.	1	39.6	Rájpura-Bhatinda line.
5	2,780	Road Bridge, Lahori Gate	1	30	
5	4,750	Road Bridge, Sirhindi Gate.	1	30	

(D). Statement showing British Rájbáhás irrigating Patiála State villages and their lengths in the State.

RIGATION DISTRI-	Total.	328
AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRI-	Rabí.	:
AVERAGE DONE F	Kharse.	i
	Number of villages irrigated.	а
	Total length of each Distributary.	Miles. Feet.
VITHIN STATE.	Difference of length,	Miles, Feet.  3 4,688  0 490  0 1,193  0 220  0 223  0 1,990  0 3,377  1 3,733
LENGIH LYING WITHIN STATE.	Πο	Miles. Feet.  3 4,688 15 4-732 16 1,588 16 3,985 16 4,452 20 1,777 21 13 22 4,704
	From	Miles. Feet.  Head  15 4,242  16 395  16 3,765  16 4,249  18 4,768  19 3,400  20 2,756  21 971
	NAME OF DISTRIBUTARY.	SAHNA MAJOR DISTRIBUTARY.  Direct
	Name of Division.	Bhatinda Division.

CHAP. II, A
Economic.

AGRICULTURE.

British Rájbáhás irrigating Patiála State villages.

	14										
P.	atiala Stat	re, ]	Canals.					[	P	\RT	A.
CHAP. II, A. Economic.	ATION ITRI-	Total.			42	<b>,</b>		15	ç	ACC.	83
AGRICULTURE.	RRIG		<u> </u>								
British Rájbáhás irrigating Patiála State villages.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRI-	Rabí.				•		:		:	:
S. etal.	AVERAGE DONE	Kharíf.					· · · · · · · · · · · · · · · · · · ·	;		:	:
044 100		Number of villages irrigated,			Ć	. <del></del> 1		-		n	61
in longt	0	Total length of each Distributary.	Miles. Feet.		ogo o	) h		93		1 2 2 3	3,265
and the		Total of e Distril	Miles	25-	<i>،</i> دـــــ		•	¢1	~	~	٥
3000	ATE.	oi.	Reet.	3.797	645	735	783	93	3,098	4,234	3,265
State mill	LENGTH LEING WITHIN STATE.	D.fference of length.	Miles. Feet	7	0	0	=	a	€	0	ο 
Datiála .	TH LYING	T o	Miles, Feet,	4,042	515	1,670	0	2,000	3,698	4,464	3,000
outing	LENG		Mile	∞ 	6	O.	II	ε.	8	4	n
			Feet,	245	4,870	935	4,217	1,907	009	230	4,735
3,4,7,4,7,6		From	Miles. Feet.	7	ω	6/	6	Ħ	61	4	4
12,11,0		FARY.	KY —	÷				i	:	<u></u>	:
### ##################################	\$	NAME OF DISTRIBUTARY.	Sahna Major Distributary-	:				;	÷		:
homi	Statement showing British Kajbahas irrigating Patiala State Villages and their lengths in the State—ccntinued.  Average annual is bone from bath.	Dist	R DISTRI	•					٠		•
,		ME OF	JOR I	;				Branc	į		:
tomot		Ž	NA M.	4.0.4				No. 4	Vo. 6		No. 7
Š			SAH	Minor No. 4				Minor No. 4 Branch	Minor No. 6		Minor No. 7

•noisivid to smaN

Division-contd.

CHAP. II. A, Economic. Agriculturs.

British Rajbahas irrigating Patiaja State villages,

P	ÁTI/	LA	Sī	ATE	e. ]				С	ana	ls.						[ ]	Par	тА
		932				376	122	2.546			2.099	963	636	655	1,223	16	f, 120	. ;	c89'I
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PATIALA STATE. ]

Canals.

[ PART A.

CHAP. II, A.

Economic.

AGRICULTURE. British Rájbáhás irrigating Patiála State villages.

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RICATION DISTRI-	Total.		46	119	40	282	560	184	541	10,183
AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRI- BUTARY,	Rabí.		:	į	:	:	i	:	:	:
AVERAGE DONE	Kharsi.		:	:	ŧ	:	:	:	:	
	Number of villages irrigated.		••			**	က	က	ဗ	:
	Total length of each Distributary.	Miles. Feet.	1 1,500	1 4,114	0 1,345	190'1 1	4 4,115	1 133	2 4,500	27 167
VITHIN STATE,	Difference of length.	Miles, Feet,	1 1,500	1 4,114	0 1.345	190'1 1	4 4,115	1 133	2 4,500	i
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	NAME OF DISTRIBUTARY.	BHADAUR MAJOR DISTRIBUTARY—	Minor No 9 Branch	Minor No. 10	Minor No. 11	Minor No. 12	Newar Branch	Minor No. 1	Minor No. 2	
-	Name of Division.							•	pjuoj=	-noisivia

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	ý	1,20		3,687		2,700	549	1,250	4,447						,	(20),					
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CHAP. II, A.

Economic.

AGRICULTURE.
British Rájbáhás
irrigating Patiála
State villages.

State ment showing British Rajbahas irrigating Patiala State villages and their lengths in the State-continued

				LENOTH LYING WITHIN SIATE.	WITHIN STATE.			AVERAGE DONE F	AVERACE ANNUAL IRRIGATION DUNE FROM EACH DISTRIBUTARY.	REGATION DISTRI-
Name of Division.	NAME OF DISTRIBUTARY.		From	Ą	Difference of length.	Total length of each Distributary.	Number of villages irrigated.	Kharif.	Rabí,	Total,
		<u> </u>	Miles. Feet.	Miles, Feet.	Miles, Feet.	Miles. Feet.				
	PHUL MAJOR DISTRIRUTARY—concla	concld.		व						
	Minor No. 1	:	Head	2 1,240	2 1,240	2 1,240	H	:	į	799
	Minor No. 5	:	2 2,700	4 2,625	1 4,925	1 4,925	-	:	:	275
	Minor No. 6	:	0 3,540	3,000	1 4,450	1 4,460	840	:	į	609
	Minor No. 7	:	Head	Tail	2 1,000	2 1,000	61	ŀ	:	891
	Minor No. 12	:	Do.	Do.	4 2,500	4 2,500	a	:	:	247
	Minor No. 13	;	Do.	Do.	3 2,000	3 2,000	N)	:	ł	867
·pļu	Minor No. 14	:	ů.	Do.	3 3,000	3 3,000	N	i	:	1,050
02-	Minor No. 15	:	Do.	Do.	2 1,000	2 1,960	tı	i	:	940
noisi	Melvéj Branch.			<del></del>		, , , , <u>, , , , , , , , , , , , , , , </u>				
DIA	Minor No. 5	i	5 597	7 3.300	2 2,703	2 2,703	H	:	:	323

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Tungwálí Branch	Minor No. 3	Phúsmandí water-course		Kot Bhai Major Distributary.	Direct	Díwán Branch	Sibián water-course		BAIHMAN MAJOR DISTRIBUTARY.	Direct			Minor No. 1	Minor No. 2	Niya Pind Branch	Ballúána Branch	Ballúána Minor	
sbritsh	18										•——							

CHAP. II, A.
Economic.
Agriculture.
British Rájbáhás
irrigating Patiála
State villages.

PATIALA STATE. ]

Canals.

[ PART A.

CHAP. II. A.

Economic.

AGRICULTURE.

British Rájbáhás irrigating Patiála State villages.

- 4	Statement showing British Rádjáhás irrigating Patiála State villages and their lengths in the State-continued.	ritish Rábj	dhás irrigating	, Patiúla State	e villages and	their lengths	n the Sta	te – conti	nued.	
			·	LENGTH LYING WITHIN STATE.	<b>МІТНІМ ЅТАТЕ</b> ,			AVBRAGE DONE FI	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRI-	IGATION HSTRI-
Name of Division.	NAME OF DISTRIBUTARY.	UTARY.	From	То	Difference of length,	Total length of each Distri- butary.	Number of villages irrigated.	Kharíf.	Rabí.	Total.
			Miles, Feet.	Miles. Feet.	Miles Feet,	Miles. Feet			1	<b>]</b>
	BHATINDA MAJOR DISTRIBUTARY	TRIBUTARY.		भव		20				
	Direct		3 1,798	18 1,195	13 4,397	13 4:397	00	:	ł	3,582
	Bhatinda Minor	:	1 3,250	4	2 1,750	2 1,750	-	:	:	594
	Jai Singhwala Branch	:	Head	Tail	4 1,000	4 1,000	4	:	;	216
	Mehta Branch	i	Do.	D <b>o.</b>	12 2,000	12 2,000	Ø	i	:	1,395
	Total	al la			***	33 4,147	•	:		6,287
	TEONA MAJOR DISTRIBUTARY.	RIBUTARY.								
ppouc	Teona	:	Head	0 1,000	0 1,000					
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ioisi¶	Mithrf Branch		Head	0 508	508	~88° ·				å
υiα	_		•	2 375	1 375	°~	N .	!	:	273

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•	3 240	3,000	4.000	4,000	3,000	2.259		4.828	179	[2]	<u>.                                  </u>	3.470	3,430	1 900	1,754	
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9	14 3,240	4 3,000	5 4,000	1 4,003	9,000		8	2 4,828	621 0		<b>3</b>	2 3.470	0 3:430	::	:	
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<b>;                                    </b>	Ŧ	wala Branch	ditto	ditto	ł	Total	R DISTRIBUTA	. <b>:</b>	ī	Total	DISTRIBUTAR	:	ŧ	Total	Division	
Bajak Branch	Domwala Branch	Minor No. 2, Domwálá Branch	Minor No. 3,	Minor No. 4,	Jangirána Minor		LALBHAI MAJOR DISTRIBUTARY.	Direct	Minor No. 1		LAINBI MAJOR DISTRIBUTARY.	Direct	Min Branch		Total Bhatinda Division	

	PAT
CHAP. II, A. Economic.	
Economic. AGRICULTURE. British Ráibáhás irrigating Patiála State villages.	Statement showing British Rajbahas irrigating Patiala State villages and their lengths in the State-continued.

PATIA	ALA STA	те. ]	Cana	īs.			[ ]	PART A.
	IIGATION Distri-	Total.		1,446	303	1,749	126	e e
continued	Avbrage anmual irrigation Done from each Distri- butary.	Rabí.		808	187	995	:	:
State-	AVBRAGE DONE F	Kharif.		638	911 }	754	:	ŧ
hs in the		Number of villages irrigated.		_	8	3	cı.	M
nd their lengt		Total length of each Distri- butary.	Miles, Feet,	019'1 5	3 1 4,630	7 1,240	2 2,230	848
tate villages a	11THIN STATS.	Difference of Jength.	Miles, Feet.	5 1,610	1 2,075	:	2 2,280	0 848
ing Patiála S	LENGTH LYING WITHIN STATE.	То	Miles. Feet.	22 4,840	4 4,700		2,280	0 650
ijbahas irrigat		From	Miles. Feet.	17 3,230	3 2,625 5 3,325	:	Head	0 250
ish Rá			<u> </u>	ŧ	:	:	i	:
Statement showing British Rájbáhás irrigating Patiála State villages and their lengths in the State-continued.		Name of Distributary.		Ráota Major Distributary	Minor No. 7, Márí Distributary	Total Feronepore Division	Abohar Branch. Pakhowál Major Distributary	BHATINDA BRANCH, Dehlon Major Distributary
		Name of Division.	·u	oirivi	osepore D	19 <sup>4</sup>		noisivid.

PATI	ALA	STA	TE. ]				C	anc	ils.						[ ]	PAR	т А.	
\$20	,	131	1,866	274	642	<b>26</b>	2,734	748	955	212	701	1,253	238	533	191	2,754	381	Economic.
ŧ		i	i	· ·	:	:	:	:	i	:	:	i	:	:	:	:	i	Agriculture. British Rájbáhás irrigating Patiála State villages.
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•		«	60	- <del>-</del>	61	7	0)	က	10	က	+	Ŋ	e	н	a	01	<b>6</b>	
\$,580		2,184	2,855	4,000	2,000	3,000	4,060	3,000	2,000	0	2,500	1,500	2,125	3,000	•	4 500	4,000	
n		-	11	٥	-	0	81	N TO	2) 2)	N O	4	တ	64	N	က	12	4	
2,580		2,184	2,855	4,000	2,000	3,000	4,062	3,000	2,000	o	2,500	1,500	2,125	3,000	0	4,500	4,000	
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Tail 4	1 125	Tail 8 2.613	Tail 13 15	Tail 0 4,000	1 2,000	3,000	Tail 20 4,110	Tail 2 3.000	Tail 4 2,000	Tail 2	Tail 4 2,500	Tail 8 1,530	2 2,125	Tail 2 3,000	Tail 3	Tail 12 4,500	Tail 4 4,000	
0 2420	0 4.675	} 625 2	} 091'2 1	Head {	Do.	Do.	2 30	Head	Do.	Do.	Do.	o°.	Do.	ů.	Do.	Do.	°°°	
i	i		i	:	:	:	:	:	i	:	:	:	i	:	:	•		
Raiket, Minor No. 6	Do., Minor No. 8		Kalás Major Distributary	Kalás Rájbáhá, Minor No. 1	Ditto, Minor No. 2	Ditto, Minor No. 3	Kalian Major Distributary	Kalifn, Minor No. 1	Do., Minor No. 2	Do., Minor No. 3	Do., Minor No. 4	Do. Minor No. 5	Do., Minor No. 6	Do., Minor No. 7	Do., Minor No. 8	Karúr Branch of Kaligu	Karúr, Minor No. 1	

CHAP. II, A.
Economic.
Agriculture.
British Rájbáhás
irrigating Patiála
State villages.

RIGATION DISTRI-	Total		480	924	188	313	735	17,774	74,117
AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRI- BUTARY.	R.bf.		!	:	i	:	ŧ	:	
AVERAGE DONE 1	Kharif,		:	:	:	:	ī	:	
	Number of villages i:rigated.		a	ø	0	п	•	49	135
	Total length of each Distri- butary.	Miles Feet	3 2,000	4 3,000	3,000	ි <b>ර</b>	6 2,000	108 1,432	387 4,426
LENGTH LYING WITHIN STATE.	Difference of length,	Miles. Feet.	3 2,000	4 3,000	3,000	3	6 2,000	:	:
LENGTH LYING	To	Miles, Feet.	Tail 3 2,00.	Tail 4 3,000	Tail 2 3 000	Tail S	f Tail	:	•
	From	Miles, Feet,	Head	Do.	Do.	Do.	Dc	ŧ	;
	NAME OF DISTRIBUTARY.	BHATINDA BRANCH—concld.	Karúr, Minor No. 2	Do., Minor No. 3	Do., Minor No. 4	Do. Minor No. 5	Do., Minor No. 6	Total Ludkidus Division	GRAND TOTAL
	Mame of Division.		ppuo	2— U	oisia	!Q T	nkidb	u.J	

Nors.—Totals by Divisions given in column 7 show the actual number of villages irrigated in each Division, and not the correct totals of figures given against each channel in that column, as a village irrigated from more than one channel is taken as a separate village against each channel.

PART A.

Agricultural conditions in Nárnaul closely resemble those of Sirsa, CHAP, II, A. If the Sirsa Branch of the Western Jumna Canal could be extended to Nárnaul, this outlying tract of Patiála might be rendered secure. At present many wells in Nárnaul have run dry, owing to the prolonged drought with which the last century closed. There are also possibilities of tank-storage in Nárnaul, though Mr. Farrant is inclined tive Schemes. to mistrust them. Speaking of Famine Protective Schemes in general Mr. Farrant writes -

Economic.

There are several small tracts in the Patiála plains that require to be considered in connection with this subject of famine protection; but of these there are only two for which co-operation may be expected (and could be asked) from the Government. These are (a) the Nárnaul tract and (b) the portion of the Narwána tahsíl that is situated east of the Ghaggar river and adjoins the Sirsa Branch irrigation. The other portions are small and isolated and could only be dealt with locally.

With regard to the Nárnaul tract, it is evident from an examination of the map that any schemes for irrigation from a canal would have to form part of a project for the irrigation of the adjacent Districts of Rohtak and Gurgaon. Such a project would have to be on a considerable scale, and would exist of an extension of the existing Western Jumna Canal (which is improbable), or of a new canal from the Jumna river taking out above Delhi. As to whether such a scheme is possible, having regard to the physical features of the country, it is not possible to say here; but any such canal could only hope for a supply of water during the flood season, as there are already three canals fed from the Jumna—the Eastern and Western Jumna at Dádúpur, and the Agra Canal with its head-works at Okla below Delhi. It is evident then that any scheme for the protection of this tract by a monsoon canal would have to form part and parcel of a much larger scheme to be carried out by the British Government.

Nothing has been said about irrigation from tanks and wells, because these are after all only minor works in which the only assistance required of the Government would be in the matter of professional advice perhaps. Something will be mentioned further on regarding storage tanks and wells.

The only other matter requiring reference to the Government with a view to assistance is the possibility or otherwise of extending the irrigation of the Sirsa Branch to the tract of land lying between the northern boundary of the present irrigation and the Ghaggar river. There is also a small tract lying between the southern irrigation boundary and the boundary of the Jind State which is unprotected so far and to which it may be possible to extend the irrigation.

Besides the tract of Patiala territory referred to in the two preceding paragraphs, there are other small patches which feel the pinch of famine, but they are situated close to canal-irrigated country and are not in such urgent need for works of amelioration. At any rate such works would be local and such as would not depend upon the co-operation of the Government for their execution.

There is first the Sardúlgarh tract situated on the left bank of the Ghaggar river, which thus cuts it off from irrigation by the Sirhind Canal. It is doubtful whether any irrigation could be done from wells except in the immediate neighbourhood of the Ghaggar, as the spring level is probably too low. This is, however, a matter for enquiry. Further, any project for damming up the Ghaggar and storing water, besides being very costly, would meet with disapproval from the Government, and would raise thorny questions regarding the rights of the villages lower down, especially as canals have been taken out of this river near Sirsa. Then again the Ghaggar here runs in a fairly deep channel, and the greater portion of the water dammed up would be useless for irrigation as it could not command the country. The cost of a bye-wash to pass flood waters would alone be a very costly item.

The best way to irrigate this tract, if the levels permit, is to carry the water of the Boha Rájbáhá across in an iron tube syphon; if the levels permit this will be not only much less costly than any scheme for storage, but a perfectly sure preventive of famine, which a storage tank would not be.

The next tract is that situated between the Ghaggar river and the irrigation boundary of the Ghaggar and Choa Branches of the Sirhind Canal. This is liable to inundation not only from the Ghaggar river itself but from the Choa nullah, is sparsely populated, and so close to irrigated country that it can never feel the pinch of famine very severely. Water for cattle can be had at no great distance—a very great advantage.

Economic.

AGRICULTURE, Famine Protective Schemes. Extensions could be made from the Karmgarh Rájbáhá into a portion of this tract, but no irrigation would be done in years of good flood, and the channels would be liable to be damaged. The circumstances are not so urgent as in the preceding case; and extensions of the canal system would have to be cautiously made.

For the country on the left bank of the Ghaggar and situated between it and the Sirsa Branch, if nothing can be done from the Sirsa Branch Canal as suggested above, it is possible that it may be supplied with water from the Karmgarh Rájbáhá, but levels would require to be taken. Even if the levels are favourable the scheme would be costly and would only be taken up after careful study of the whole question. Much might be done in the meantime to ameliorate the condition of the people by improving village tanks, taking care that there is sufficient catchment area for each.

The area near Patiéla City and lying between the Patiéla nullah and the Ghaggar is irrigated partly from the Banúr Canal and partly from cuts made from the Ghaggar. The wells are not deep either, and the country is safe. But the condition might be improved by improving the Banúr Canal alignment and taking the canal on to the watershed instead of passing it into the drainage line as has been done below Banúr. The canal could then serve more country.

To return now to Nárnaul. If this cannot be irrigated by a canal from the Jumna, either direct or from an extension of the Western Jumna Canal, recourse must be had to wells, wherever these are possible under the conditions or storage tanks. These cannot be undertaken without careful surveys and unless the conditions are favourable. These conditions are dealt with in the accompanying short note on storage tanks. It is probable that in the near future artesian wells will be tried for such tracts as this, but they will be costly, are always more or less speculative in character, and unless experts are employed in sinking them the result is sure to be disastrous.

To touch on some other points mentioned in Khalifa Sayyid Muhammad Hussain's notes. Nothing can be done with the Sirhind and Choa nullahs except perhaps improve their outfall and make them more effective as natural drainages. The country traversed by them below the feeder line at any rate is already irrigated by canals, and they are occasionally called upon to act as escapes for the canal.

With regard to the Sarsúti, correspondence is already pending with the Government on the subject, and nothing further need be said here.

Irrigation in the hills is already carried on extensively by means of ingeniously devised  $k \ell l s$ ; and any system of pipe irrigation is altogether too costly to be thought of until the demand for it is shown to be really urgent.

As the greater portion of the water due to light falls of rain is absorbed into the ground, and is rapidly lost by evaporation, it is unnecessary to take into consideration for storage purposes any rainfall outside

for storage purposes any rainfall outside the monsoon months, July, August and September. The average for these months cannot be obtained for Nárnaul itself, but for adjoining tracts the following have been taken from the Weather Reports of the Government of India:—

 Sirsa
 ...
 12'01 average 1st June to 30th September.

 Bikáner
 ...
 9'26
 ditto
 ditto.

 Delhi
 ...
 24'75
 ditto
 ditto.

 Average
 ...
 15'34

Assume that 12 inches is the average for Nárnaul.

The catchment area will depend on the proportion of rainfall running off. In Mysore, where the monsoon rainfall is about 10 inches, the proportion of run off is assumed to be core (M. I.).

is assumed to be 0.25 (Molesworth).

Mr. Binnie's observations for small rainfalls gave much smaller proportions for the Central Provinces. It is only possible to make a rough guess and to assume that for Nárnaul the ratio of run off will be one-sixth. That is, 2 inches will be available out of the 12 inches of rainfall for storage purposes.

One square mile of catchment then will yield 640 x & equals 106 67 feet acres of water; CHAP. II, A. A foot acre is simply a large unit of measure- or put in another way, 6 acres of catchment and is equivalent to one acre covered one ment are required to give 1'o depth of Economic. water per acre of the tank. foot deep, equals 43,560 cubic feet.

AGRICULTURE.

Assuming different depths of water in the storage tank, we have the following tive Schemes. table :-

Famine Protec-

Depth of water in storage tank.							Catchment require per acre of tank.		
10 feet			***	•••	•••		60	acres.	
15 ,,	•••	•••	***	***	•••		90	,,	
20 ,,		***	***	•••	•••	•••	120	,,	
25 ,,	•••	•••	***	***	wrote and		150	,,	
30 "	•••	•••	***	4	28/22		180	11	
35 "	•••	***	•••	Chil		P	210	,,	

For a storage tank of one square mile (640 acres) and 20 feet deep, the catchment area required will be 640 x 120 acres, or 120 square miles. This question of catchment it will be seen imposes a limit on the size of the storage tank which must be adapted to the available area on which it is possible to collect the rainfall. In fact larger collecting areas will be necessary as the rainfall will be distributed over three months or so, and as there will be loss by evaporation and absorption in the tank and consumption of the water for irrigation purposes, it will readily be understood that smaller capacities in the reservoir will suffice.

This brings us to the question of the loss by evaporation and absorption. In Molesworth the loss of water in tanks in Raj-Evaporation and absorption.

putina is given as 0'027 feet (average) per day all the year round. These depths appear to be very small according to experience on the Punjab Canals. On the other

hand, it must be remembered that practically impervious soil is selected for building storage tanks on, and that to build one on more or less porous ground would be waste of money. Measurements in the hospital tank at Patiala gave the rate of sinkage at o'l feet per day, or from 3 to 4 times the above rates. In the escape channel at Patiala the rate was o'2 to o'3 feet per day. No one would think of constructing a storage tank on soil like this. In old established tanks the small rates of sinkage are doubtless accurate; but for present purposes a rate of sinkage of o'l feet per day or 3'o feet in the month should be allowed. Even this rate will probably be exceeded for some time in a new tank.

Now it is evident, the loss from evaporation and absorption being so heavy, that the stored water should be used as quickly as possible. But here the difficulty that presents itself is this. In a good year of average monsoon rainfall there will be a full tank, but no demand for irrigation. The water will have to be kept till September or October for the rabi sowings and the loss will be very great. In a year of scanty rainfall the tank will not be full at any time perhaps, and certainly dry until good rain falls. If the rain is late no kharif could be sown, and the water would have to be stored for the rabi sowings. If the rains ceased early, on the other hand, the water stored could be used in maturing the kharif crops. In both these latter cases, however, the stored supply would be short. These three cases then will be considered—

- (1) Rainfall normal in quantity and distribution.
- (2) Rainfall late.
- (3) Rainfall ceases early.

t .....

PATIALA STATE. ] Famine Protective Schemes.

PART A.

CHAP. II, A.

The next point to settle is the distribution of the 12 inches of rainfall. This may be assumed to be practically as follows:-

Economic. AGRICULTURE.

Famine Protective Schemes.

June—	10	aays		1,00 1	nches
July	31	,,	•••	4.20	,,
August-	31	,,	•••	4.20	,,
September -	-20	,,		2.00	1)

ge days

and further that in case (2) above the rainfall will be 5'5 inches in the first two months and in case (3) above 6'50 inches in the last two months.

... 12'00 inches

Now in the case of normal rainfall (1) where the water must be stored for use in rabi sowings as the loss will be 90 feet vertical before the water is brought into use, and another 3 feet at least while irrigation is going on, or 12 feet in all, it would not be much use in having a catchment that will give a less depth than 200 feet gross, or 11 feet net. In this case the ratio water collected off catchment equals \$\frac{3}{20}\$ equals \$\frac{5}{6}\$ ths. A storage tank 110 feet deep would be required then with a ratio of 120 to 1, the calculation being as follows :-

Month			RECEIVED F	ROM LOSS BY	Balance in	Total depth in tank at end of month.
		Day.	Catchment, feet depth	Evaporation, feet depth.	tank stored, feet depth.	
			ACCENTAGE A	100		
June		10	1.66	1.03	0.66	o'66
Ĵuly	•••	31	7.50	3.00	4*50	5.16
August	<b></b>	31	7.50	3.00	4.20	9.66
September	***	20	3 33	2 00	1,33	11'00
Total	•••	92	20.00	9 00	11.00	***

In the above calculation it should be remembered that a catchment of 120 acres has been allowed per acre of storage tank. Similarly if double this or 240 acres of catchment per acre of storage were allowed the gross depth collected would be 4000 feet and the net depth 49 equals 31 feet. That is to say, with this ratio of catchment the storage tank would have to hold 31 feet of water.

In the 11 feet tank above, with 8'o feet used for rabi sowings, 3 feet acres of irrigation would be done, or I foot acre for every 15 acres of catchment.

The deeper the tank the more the irrigation done, but on level country it would seldom be possible to get any great depth in a tank and still command the country. Another difficulty. In hilly country, on the other hand, the catchment area would probably be limited, and a very costly dam would be necessary to store any large

In this case of normal rainfall water stored for rabi sowings (which is all that could be attempted) a tank I square mile in area to hold II feet water net would require be attempted) a tank 1 square mine in area to note 11 teet water net would require a catchment area of 120 square miles, and the area sown, allowing 0.75 depth (for irrigation and waste), will be  $640 \times 8 \times 4$  rds equals 6,800 acres roughly. The crop would still be liable to failure if the winter rains were unfavourable. The cost of the bund, &c., would be about Rs. 3,00,000. Assuming 4 good years in 7, and a rate of Re. 1 per acre, the return would be  $\frac{4 \times 6,800}{7}$  equals Rs. 3,900 about, or say Rs. 2,900 at most after. deducting maintenance charges, equivalent to 0.67 rupee per cent.

In the other two cases the quantity stored with the same ratio of catchment to tank, vis., 120 to 1, would be still less, viz.-

Rains late	•••	•••	 	5'83
Rains stop early				5.16

and the further losses before using the water being taken at 3 feet at least, the area irrigated would be 2'83 and 2'16 feet acres per acre of tank, or 1 foot acre for every Rents, Wages and Prices.

[ PART A.

42 and 55 acres of catchment respectively. The returns will of course be proportionately CHAP. II. B.

To sum up, the assumptions are that -

Rainfall Ratio of "run off" ... Loss by evaporation and absorp-Ratio of catchment to tank area ...

12 inches, distributed as stated. One-sixth.

One-tenth feet depth per day. 120 to 1, i.e., 120 acres of catchment per acre of tank.

Economic. RENTS, WAGES

AND PRICES. Famine Protective Schemes.

Then the following depths may be stored :-Feet.

... 11'0
... 5'83
... 5'16
the conditions being favourable as regards command; (a) Normal year (b) Rains late (c) Rains cease early ...

and the following areas may be sown, on an average of seven years:-

4×8× 4 equals - equals \* Average for (b) and (c)  $2\frac{1}{2}$  feet acres, and 1 acre 42.67 for every 17 acres of catchment. 3×4\*×3 equals 10.00.

Total for 7 years equals 52.67 acres per acre of tank, or average equals 7 acres, say, per acre of tank.

In a tank of 1 square mile area (640 acres) the catchment will have to be 120 square miles, the cost of a bund will be about Rs. 3,00,000, the average area irrigated per year will be 4,480 acres, bringing in Rs. 4,480 gross revenue, or say Rs. 2,500 net, and a return of about 0.8 rupee per cent. In fact it is doubtful whether the working expenses would be met as it is doubtful whether any crop sown could be matured. If this were the case, taking a 4 per cent. interest rate, it would mean that Rs. 12,000 a year were being given to the tract sown to enable it to try and raise a crop.

## Section B.—Rents, Wages and Prices.

Cash rents are very rare throughout the State. Even the tenants Rents. whose occupancy rights have been recognised generally pay kind rents at the same rates as tenants-at-will. These rates are much the same in ordinary villages held on the pattidári or bhaiáchára tenures as they are in samindari villages, except that in the latter rents are raised by the imposition of various cesses. The landlord's share of the produce is sometimes as low as the the whole State and may roughly be said to be the average. One-fourth is common in the remote "Bangar" and "Jangal" tracts, lying to the south and west of Patiala. In the central region 1rd is the prevailing rent rate, and in the sub-montane strip of country to the north and east of Patiala is common. Lands irrigated from wells generally pay at the higher rates, except in the dry areas to the west and south, where the soil is inferior, and the expenses of working wells very heavy.

Wages .- In towns wages are paid in cash and in villages in both cash Wages of labour. and kind. A coolie in Patiala may get as much as 6 annas a day, while in a B. village he would get 3 annas only. A carpenter earns from 8 to 12 annas a day in Patiala as against 4 to 5 annas and some food in the villages. Reapers are paid in cash or kind, or both. Cash wages now vary from 6 to 12 annas according to the seasons. Wages in kind consist of a bundle of the cuttings-straw, grain and husk, weighing about 3 kachchá or 12 pakká maunds.

Prices.—Prices seem to have risen 11 or 12 per cent. since Sambat Retailand whole-sale prices. 1847.

Tables 26 and 28 (a) of Part B.

Economic.
Forests.
Prosperity of the peasantry.

On the whole the agricultural population of the State is well off. Their mode of living is simple, their food plain. The houses are kept in good repair, and the plough and well cattle look healthy and fairly well fed. There are parts of the State—the Mohindargarh nizamat, the Narwana, Rajpura, Ghanaur, and Pinjaur tahsils, and the pargana of Sardúlgarh-with no canal-irrigation and very few wells, where at times of scarcity there is a considerable amount of privation. But increased communications and the proximity of more favoured tracts has taken away from famine half its terrors. The improved condition of the peasantry is entirely the growth of recent years, and is due largely to the introduction of canals and railways, to the establishment of large grain marts, and to the better prices for agricultural produce that have followed the improvement in communications. The Jat of the Jangal is perhaps the most prosperous man in the State. His revenue is light, his land is newly irrigated, and his prosperity shows itself in pakká houses (a modern idea) and a profusion of jewellery. The Bángar Jat again is comfortably off. The Western Jumna Canal has transformed him from a shepherd and cowherd into a farmer. He avoids meat and alcohol, but is prone to greater extravagance on occasions of marriages and funerals than the Jat of the Jangal. The Pacháda and Bágrí Jats, who are Muhammadans, have suffered from The Pachádas are notorious for cattlebad seasons and famine. lifting and extravagance, while the Bágrí Jats, who emigrated from Bikáner in the samine of Sambat 1905, are honest and hardworking. The Jat of the Pawadh has to work unceasingly to make a living out of his waterless land. The assessment here (now under revision) is comparatively heavy. The Rájpút is not so well off as the Jat. He relies more on the money-lender; he is lazy and his women do no work in the fields. It is quite uncommon for a Rájpút to keep a stock of grain. When he threshes his grain he hands it over to the bania and borrows it back from him as he wants it. The general rise in prosperity has been accompanied by a rise in the price of cattle and agricultural implements, but this hardly discounts the rise in the selling price of corn. Litigation is increasing, and the expenditure on marriages and the like is extravagant. In the hills the standard of living has always been lower, but here too it is rising, and the Kanet is fairly prosperous. He does a great trade in grass and firewood, while the hill stations provide him with a variety of occupations at a handsome wage.

#### Section C.-Forests.

Forests.

The forest area in the State is 109 square miles, of which 72 are classed as first class demarcated forests and 37 as second class forests. These lie entirely in the hills, ranging from 8,000 feet above the sea to the foot-hills which rise from the Ambála plains at Rámgarh. The Dún extends from Ambála to Nálágarh. The country is broken and scored by ravines, while reckless denudation has reduced the forest trees to scrub and low jungle. The hill tracts proper are in contrast to the Dún. The smaller tract, which is about 9 square miles in extent, is an island in the middle of Keonthal State, lying to the south of the Phágú-Mahású ridge close to Simla. It is well wooded with oak (quercus dilata and semicarpifolia), deodár and pine. The larger hill tract extends over about 300 square miles to the south of the

Dhámí and Bhajjí States till it merges in the Pinjaur Dún. Parts of this CHAP. II, E. tract are bare, parts covered with low scrub, and parts well wooded with oak (quercus incana) and pine. To the east of the Asni river, round Chail, a good sized mixed forest of pine, oak and deodár stretches across the MANUTAGE upper slopes. There are forests of chil (Pinus longifolia) on the ridges between Dagshai and the Dun, and also between Solon and Kasauli; while Forests. the Thádúgarh Hill to the south of Kasaulí is covered with a valuable stretch of bamboo.

Economic.

The State forests have suffered severely from neglect. Until quite History. recently the villagers had full use of the forests without check or The Dún has been entirely stripped, and it is only the comparatively late colonization of the Simla Hills that has saved the forests on this side. Even here large areas of forest were sacrificed by the peasantry to form grass rakhs whose produce they sold at great profit in the various cantonments near. The question of maintaining the sources of the fuel supply, both for the people and the hill stations, received attention in 1845 and probably earlier. In 1860 Lord William Hay directed the attention of the State to the urgent necessity of protecting its forests and husbanding their produce. Since that time the matter has never been entirely lost sight of. In 1861 a forest protective establishment was instituted. The forests were placed under the Civil nisamat, and between 1861 and 1870 many changes in the control tending to more effective management were carried out. British officers of the Forest Department made reports on the fuel supply in 1876 1878 and 1888. On receipt of a letter from the Punjab Government in 1879 the State took action, appointed a Superintendent of Forests, and introduced the Conservancy Rules proposed by Mr. Baden-Powell. This was really the first step towards effective management. In 1885 the present Názim of Forests, Pandit Sundar Lál, who had passed the Forest Ranger's test in the Imperial Forest School at Dera Dun, was appointed, and he at once stopped the reckless cutting for lime burning, charcoal making, &c. In 1890 a Forest Settlement was carried out by Mr. G. G. Minniken, who also prepared a Working Plan which was accepted by the Darbár. Besides the forests proper the State owns 12,000 acres of bir in the plains. Considerable quantities of kikar and dhak flourish in these birs, which are under the control of the Názim of Forests.

#### Section D.-Mines and Minerals.

An account of the mineral resources of the State will be found Mines and mineon page 2 under the heading "Geology."

#### Section E.—Arts and Manufactures.

The figures in the margin show the distribution of the whole popula- Principal indus-

tion into agriculturists, non- tries and manu-Depend-Partially Actual agriculturists and partially agriculworkers. ents. agriculturists. No statistics of turists. Agriculturists ... 381,003 475,870 4,873 manufactures in the State can Non-agriculturists 312,678 487,141 \*\*\* be given. Patiála produces ... 693,681 963,011 4,873 little of artistic interest. Silver cups are made at Patiála and Nárnaul, and gold and silver buttons at Nárnaul. Gold and

Economic. COMMERCE AND TRADE.

Principal indusfactures.

CHAP. II, F. silver wire is made from bars of silver (kandla) moulded in the State mint. Thin sheets of gold are wrapped round the silver to make gold wire, while for silver wire pure bar silver, with an alloy of copper to stiffen it, is used. The wire is then used in the manufacture of gold and silver lace (gota) which is said to be superior to that made in Delhi, though it is not so light as the best quality. Flattened wire tries and manu- (bádla) is woven with silk thread to make gota and twisted with it to make zari. Then again zari and silk thread are woven to make katún. Ivory bracelets, surmedánís (boxes for collyrium) and combs are made to a small extent. Páil is famous for carved door-frames. At the capital there is a large manufacture of brass and bell-metal ware and it is noted for its phul ke kaul (light cups). There is a large market for handsome bedsteads woven with cotton string. The silk azárbands, daryái (silk cloth) and chúria (striped silk) of Patiála are well known, and though the two last materials are inferior to those made in Amritsar, the first is quite as good. Bhadaur manufactures good bellmetal cups and brass ware, and is noted for its tukkas (sets of cups). Kanaud also manufactures these wares, as well as iron pans and spoons. Sunám excels in cotton pagris, khes and chautahis, a gold lace chautahi costing from Rs. 50 to Rs. 100. Susi is manufactured at Patiála and Basí, the latter being very fine in quality. At Nárnaul country shoes, silver buttons and nut-crackers (sarota) are manufactured, and at Nárnaul and Samána páyas (legs) for beds are made. Páil makes elaborate country shoes. At Ghurúan and Chaunda ifon dols (buckets) and pans are made, and at Rauní and Dhamot iron gagars or water-pots. Coarse cotton and woollen fabrics are manufactured throughout the State, and at Pinjaur baskets, stone kundis (pestles), ukhlis (mortars), chaunkis and sils (curry-stones). At Sanaur neat fans of date palm leaves are made. Country carts, baihlis, raths, and wheels are also made in some places, and raw sugar (gur and shakkar) in the Pawadh villages. In the Bet khand is manufactured. One pan only is used there, and the work is carried on on a small scale. Sajji is made in the Anáhadgarh nisámat. There is a State workshop at Patiála, where repairs of every sort are done, and furniture and carriages are made. Iron work and painting is There is a cotton-ginning factory at Narwana near the railway station. It was started in Sambat 1954 by Lála Kanhaya Lál. It is worked by steam, generally in the cold weather, as cotton is obtained in these months. This factory exports nearly forty thousand maunds of cotton annually, the seed being consumed locally. In some parts of the State saltpetre is manufactured. There is a press called the Rajindar Press at Patiála, where a Vernacular paper ("Patiála Akhbár") is issued weekly. Some of the official printing, English and Urdu, for the State is done here, although most of it is done outside.

#### Section F.—Commerce and Trade.

The surplus grain of the State, consisting of wheat, gram, barley, sarson, millet and pulse, is taken to the nearest railway station or market for export or sale. There is a considerable import of khand, shakkar and gur from the United Provinces. Cotton is exported from Narwana to Bombay. Red chillies are exported to Hathras and loaded at the nearest railway station. Country cotton yarn is also exported. Ghi is

[ PART A.

exported from Narwana to the adjoining British Districts, but the CHAP. II. G. amount produced is not sufficient to meet the requirements of the State. Kali (whitewash) and chuna (lime) are exported from Narnaul and Pinjaur. The grain marts in the State are Patiala, Dhari, Barnala, Bhatinda Means of Con. and Narwana, but grain is also carried to the adjoining British marts and MUNICATION. to Nábha.

Commerce and

# Section G.-Means of Communication.

Four lines of rail pass through the State. The Rajpura-Bhatinda line Railways. belongs to the Patiala State, but is worked by the North-Western Railway. The agreement was that "All costs, charges and expenses incurred by the North-Western Railway in connection with the maintenance, management, use and working of the Rajpura-Bhatinda Railway and the conveyance of traffic thereon properly chargeable to Revenue Account shall be paid out of the gross receipts of the amalgamated undertaking and so far as possible out of the gross receipts of the half year to which they are properly attributable, and in each half year there shall be deducted from the gross receipts of the Rajpura-Bhatinda Railway 55 per cent. of such gross receipts and the balance after making the said deduction shall be paid over to the Patiála Darbár." By a later agreement the amount to be deducted was reduced to 52 per cent. of the gross receipts. The principal stations are Rájpura, Patiála, Dhúrí, Mansúrpur, Barnála, Tapa and Bhatinda. The Ludhiána-Dhúrí-Jákhal Railway has stations at Dhúrí and Sunám, while the Southern Punjab line passes through the south of the State with stations at Mánsa and Narwána. Bhatinda is a large junction, connecting with Ferozepore, Sirsa, Delhi, Samasata and Bikáner. The main line of the North-Western Railway goes north from Rájpura, leaving the Patiála State at Sirhind. The Mohindargarh nizámat is traversed by the Rewarf-Phulera Railway.

There are 1844 miles of metalled roads as detailed below, maintained Roads in plaise. by the State: -

- 1. Patiála to Sunám, 43 miles, with branches to Sangrár at mile 24; and to Samána at mile 4.
- 2. Patiála to Rájpura, 16½ miles, joining the Grand Trunk Road at Rájpura at mile 10; a branch takes off to the Kaulí railway station. The only bridge of importance is over the Patiála Nálá at mile 2.
- 3. Basí to Sirhind, with branches to Bárá Sirhind, Amkhás, Gurdwara Sahib, Bazar Basi and circular road round Basi, 9 miles. At mile 2 is an old bridge (bridge arches) built in the time of Muhammadan kings over the Sirhind Choá.
- 4. Patiála to Bhunnarherí, 81 miles. This road is chiefly maintained for shooting, but is also in line with the direct road to Kaithal. It is also largely used for grass and wood traffic from the surrounding villages and birs going to Patiála.
- 5. Patiála to Majál, 4½ miles. This branches off from mile 3 of Patiála-Bhunnarherí Road. This road is also for shooting parties, and for grass and wood traffic.

| PART A.

Economic.

MEANS OF COMMUNICATION.

Poods in plaint.

- 6. Patiála to Sanaur, 4 miles. There is a large bridge in mile 1 over the Patiála Nálá. This road carries heavy passenger and grain traffic.
- 7. Nábha to Kotla Road. Total length 18 miles, of which 8 miles Roads in plains. lie in Patiála State.
  - 8. Barnéla-Dhanaula Road. Total 6½ miles, of which 3½ miles lie in Patiála. This is a feeder road to the railway.
  - 9. Patiála-Nábha Road, 13 miles. This is at present maintained for the State by the Irrigation Department.
  - to Ablowal Road,  $4\frac{1}{2}$  miles. This is a road from the railway station to Ablowal bridge, parallel to the south bank of the Patiala Navigation Channel. It is an alternative road to the one running parallel to the north bank of Patiala Navigation Channel, as the road on one bank is not able to cope with the traffic.
  - 11. Nábha-Bhawánígarh Road. Of this road 5 miles lie in Patiála State. It is a feeder line from nisámat Bhawánígarh to Nábha.
  - 12. Branch road from mile 4 of Sunám-Samána road. This is 14 miles in length, total distance to Samána being 18 miles.
  - 13. Kotla-Sangrúr Road, 11 miles, which lies in Patiála State.
    - 14. Barnála-Hadiáya Road, a feeder road, 41 miles in length.
    - 15. Patiála City Roads, 10 miles.
    - 16. Patiála Civil Station Roads, 15 miles.
    - 17. Patiála Cantonment Roads, 31 miles.
    - 18. Motibágh and sides, 1 mile.
    - 19. Báradarí-Rájbáhá Road, 3 miles.
    - 20. Ablowál bridge to Báradarí, 11 miles.
    - 21. North-Western Railway Approach Roads, 2 miles.

Besides, the following roads are now being metalled:-

- 1. Basí-Alampur Road, 5 miles. This continues through British territory to Rúpar. Government is also metalling the portion in its own territory.
- 2. Jákhal-Múnak Road, 4 miles. Feeder road to Jákhal railway station.
  - 3. Bhatinda-Mandí Roads, 3 miles.

[ PART A.

The following unmetalled roads are maintained by the State:-

CHAP. II, G.

(a) Múlepur Road, 5 miles. Joins Grand Trunk Road at Seráí Banjárá and leads to Mulepur.

Economic.

(b) Tangauri Road, 12 miles. Forms part of the District road from MUNICATION. Ambála to Rúpar.

MEANS OF COM. Roads in plains,

- (c) Banúr-Rájpura Road, 9 miles. This is now being bridged, and eventually it is intended to metal it.
  - (d) Ghanaur Road, 8 miles, from Sambhu railway station to Ghanaur.
- (e) Chaparsíl Road, 3 miles. Branches off from the Patiála-Rájpura Road in mile 6 to Chaparsil, where a fair is held annually.
  - (f) Alampur Road, 5 miles. Now being metalled.
  - (g) Ghurúán Road, 3 miles.
  - (h) Khamánon Road, 9 miles.
  - (i) Ghagga-Samána Road, 15 miles.
  - (j) Hadiyáya-Bhíkhí Road, 16 miles.
  - (k) Jákhal-Múnak Road, 4 miles.
  - (1) Nárnaul to Kánaud, 13 miles.
  - (m) Kánaud to Basí, 11 miles.

Total 113 miles.

In the hills, the metalled road from Ambála to Simla, which is maintained throughout by the Punjab Government, runs for great part of its length through the Patiála State.

The following roads in the hills are maintained by the Patiála State:

Roads in hills.

- 1. Kandeghát-Cháil, 221 miles. Crossing the Asní river in mile 8, a large bridge of one span 110' clear is now under construction. Chail is the sanitarium of the State, about 7,300 feet above sea-level.
  - 2. Kandeghát Bázár to Srínagar Kothí, 1 mile.
- 3. Sáirí Road. Direct road from Kasaulí to Simla viá Sáirí: portion maintained by the State, 15 miles.
  - 4. Jutogh-Arkí Road, 51 miles.
  - 5. Dagsháí-Náhan Road, 41 miles.
  - 6. Mamlik-Kunhiár Road, border of Sáírí Road, 4 miles.
  - 7. Pinjaur-Nálágarh Road, 101 miles.
  - Sabáthú-Kasaulí-Kálka Road, 14 miles.
  - Cháil Municipal Roads, 5 miles.

Total 80 miles 7 furlongs.

Road I will admit of cart traffic afte, the Asni bridge is built; all the other roads are mule or rickshaw paths. A road from Chail to Kufri, about 16 miles, has lately been made and opens direct traffic with the Hindústán-Tibet Road and Simla. The total annual cost of maintenance of roads in the Patiála State is at present about one lakh of rupees per annum. The Sirhind Canal is navigable from Rupar to Patiala. Country produce is conveyed to the railway in carts or on camels and donkeys.

There are seráis at the principal towns and railway stations and List of restdak bungalows at Patiála and Bhatinda.

Table 29 of Part B. Polymet**rical** Table No. 30 4 Part B.

PATIALA STATE. ]

Postal and Telegraph. Famine.

[ PART A.

CHAP. II. H.

POSTAL ARRANGEMENTS.

Economic.

FAMINE.

Post Offices. List of Post Offices, Table 3; Offi ces, Table 32 of Part B.

Originally the postal arrangements of Patiála were confined to the conveyance of official communications which were carried by sowárs and harkárás retained in the various sadr offices at a total cost of over Rs. 30,000 yearly, and no facilities were offered to the public for the exchange of their private correspondence. In Sambat 1917 (1860 A.D.) in Working of Post the reign of Maharaja Sir Narindar Singh, G.C.S.I., the postal system was organized under the control of the munshikhána (Foreign Office). Runners' lines were laid between various thánas of the State, and the public allowed to post letters at these thánas at a charge of two Mansúrí paisas per letter prepaid, four Mansúri paisas unpaid. A special officer on a salary of Rs. 30 per mensem was appointed by the munshikhana as munsarim of the postal arrange-The postal service was given out on contract to one Ganga Rám, who undertook the appointment of the runners, and sarbaráhs or overseers. All postal articles were made over to the runners, who were responsible to the Deputy Superintendents of Police; these officials received the moneys paid for postage from the runners, and remitted them monthly to the treasury, where the balance, after paying the amount due by contract to the State, was handed over to the contractor. The method of payment of postage was by British stamps bought by the contractor at their face value and retailed by him. Stamps used on public service were registered and their value credited to the contractor. Postal articles for British India were despatched already stamped through Rájpura, where a clerk was stationed who delivered them to the British Post Office, paying the usual rates. Similarly articles from British territory were despatched by a clerk stationed at Nárnaul. There were no facilities for money orders, insurance, or other minor branches of postal business. In Sambat 1940 (1884 A.D.) a Postal Convention was signed between the Imperial Government and the State (Aitchison's Treaties, Volume IX, No. XXX), which was modified in 1900 A. D. By this agreement a mutual exchange of correspondence, parcels, money orders and Indian postal notes was established between the Imperial Post Office and the Patiála State Post, registered value payable and insured articles being included. Stamps surcharged with the words "Patiala State" are supplied by the British Government to the Patiála State at cost price and are recognized by the Imperial Post Office when attached to inland correspondence posted within the limits of the State. When the convention was signed the late Lála Hukam Chand and Lála Gauríshankar of the Punjab Postal Department were lent to the State as Postmaster-General and Postmaster of Patiala, respectively, to re-organise the postal system of the State. Lála Hukam Chand was succeeded as Postmaster-General by Lála Raghbir Chand in By an agreement of 14th August 1872, Sambat 1951 (1894 A.D.). the British Government agreed to construct for the State a single line of wire (on the standards between Ambála and Lahore) from Ambála to Rájpura, and thence to Patiála at a cost of Rs. 15,500, the Mahárája agreeing to pay the actual cost of construction and of the maintenance of the line and the office at Patiála. The receipts are credited to the State under clause 6 of the agreement. The officials are to be natives in the British Telegraph staff. The Telegraph Act (VIII of 1860) and any other Acts passed are to be applied to the lines, and jurisdiction with regard to offences against the Act is regulated by the sanad of May 5th, 1860.

#### Section H.—Famine.

History.

From the general description of the physical conditions of the State it will be clear that the results of a failure of the rainfall are very different in different parts of the State. In the Bet and Pawadh, where there are

numerous wells, and in the Jangal and Bangar which are protected by CHAP. II, H canals, the effect of deficient rainfall is not very serious. In the parganas of Sardúlgarh, Akálgarh, the Nailí, Narwána tahsíl and the nizámat of Mohindargarh, where there are few wells and no canals, a deficiency of rain FAMINE. has a serious effect on the crops and causes famine.

Economic

The earliest famine of which men talk is that of Sambat 1840, known 1783 A.D. as the chálía or chalísa. This was a terrible famine which lasted for more than two years. The people could not get grain and lost their lives either from want of grain or from sickness brought on by bad food, and most of the people left their homes. The next famine was in Sambat 1869; it is 1812 A.D. known as the dhauna or the famine of 20 sers. It lasted for 8 or 9 months. Both harvests failed and the people suffered heavily. The nabia was the famine of Sambat 1890. Both harvests failed, and the 1833 A.D. price of grain rose to 38 sers kachchá per rupee in the course of the famine, the rate before it having been 4 maunds per rupee. Sambat 1894 also brought a famine, but it was not so severe. In Sambat 1905 1848 A.D.there was also scarcity in the Jangal tract. The famine of Sambat 1917, commonly called the satáhra, was a severe one. Both harvests 1860 A.D. failed and the rate rose from 3 maunds kachchá to 17 or 20 sers kachchá. Three lakks and thirty-one thousand maunds (pakka) of grain were distributed by the State to its subjects, and Rs. 3.75 000 of land revenue remitted in the famine-stricken areas; relief works were also opened. State employés and others were allowed grain at low rates and the value deducted from their pay in instalments after the famine had ceased. The famine of Sambat 1925 was felt throughout the State. It is commonly 1868 A.D. called the pachia. Though the crops on wells were good, prices rose to 25 sers kachchá. In Sambat 1934 famine was selt all over the State. No 1877 A.D. rain fell in Sawan, and there was no crop on unirrigated lands. The Bangar and the Mohindargarh nizimat suffered severely. Collections of land revenue were suspended, but recovered next year. As in Mohindargarh the people did not recover from the severe effects of the famine, relief works were opened there. In Sambat 1940 also there was a scarcity 1883 A.D. of grain, but it was not serious and did not affect the whole State. The famine of Sambat 1953 made its effects felt on every part of the 1897 A.D. State. Rain fell in Sawan, and crops were sown, but dried up for want of rain. The rate rose to 8 sers pakká per rupee. Takáví to the amount of Rs. 10,000 was distributed in Anahadgarh and Mohindargarh. Relief works comprised a kachchá road from Barnála to Bhikhí, which employed 2,312 persons and cost Rs. 36,400; repairs to the forts at Bhatinda and Ghuram (Rs. 4,914); and additions to the mausoleum of Maháraja Alá Singh (Rs. 37,800). Grain to the value of Rs. 14,864 was distributed and blankets to the value of Rs. 7,000. The American Mission also distributed grain with assistance from the State. In Sunam a charitable institution (sadibart) fed 80 persons daily. The total expenditure on relief works came to Rs. 1,97,830. The famine of Sambat 1956 was severely felt throughout the State, but 1900 A D. more especially in Sardúlgarh, Narwána, Akálgarh, Sunám, Bhawánígarh and Mohindargarh. The year was rainless, following a succession of bad harvests, and the grain famine was aggravated by a water famine in Sardúlgarh and a fodder famine everywhere. Twenty-eight villages were affected in Anshadgarh, 281 in Mohindargarh and 104 in Karmgarh. Lála Bhagwan Das, the Diwan (now Member of Council), was made Central Famine Officer, with assistants, as prescribed in the Punjab Famine Code. Poor-houses and kitchens were opened—the poor-house at Patiála has never been closed—and relief works on a large scale were started. As in the former 1900 A D. famine, rich men came forward and subscribed largely to the Famine Fund.

CHAP. II, H.
Economic.
FAMINE.
Famines.

The relief works, which were various and of no permanent importance, were kept open from January to September, and gratuitous relief was given till December. 10,395 were employed, on an average, every month on relief works, while 5,270 were relieved gratuitously. The total expenditure was Rs. 3,81,722. Land revenue was suspended to the amount of Rs. 2,58,715, while Rs. 2,02,208 were remitted in Mohindargarh.

Patiála poorhouse.

In connection with the famine relief operations a kitchen was first started in the Samádhán at Patiála at a cost of Rs 150 per day. Subsequently, on the 1st Baisakh 1957, a poor-house was established on the lines of the Famine Code in Ablowal, near Patiala, under the control of Lála Bhagwán Dás and the direct supervision of Abd-ul-Hakím Khán, MB, Assistant Surgeon, and the relief was strictly regulated according to the Code. The average weekly number relieved in the kitchen was highest in Phágan (3,959), and in the poor-house at the end of Baisákh (2,465). After Asauj 15th the poor began to leave the poor-house, so that the inmates fell to 304 early in Katak and to 228 in Maghar. The total cost of the kitchen in the Samádhán and of the Ablowal poor house was Rs. 27,115 from Phágan 1st. 1956, to Maghar 17th, 1957. Of this Rs. 24,465 were spent on food, Rs. 1,446 on establishment, Rs. 40 on clothes, and Rs 802 on miscellaneous items. The railway fares of 61 persons were paid by the State to enable them to return to their homes, in addition to 333 who were sent back to Bikaner and Hissar without cost to the State and 738 residents of less distant localities who were sent home on foot with three days' food. Large numbers left the poor-house of their own accord without giving information as to their homes. There were many opium-eaters among the poor, the daily number for the week ending 13th Baisakh 1957 being 87, and they were induced to take large quantities of food and reduce their doses of opium, with the result that only two opium-eaters remained on the 1st Kátak 1957. As the opium was reduced by degrees no bad effect on their health resulted. The numbers in the poor-house on the 10th Maghar 1957 were as follows: - Hindus 58 (of whom 33 were inhabitants of the State), Muhammadans 44 (31 of the State), Chúhrás and Chamárs 34 (22 of the State); and 38 in the hospital (14 of the State). There was no case of cholera, and only 12 cases with 4 deaths from small-pox, 235 cases with 8 deaths from dysentery and 501 cases with 13 deaths from fever. Thus out of 3,929 in-door and out door patients only 46 died and the rest were discharged cured. average daily number of in-door and out door patients was 91'30. Except malarial fever no disease broke out in the poor-house, and the general health of the inmates was good. A school was opened for the children. All who were able to work were given light work according to their strength. As the number of compartments was small, they were made to build more with bricks made with their own hands. They were also made to twist cord and make chár páis for the sick among them. As no help was rendered by the police or army, respectable famine stricken men were employed as sepoys on annas to per day, and they worked very satisfactorily.

## CHAPIER III.-ADMINISTRATIVE.

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### Section A.—Administrative Departments.

During the minority of the Maharaja the State is administered CHAP.III, A. by a Council of Regency consisting of three members. There are Administrafour High Departments of State, the Finance Department (Diwani tive.

M 1); the Foreign Office (Munshi Khana); the Judicial Department ADMINISTRATIVE (Adálat Sidr); and the Military Department (Bakshi Khána). The DEPARTMENTS Finance Minister-Diwan-in the early days of the State had full Government powers in all matters connected with the land revenue and the treasury. officials. He decided land cases and was sometimes allowed to farm the land Table 33 of revenue. Maharaja Karm Singh put a stop to this practice and organised the Financial Department. The Diwan is now the appellate Court in revenue cases, and all matters of revenue and finance are submitted to him. The Foreign Minister-Mir Munshi-transacts all business with other Governments, signs agreements, contracts, etc., and conducts the external affairs of the State. The Judicial Minister—Adálati—is a recent creation, dating from the reign of Mahárája Karm Singh. The Commander-in-Chief—Bakhshi-formerly combined the duties of Paymaster with his own, but the office now is purely military! Maharaja Rajindar Singh created a Chief Court of three members to hear appeals from the decisions of the Finance, Judicial and Foreign Ministers.

The State of Patiala is now divided into five ninamats or Districts, Administrative and these nizamats are each sub-divided into, on an average, three tahs is, Divisions. there being in all sixteen tahsils in the State. The Nizamats and Tahsils are:---

#### Nizámats.

#### Tahsils.

1. Karmgarh, also called j Pawadh.

- (1. Patiála, also called the Chaurásí, in the
- Bhawanigarh, at which 2. Bhawanigarh or Dhodhan, partly in the place its head-quarters Pawadh and partly in the Jangal.
  - 3. Sunám, mostly in the Jangal.
  - 4. Narwana, comprising the Bangar.

<sup>1</sup> The · Hakhsht.—This officer's title is translated into English sometimes by Paymaster-General, at others by Adjutant-General or Commander-in-Chief. Blochmann, Ain, 1, 261, has Paymaster and Adjutant-General. None of these titles gives an exact idea of his functions. He was not a Paymaster, except in the sense that he usually suggested the rank to which a man should be appointed or promoted, and perhaps countersigned the pay bills. But the actual disbursement of pay belonged to other departments. Adjutant-General is somewhat nearer to correctness. Commander-in-Chief he was not. He might be sent on a campaign in supreme command; and if neither emperor, vicegerent (wikil-i mutlak), nor chief minister (wasir) was present, the command fell to him. But the only true Commander-in-Chief was the emperor himself, replaced in his absence by the wakil or wasir. The word Bakhshi means 'the giver' from P. bakhshidan, to bestow,' that is, he was the giver of the gift of employment in camps and armies (Dastór-ul-Insha, 232). In Persia the same official was styled. 'The Petitioner' ('àris). This name indicates that it was his special business to bring into the presence of the emperor any one seeking for employment or promotion, and there to state the facts connected with that man's case. Probably the use of the words Mír 'Arz in two places in the Ain i Akbari (Blochmann, F, 257, 259) are instances of the Persian name being applied to the officer afterwards called a Bakhshi The first Bakhshi (for there were four) seems to have received almost as of right, the title of Amír ul-Umará (Noble of Nobles); and from the reign of Alamgir onwards, I find no instance of this title being granted to more than one man at a time, though in Akbar's reign such appears to have been the case (Ain, I, 240, Blockmann's note). (From an article in the Journal of Royal Asiatic Society, :896 pages 539-40, by W. Irvine, on the Army of the Moghals),

#### CHAP. III, A.

Administra-

ADMINISTRATIVE DEPARTMENTS.

tive.

-Administrative Divisions.

Nisámais.

#### Tahsáls.

- 2. Amargarh, also called Basí, at which place its head-quarters are.
- (1. Fatchgarh or Sirhind, in the Pawadh. 2. Amargarh, in the Jangal, also known as Dhúrí, where the present tahsíl headquarters are.
  - 3. Sáhibgarh, also called Páil, where the head-quarters are, mainly in the Jangal and partly in the Pawadh.
- 3. Anéhadgarh, also called 1. Anéhadgarh, Barnéla, at which place 2. Govindgarh or Bhatinda, its head-quarters are. 3. Bhíkhí,
- ... {1. Rájpura, } in the Pawádh. 3. Ghanaur, } in the Himálayán area. 4. Pinjaur
- 5. Mohindargarh, popularly the name of the old fort and town at which its head-quarters are. nizámal. (2. Narnaul.

Of these five nisamats the first three comprise all the main portion of the State, and Pinjaur also includes the detached part of the State which lies in the Simla Hills and forms tahsil Pinjaur. The nisamat of Pinjaur however is mainly composed of the Pawadh tract, which forms the northeastern part of the main portion of the State. The nisamat of Amargarh comprises the rest of the Pawadh (Fatchgarh and part of Sahibgarh tahsils), and the northern part of the Jangal tract (the remainder of Sahibgarh and the whole of Amargarh tahsils). Karmgarh Nizamat comprises the south central part of the main portion of the State, including the tahsil of Narwana, which lies in the Bangar tract south of the Ghaggar. Anahadgarh nisamat lies wholly in the Jangal and Mohindargarh in the Bagar. Mohindargarh consists of the outlying block of Patiala territory, which is really a part of the Rewat on the borders of Rajpotána. The head-quarters staff of each nizámat consists of a Názim, two Naib-Názims, and a Tahsíldár in charge of the head-quarters tahsí. Názims date from the reign of Mahárája Narindar Singh, when, under the name of Munsarim hadbast, they were appointed to introduce cash assessments. The Názim is practically a Deputy Commissioner with the powers of a Sessions Judge in addition. He hears all the appeals of his Náib-Názims and Tahsíldárs, whether civil, criminal or revenue. Karmgarh and Amargarh nisámats have each two Náib-Názims: Anáhadgarh has three,—two at Barnála and one at Bhatinda; Mohindargarh one, posted at Nárnaul; and Pinjaur two-at Rájpura and Sanaur. The Náib-Názim is the court of original jurisdiction, both civil and criminal, the Tahsildar having criminal jurisdiction in a few petty cases only. The Tahsildar is the court of original jurisdiction in revenue cases, and has criminal powers in cases falling under Sections 425 and 441-447 of the Indian Penal Code. The Tahsilder of Pinjaur has the powers—civil and criminal—of a Náib-Názim. The Tahsildárs have no civil cases and hardly any criminal. Hence they work with a small establishment, consisting of a Sidha-navis, an Ahlmad and two Mudwan Sidha-navis. Only the Tahsildar

of Pinjaur has a Náib-Tahsildár. The Fatwaris, who are at present working CHAP III, B. under the Settlement Department, are normally under the Tahsildar. There are no Kanúngos except in the Mohindargarh District.

Administrative.

Administrative DEPARTMENTS.

#### Section B.—Civil and Criminal Justice.

Before the time of His Highness Mahárája Karm Singh, the Civil and Criminal Justice. administrative and judicial work of the State was in the hands of the Tables 34 and 35 thánadárs (faujdárs of the Ain-i-Akbari), the collectors of revenue of Part B. (ugraha) being under them. There was no treasury and no court. Early history. In each pargana there was a thánadár, and in Sunám and Patiála proper there were kotwils. Their decisions in civil and criminal cases were final. Claims and offences, of whatever nature, were disposed of after verbal enquiry. No record of evidence was made and no judgment prepared. Final orders were given by word of mouth. The people acquiesced in the decisions and seldom appealed to the Diwan or Wazir. There was no regular law in force; the customs and usages of the country were followed in deciding cases, and had the force of law. The panciayat system was generally in vogue, and boundary disputes specially were referred to arbitration. The administering of oaths (nem) to the litigants was a great factor in bringing cases to an amicable settlement. offenders were generally fined, but habitual and grave offenders were imprisoned without any fixed term of years and were released at the pleasure of the presiding officer. In murder cases the offender's relations were ordered to pay the price of blood to the heirs of the deceased by offering either a nata (female relative in marriage) or some culturable land or some cash, and thus to bring about an amicable settlement of the case; otherwise the perpetrator was hanged, generally on a kikar tree, in some conspicuous place where the corpse was left hanging for many days. Barbarous punishments, such as maining and mutilation, were in force to some extent. Sometimes the face, hands and feet, of an offender were blackened and he was proclaimed by beat of drum, mounted on a donkey through the streets of the city.

Mahárája Karm Singh began the work of reform by appointing an Reforms. Adálatí (Judicial Minister), but no line of demarcation was drawn between his powers and those of the thánadárs. Orders in criminal cases were still given verbally, but in civil cases files were made and judgments written. Cases of proprietorship in land were decided by the Adúlatí, though they were transferred subsequently to the Diwán. During the time of Maharaja Narindar Singh five nizamats were 1844 A. D. marked off and Názims appointed to each. One tahsíl comprised two thánas, and sixteen Tahsíldars were appointed, who, in addition to their revenue work, dealt with criminal and civil cases. His Highness introduced a Manual of Criminal Law, "The Law of Sambat 1916," for the guidance of criminal courts. In most respects it was similar to the Indian Penal Code. In the reign of Mahárája Mohindar Singh, Tahsíldárs were deprived of their judicial and criminal powers and two Naib-Nazims were appointed in each nizamat to decide civil and criminal cases and superintend the police. A Code of Civil Procedure, compiled from the British Indian Act VII of 1850 and Act XXIII of 1861 with suitable modifications, was introduced. which is still in force.1

<sup>&#</sup>x27;For a detailed account vide ' History of Patiala,' by Khalifa Sayyld Muhammad Hasan, Prime Minister, Patiala State.

CHAP. III, B.

tive.

CIVIL AND CRI-MINAL JUSTICE. Present system

The courts of original jurisdiction as they stand at the present day have Administra- already been described. A Tahsildar can give three months' imprisonment and Rs. 25 fine, and a Náib-Nazim three years' imprisonment and Rs. 1,000 fine. Appeals from the courts of Tahsildars and Naib-Nazims all go to the Názim. The Názim is a Sessions Judge with power to pass sentences of 14 years' imprisonment and Rs. 1,000 fine. From the Nazim's decisions appeals lie to the Adulati in civil and criminal and to the Diwan in revenue cases, with further appeals to the Chief Court and the Ijlás-i-khás (the Court of the Maháraja). At the capital there is a Magistrate and a Civil Judge with Náib-Názim's powers. Appeals from these courts go to the Muáwan Adálat, the Court of the Additional Sessions Judge, who assists the Adálat and has the powers of a Názim. The Chief Court may pass any sentence authorised by law. Capital punishment and imprisonment for life however need the confirmation of the Ijlás-i-khás. In murder cases the opinion of the Sadr Aklkars is taken before the sentence is confirmed. Special jurisdiction in criminal cases is also exercised by certain officials. Foreign Minister has the powers of a Nazim in cases where one party or both are not subjects of Patiala, Jind or Nabha. Appeals lie to the Chief Court. Cases under the Telegraph and Railway Acts are decided by an officer of the Foreign Department subject to appeal to the Foreign Minister. Certain Canal and Forest Officers have magisterial powers in cases falling under Canal and Forest Acts, and the Inspector-General of Police exercises similar powers in respect of cases which concern the police. During the Settlement operations the Settlement Officers are invested with powers to decide revenue cases with an appeal to the Settlement Commissioner.

Revision and review.

Powers of revision (nigrání) can be exercised by the Adálatí and the Sessions Courts; review (nasarsání) by the Chief Court and Ijlás-i-khás only.

Codes of law.

The Indian Penal Code is enforced without modification. The Criminal Procedure Code (Act V of 1898) is enforced with some modifications of which the most important are given below. No court is invested with summary powers. In Sessions cases no jury or assessors are Special regulations have been made for the trial of cases of contempt of court, which offence is made to include cases falling under the following sections of the Indian Penal Code -175, 178, 179, 180, 228. The Civil Procedure Code differs in many points from that of British India. There is no bar to appeals on the ground of the value of the suit. All civil suits, of whatever value, are heard in the first instance by the Náib-Názims, and in Patiála City by the Civil Judge.

Special and local laws.

Suits, civil or criminal, to which the jagirdars of Khamanon are a party, are heard by the Náib-Nazim, and revenue suits by the Tahsíldár, but the appeals lie to the Foreign Minister. Hindu or Muhammadan Law is frequently followed in civil and revenue suits. For an account of the Revenue Law see page 145.

The commoner forms of crime.

A few members of the following tribes are addicted to the crimes noted against each :-

- (1) Sikh Jats,—Dacoity, robbery, house-breaking, distilling illicit liquors, and trafficking in women.
- (2) Hindu Jats of the Bángar,—Cattle stealing and receiving.
- (3) Muhammadan and Hindu Réjpats, Cattle theft and receiving

(4) Sunárs,—Receiving and retaining stolen property and making CHAP. III, B. and passing counterfeit coin.

Administrative.

(5) Chúhrás,—Theft and house-breaking.

CIVIL AND CRI-MINAL JUSTICE.

The following are the regular "criminal tribes" with the offences to which each is specially addicted:—

Criminal Tribes and Crime,

- (i) Sansis,—House breaking, highway robbery, dacoity, theft of standing crops and corn from stacks.
- (ii) Baurias,—Robbery, house-breaking, dacoity, theft at railway stations and on roads.
- (iii) Bilochis,—House-breaking.
- (iv) Mínás,—Dacoity, robbery and house-breaking

Cases of murder, adultery and seduction are not very common. Civil litigation is increasing. Petty cases are fought out to the bitter end, and the parties suborn witnesses freely to support their claims On this subject the proverbial philosophy of the people is not silent, and some common sayings are given below:-

Gannián de chor nán jutián dí már- For a man who steals sugarcane, shoe-beating is enough.' The way of witnesses is shown in Tobe de mute da gawah daddu - A frog is the witness as to making water in a tank'; Ape main rajji puji abe mere bachche jiwen—' God may bless me, my sons may live long'; chacha chor, bhatija kasi—' The uncle the thief, the nephew the judge'; Ram Ram japna paraya mal apna,—' Those who mutter Ram Ram misappropriate the property of others'; Munh sadh da ankhian chor dian—' The face is the face of a saint, the eyes are those of a thief'; Surat momnan kartút kafran—' His face is that of a man and his deeds those of an infidel'; Man dhian gawan walian bap put janeti—' The member and dawahter are the singers and the father and so are the members of The mother and daughter are the singers and the father and son are the members of the marriage procession'; Ghar ke dhádí, ghar ke dhol-' The drummers and drums are our own'; Chorán dá mál láthián de gas-' The thieves clothes are measured by staves.'

There are also proverbs which illustrate the power of local magnates and the hopelessness of contending with them : -

Hákim de agárí ghore di pachhárí se bachná cháhie—' Be careful of an officer's front and a horse's hinder part.' Hákmí garm di, sháhi bharam di, nikmat naram di. báasháhat dharam di—' Authority and majesty, banking and confidence, the medical profession and leniency of temper, kingdom and justice are compatible.' Hukm nishání bahisht di munh mánge so le—' Authority is the sign of paradise, one can get whatever he asks' Hákim de mare kichar de gire dá gila nahin—' An injury received from an officer and slipping into the mud are not to be complained of.' Síhon, sappon, hákimon murakh so patiyae—' They are fools who trust a lion, a serpent or an officer.' Sakto de sattl bliffn sau- A man in authority counts his hundred as seven scores.' Sakta mire aur rowan na de-'A powerful man beats one and does not let one weep.' Fis di lathi us di rowan na de-'A powerful man beats one and does not let one weep.' Jis di lâthi us di mhais-'Might is right.' Waqthe hâkim se aur chalte páni se bachna cháhie-'An officer in power and running water are to be shunned.' Hâkmán dá hála siál dá pála pás pás nún nahín jánda-'The rent and revenue payable to officers and the coldness of winter cannot be avoided.' Pathánán dá jabar riáid dá sabar-'The high-handedness of the Afgháns is to be borne patiently.' Jat muhassal Báhman sháh Pathán hákim gasab khudá-'A Jat watching the ripe crops of another, a Brahman money lender, a Pathán who is a ruler (all are) the visitation of God, i.e., are much to be dreaded.' (cf. Maconachie, No. 913, when instead of Pathán is given Bania). Amír dá hassa garib dá bhan dóf pássa-'The great man laughs, the poor man's shoulder is broken.' Jhoton dí larál ihunden dá nugsán-'The bulls fight and the shrubs suffer.' jhunden de nugsan-' The bulls fight and the shrubs suffer.'

There is no formal Registration Act in force in the State. Regist Registration tration is, however, effected on two-rupee impressed sheets. Deeds relat- Table ing to monetary transactions and inhabited houses are registered in the Part B.

tive.

CHAP. III, C. sadr by the Civil Judge and in the mofussil by the Náib-Názims. There are no special Registrars or Sub-Registrars. Where the deeds relate to the sale or mortgage of agricultural land, registration is taken by the Tahsildárs. A copy of the registered deed is kept in the office of registration, and the LAND REVENUE. original, duly certified, returned to the presenter.

#### Section C -Land Revenue.

### VILLAGE COMMUNITIES AND TENURES.

Cultivating oc-Table 38 of Part

Until the Regular Settlement is completed no accurate information cupancy of land. is available as to the proportion of bháiúchára, pattidárí and zamindúrí villages in the State. The general effect of British rule has been, as Settlement Officers throughout the Punjab have remarked, to assimilate the status of all three to that of bháiáchara villages, inasmuch as possession becomes the measure of obligation, i.e., the proportion of the land revenue for which the cultivators are responsible, while on the fulfilment of that obligation depends the continuance of their possession. The same process has been followed in Patiala. Since, however, the substitution of the bháiachára and the pa!tidári tenure is always accelerated by settlement operations (when these include the preparation of a record-of-rights), it is still the case that pattidari villages, perfect or imperfect, are in the majority in the Patiála State. Zamíndárí villages, khális and bilijmál, are not uncommon. As a result of the present settlement operations a large number of pattidárí villages will in future be classed as bháiáchara. It was a savourite plan of the Sikh Governments to carve out new estates, regardless of existing rights, and plant new settlements on cultivated land. Sometimes the object in view was to reward faithful service, sometimes to replace thriftless cultivators, sometimes to plant a hostile colony in the neighbourhood of a powerful feudatory. Hence there are many samindárí villages in Patiála the property of single owners or single families. There are no chaharmi tenures in the State. Village proprietors are called biswadárs as distinct from málikán kabza, whose rights are limited by their fields. Málikán kabsa have no share in the village waste and do not belong to the brotherhood. Some are Brahmans, parohits, or keepers of religious institutions, some village menials, and some relations in the female line of a former proprietor, who had to be provided for, though they could not inherit in full. There are no talukdárs or álá málikán in Patiála, except in a few villages like Basí and Bhadaur, where the idea of a superior proprietary has been artificially extended by State officials. Tenants are called káshtkár or asámi.

Village menials,

The most important village menials who assist in the cultivation are-

- (1) Kháti or tarkhán (carpenter), who repairs all agricultural implements.
- (2) Lohar (blacksmith), who makes and mends all iron implements, the iron being given to him.
- (3) Chamár (tanner and cobbler), who not only makes and mends shoes and all leather articles needed for agriculture, but also does coolies' work, vis., he cuts grass, carries wood, puts up tents, carries bundles, acts as watchman and the like for officials when on tour. This work is shared by all the Chamars in the village.

[ PART A.

(4) Chúhrá (sweeper), who sweeps the houses and village, collects CHAP. III, C. the dung, and carries news and officials' dak from village to Administravillage, but will never carry a bundle.1

tive.

The other menials and artizans who are found more or less in every Village menials. village are—

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- (1) Thinwar or kahár (water-carrier).
- (2) Nái (barber).
- (3) Nilgar (dyer).
- (4) Kumhár (potter).
- (5) Teli (oilman).
- (6) Heri (watchman).
- (7) Dhobi (washerman).
- (8) Mirásí (minstrel).
- (9) Tollá (weighman).
- (10) Muhassal (crop-watcher).
- (11) Páli (cowherd).

The last three are not properly village menials. The tollá is generally a shop-keeper, engaged at each harvest to weigh the grain. The muhassal and pali are only employed by the well-to-do and are paid for the work they do. The four first mentioned may be called agricultural menials. They all receive their respective perquisites in the shape of a fixed share of grain at both harvests, and the rates vary from tahsil to tahsil. Details have not been definitely ascertained as yet. Many of these menials hold and till land in their villages and pay only at revenue rates. In the present settlement, according to the rules laid down for the enquiry into tenants' rights, it is possible that most of them will be made, on account of their long continued possession, either occupancy tenants or, under certain circumstances, málikán kabza.

No formal inquiry into the rights of the tenants in the State was Tenant-right. made before the commencement of the settlement now in progress, but prior to the first summary settlement of Sambat 1918-19 (1863), the agricultural population of the State was mainly composed of cultivating communities with whose members were associated persons who, though they had not in popular estimation any claims to proprietary rights, yet cultivated the lands in their occupation on almost the same terms as the recognised proprietors-who belonged to the village community and had done so for long periods. Moreover, in many cases, these occupiers had been the first to break up the land in their possession and reclaim the waste (múltor). They had also been accustomed to pay a share of the produce of their

<sup>&</sup>lt;sup>1</sup>The reason being that his touch would defile it, not that his dignity would suffer.

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LAND REVENUE. Tenant-right.

CHAP. III, C. lands direct to the State or else to pay rent at revenue rates. Such tenants were not considered liable to ejectment, although prior to Sambat 1915 no distinction between occupancy tenants and tenants-at-will was avowedly made, and it was not until Sambat 1924 that the word maurusi became current in the State. In that year an order was issued that no person cultivating with a proprietor should be deemed a maurúsí tenant, and in 1872, after the passing of the Punjab Tenancy Act of 1868, it was held by the State authorities that cultivators who had held continuous possession for 30 years should be deemed to be occupancy tenants. But in practice this rule was not observed, and sometimes 25 years' possession was held sufficient to confer occupancy rights. It was at one time intended to introduce the Act of 1868 into the State, and though this was never formally done, the provisions of the Act were referred to and followed in deciding tenancy cases. In the records of the summary settlement of Sambat 1932 both proprietors and tenants were promiscuously entered in one column as asámís, and as a matter of fact very few tenants cared to assert their claims to occupancy rights, believing that they would never be disturbed in their possession, while on the other hand the landlords never thought of ejecting them as long as they paid their rent, which was usually equal to the amount of the revenue, though in biswadari villages the rent was and is a fixed share of the produce, plus a serina of one or two sers per man paid as seigniorage, with certain other cesses and menials' dues. On the commencement of the present settlement the landlords in the pattidári and samindári villages (especially in those of the latter which are held by ahlkars of the State) began to change the fields which had been long in the occupation of the tenants to prevent their being declared maurásis of their old holdings, ousting them in most cases without legal process and without regard to the proper time for ejectment. On the other hand, some cultivators who had been long out of possession took advantage of the weakness of the land-owners and forcibly took possession of fields which they had seldom or never cultivated. With a view to preventing these acts of violence the Punjab Tenancy Act of 1887 was introduced, with modifications necessitated by local conditions, with effect from the 1st of Asauj, Sambat 1958, by the Council of Regency. These modifications were included in a Supplement to the Act, which is reprinted here in full.

Supplement to the Punjab Tenancy Act, No. XVI of 1887.

agor A.D.

Section (1).-(a) Whereas a regular settlement is now being made for the first time in the Patiala State, and the rules in force in the British Districts of the Punjab will be followed, it is therefore considered advisable to introduce into the Patiala State the Punjab Tenancy Act, XVI of 1887, with certain modifications to be detailed below. Therefore it is hereby ordered by the Council of Regency that the Act aforesaid shall come into force in the Patiála State with effect from 1st Asauj, Sambat 1958.

(b) Provided that any case to which this Act applies which has been decided subsequent to 1st Baisakh, Sambat 1946, may, with the previous sanction of the Council of Regency or of the Settlement Commissioner, be reviewed, or may form the subject-matter of a fresh suit. Sanction to the re-hearing of each case will only be accorded if it appears that there are prima facie grounds for holding that the previous final decision in the case has been contrary to the provisions of the Punjab Tenancy Act and opposed to the principles of justice, equity and good conscience.

Section (2).—(a) Substitute for clause 3, section 1—

- "Act XVI of 1887 shall come into force in the Patiala State on 1st Asaui, Sambat 1958, corresponding to 16th August 1901 A.D."
- Section 4, clause 11. Rates and cesses also include such rates and cesses which are leviable under the Punjab District Boards Act XX of 1883 and the Northern India Canal and Drainage Act, 1873, and as the Northern India Canal and Drainage Act is already in force in this State, and as sections 20 and 23 of the Punjab District Boards Act have reference to the Punjab Tenancy Act XVI of 1887, therefore the said sections of that Act shall be deemed to be in force in this State.

(c) In clause 16 of section 4 read "Patisla State Act, 1 of Sambat 1956," for CHAP. III, C. "Act 1879."

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Section (3).—(a) In section 5 (a) substitute "1st Asauj, Sambat 1058," for "com-tive. mencement of this Act," and for "twenty years" read "twenty-five years".

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(b) In clause (c), section 5, of the Act, read "1st Baisákh, Sambat 1932, corresponding to the 12th April 1875," for "twenty-first day of October 1868," and in clause (d) substitute "25 years" for "twenty years".

Supplement to the Punjab Tenancy Act, No. XVI of 1887.

Section (4).—Substitute the following for section 6 of Act XVI of 1887:—

" A tenant recorded in the following papers:-

- (a) record-of-rights of the Bhadaur taluga prepared in Sambat 1911,
- (b) record-of-rights of the Narnaul District prepared in Sambat 1935,
- (c) measurement papers of the Karmgarh, Amargarh and Pinjaur Districts prepared in Sambat 1932,
- (d) measurement papers of the Anáhadgarh District prepared in Sambat 1935,

as a tenant having a right of occupancy in land which he has continuously occupied from the time of the preparation of the said papers, shall be deemed to have a right of occupancy in that land unless the contrary has been established by a decree of a competent court in a suit instituted before the passing of this Act and Supplement.

Section (5).-Substitute the following in place of section 11 of the Act:-

"Notwithstanding anything in the foregoing sections of this chapter, a tenant, who immediately before the commencement of this Act has a right of occupancy in any land under any law or rule having the force of law which previous to the passing of this Act governed the relation between landlord and tenant in the Patiála State, shall, when the Act comes into force, be held to have a right of occupancy in that land under such claims under such section of this Act as a competent Revenue Court called upon to adjudicate upon the claims of such tenant may hold to be most appropriate.

The precise status of any such occupancy tenant shall be defined by any Revenue Court on the express application of any party or on the institution of any suit in respect of possession or enhancement or abatement of rent."

- Section (6).—(a) Read "passed under the Patiála State law or rule having the force of law before the date of introduction of Act XVI of 1887 and its Supplement," for passed under the Punjab Tenancy Act of 1868".
- (b) Expunge from clause 11, section 53, of the Act, the words "Secretary of State for India in Council," and substitute "Ijlás Khás".
- (c) In sections 75 to 98 and 102 to 108 where the terms "Local Government," "Financial Commissioner" and "Commissioner" are used, the term "Settlement Commissioner, Patiála State," should be substituted during the currency of Settlement operations, provided that wherever a reference is made in Act XVI of 1887 to the Commissioner as being subordinate to the Financial Commissioner either in his executive or judicial capacity, the Commissioner shall be held not to be so subordinate and to have all the powers, executive and judicial, vested in the Financial Commissioner, being in the case of those tahsifts which are declared to be under settlement in the Patiála State, the powers, executive and judicial, which are hereby invested in the Settlement Commissioner, Patiála State.
  - (d) In section 80 of Act XVI of 1887 shall be added the following:-
- "IV.—The order of the Settlement Commissioner in any appellate case decided by him shall be final, notwithstanding the fact that the order of the Lower Court is therein modified or reversed, unless a question of local custom is involved in the decision of the Settlement Commissioner, in which case, and in which case only, a further appeal shall lie to the Ijlás Khas.

V.—An appeal shall lie to the Ijlás Khás from any order or decree made by the Settlement Commissioner in a suit originally instituted in his Court."

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Supplement to the Punjab Tenancy Act, No. XVI of 1887.

- (e) The Settlement Commissioner is empowered to confer, during the currency of settlement, under this clause of the Act upon any of his subordinate officers, powers of a Collector, or Assistant Collector, 1st or 2nd Grade, for hearing cases disposed of by Revenue Courts or Revenue Officers, and to declare what tahsils are to be brought under settlement from time to time.
- (f) The Settlement Commissioner is empowered to determine from time to time the classes of cases—being cases to which this Act applies—which should be disposed of by the Settlement Courts and by the ordinary Revenue Judicial Courts of the State, respectively; and the Settlement Commissioner may, in pursuance of such determination, by order direct that either certain classes of cases, or certain particular cases, shall be tried by the Revenue Judicial Court of the State—original or appellate—which could ordinarily have jurisdiction instead of by the Settlement Courts.
- (g) In those parts of the State where the settlement operations have not yet been started, or where they have terminated, the word "Ijlás Khás" shall be substituted for "Governor-General," "Lieutenant-Governor," and "Financial Commissioner".
- (h) In those parts of the State which have not yet been brought under settlement or which have been settled, the Ijlás Khás may confer on any of their subordinate officers the powers exercised by the Financial Commissioner, Commissioner, Collector and Assistant Collector of the 1st or 2nd Grade, and determine the classes of cases which should be disposed of by these Courts.
- Section (7).—In section 86 of this Act the following should be inserted after clause (b):—
- "Provided that in event of any legal practitioner being guilty of unprofessional conduct or displaying gross ignorance of the law or conducting cases in such a manner as to prejudice the interests of his clients, the Settlement Commissioner may debar such legal practitioner from appearing in his own Court or in any of the Revenue Courts or before any of the Revenue Officers subject to his jurisdiction or control."
  - Section (8).- The following should be added to section 86 of this Act:-
- "IV.—All petition-writers should in future note in all applications under section 76, clause (1), and in all petitions under section 77, clause (3), the section, clause, sub-section and sub-clause of this Act under which relief is sought, otherwise the Court will direct the petition-writer to re-write the application at his own expense."
- Section (9).- In sections 99 and 100 of this Act read "Ijlás Khás" for "Divisional Judge" and "Chief Court".

Section (10).—Summary powers.—Whereas a regular settlement is now being made for the first time in the Patiala State, the Settlement Commissioner is empowered to confer upon any of his subordinate officers whom he thinks fit the power of instituting enquiries into the rights and tenures of tenants and of summarily passing orders as to the entries to be made in the village papers. Such powers will not generally be conferred upon officers holding a position less responsible than that of a Settlement Superintendents, but in special cases these powers may be given to selected Deputy Superintendents. The result of summary enquiries thus instituted will be noted in a register called Tankihhaqúq-Musáran; and the orders will be passed in the manner prescribed in Chapter IV, Act XVII of 1887, for mutation cases.

Every aggrieved party shall have a right to seek relief either by preferring an appeal against such order or by filing a regular suit.

The Punjab Land Revenue Act has been introduced into the State, rather as a guide to procedure than a law to be implicity followed. The principles of the Act are to be invariably followed, but where the wording of the Act is such that their provisions cannot be literally applied, discretion vests in the Settlement Commissioner to interpret them. When the settlement is complete the situation will of necessity be more clearly defined.

Fiscal History.

The main portion of the modern State of Patiála corresponds roughly to the old Mughal Sarkár of Sirhind, excluding the code of Tháneswar and a few other parganas now in the Districts of Karnál, Ambála

and Ludhiána, as the following list taken from the Ain-i-Akbari CHAP. III, C shows:-Administra-

				tive.
	Area, Bighas.	Revenue, Dáms.	Tribe.	LAND REVENUE. Fiscal History.
Suburbs of Sirhind (13 parganas).  1. Suburbs of Sirhind	820,450	Rs.		
2. Rúpar in Ambála District 3. Páil 4. Banúr 5. Chhat 6. Dhotah 7. Doralah in Kalsia 8. Deoranah in Ambála District 9. Khurám, now Ghurám 10. Masenkán, now Masingán 11. Village of Rác Samu	 525,932 407,367  65,060  158,750	73,62,267 10,87,270  1,88,440  75,09,094	Rangar and Jat. Do, and Afghán. Rangar. Afghán, Rájpút and Wán Jat. Jat.	
12. Ambála British territory  Samánáh, etc. (9 parganas).		3		
2. Sunám 3. Mansúrpur, now Mansúrpur in Bhawánígarh, tahsíl Dhodhán. 4. Malnera (?), probably Máler Kotla 5. Haparí (?) in Karnál 6. Pundrí, in Karnál District, tahsíl Kaithal. 7. Fatehpur 8. Bhatinda 9. Máchhípur	904,261 987,562 115,240 	7,696 42,02,064 80,35,026	Jat and Wah, (? Ghorewaha).	

Nizámat Mohindargarh comprises a portion of the old Mughal Sarkár of Nárnaul, and Kánaud, its head-quarters, Revenue Area in bighas. in dáms. appears to be the Kanodah of the Ain<sup>1</sup> which was held by Rájpúts and Muham-Nárnaul ... 214.318 52,13,218 Kanodah... 10,710 40,56,128 madan Jats. The assessments of Rája

Todar Mal are described elsewhere, and there is nothing to suggest that he treated Sirhind or Nárnaul in a different way from the other Sarkárs. We must pass straight from Akbar to the times of Alá Singh and his successors. The State used to collect its revenue by khám tahsíl (collection in kind) up to Sambat 1918. This arrangement was only occasionally replaced 1862 A. D. by cash assessments made for a period of one or two years, but these rare and irregular assessments or contracts were not based on any fixed rule or established principle, for whenever there was a good crop and the Díwán expected to realize more by collection in kind than by adhering to a fixed cash assessment, he at once cancelled the agreement without the slightest scruple and did not wait for its term to expire. As a consequence of this short-sighted policy, the zamindar never put his heart into his work and waste lands were not brought under cultivation. Instead of improving the existing revenue administration and adopting a more sympathetic, honest and fixed policy, the State officials tried to increase the State revenue, but it could not be

Adm inistrative.

LAND REVENUE. Fiscal History.

CHAP. III, C. increased in spite of their ill-judged efforts of which the only possible result was a slow but steady loss to the community as land went out of culti-Bad faith was evinced only in dealing with old villages. The conditions made in the sanads granted at the time of their foundation to new villages were strictly adhered to, and the promises made as to comparatively light demands were not broken for a certain period. The cash assessments too, even if honestly maintained, could not be regarded as a boon to the The notorious assessments of Diwan Sedha Singh, who assessed all land of whatever description at an all-round rate of 8 annas per kachchá bigha, was such a veritable ordeal that, even to this day, the descendants of the owners of that time regard the fact of having successfully passed through it as a proof of their right, and produce it as an evidence in law suits.

> The share of the produce taken by the State differed in different parganas; it was mostly one-third, but one-fourth and two-fifths was also taken, and there was a large number of extra dues called abwab. rate per bigha, called zabti, was charged on crops that could not be easily divided. The State's share of grain was realized either by actually dividing the produce (batái or bhávali) or by appraisement, kankút, kan or kachh. Batái was, with rare exceptions, usually resorted to in the rabi and appraisement as a rule in the kharif. The officials who made the bathi were called batáwas and those who made the appraisements were known as káchhús.

> At each harvest the Tahsilder divided the parganas into a number of suitable circles, and two káchhús or measurers and two batáwás were appointed for each circle, two muharrirs called likharis being also sent with them. One of the káchhús who was considered somewhat superior to the other used to get a fee of Rs. 60, the other receiving Rs. 50, for the season, but the batawa's allowance dwindled down to Rs. 30. One out of each pair of káchhús, batáwás and likháris was the Tahsildár's nominee and the other, called "Sarkárí," was appointed by the Díwán. servants of the State, but they were appointed in these different ways, the idea being that their mutual jealousy, rivalry and dependence on two different superiors would be a check on dishonesty.

> When the crop was ready for the sickle one or two muhassals or watchmen were appointed in each village to watch the crop and the grain The samindar himself was not allowed to touch his before division. crop or take a single handful of grain for his cattle. The muhassal used to get 11 annas a day, of which an anna was paid by the village and half an anna by the State. This establishment was temporary. It was employed at each harvest and dismissed as soon as the work was done. In the reign of Mahárája Narindar Singh the Díwán used to assemble all the káchhús in front of the Mahárája's palace before they started on their expedition, and after having saluted the Maharaja they started to their respective villages, each a type of tyranny and dishonesty personified. They would occupy the best house, take the best clothes for their beds, and utensils for their use, send for all the kamins to serve them, and get the best food and supplies for themselves and their horses. Early in the morning they started on their work in the fields. They only rode round each field measuring it by the horse's paces, while the likhari sat waiting at some convenient place. They returned to the likhári after having inspected ten or twenty fields and dictated the khasra or appraised amount of the State's portion After having finished one village and before starting for of the outturn. another they sat down in an open space outside the village and read out the khasra entries to the samindars. A great deal of clamourous haggling ensued till at last, after deducting ten or fifteen per cent., a bargain was

struck, largely with the aid of bribes. This was known as nawen pakana, CHAP. III. C. that is, making the entries pakká. So far everything depended on the káchhá's will and pleasure, but after the entries had been thus made pakká none could change them and khasra kátná was considered a serious crime. In a similar way the bathwis got the produce weighed by the village banih LAND REVENUE. called the dharwai, deducted 15 per cent. as kamin's dues, divided the Fiscal History. rest at the pargana rate of batái, and recorded in the same way (náwen pakáná) the amount due from each man against his name in the khasra. The Diwan's men sent their findings to the Diwan and the Tahsildar's men to the Tahsildar, and the papers were checked by comparing them.

Owing to negligence or dishonesty on the part of the bathwas the delay in effecting the batái often caused great damage to the grain, as it deteriorated from exposure to rain and moisture and sometimes the bathi was made after the proper time for sale had passed. In the rabi harvest, if the produce was small or the grain had deteriorated in any way, then the State's portion too was forced back on the samindars and its price realised from them at a rate, (bhón² phárná) fixed by the Díwán at each harvest with reference to the current rate, or the amount of grain collected was stored to be sold at a time of high prices. When the grain was brought out of the granaries for sale and was found to be less than its known amount as shown in the papers prepared at the time of collection, the samindars were forced to pay for one-half of the deficiency, as the deficiency was attributed as much to the dishonesty of the samindars as to that of the revenue officials. This was the system of khám collection that prevailed up to Sambat 1862 A. D. 1918.

Revenue farming, as has been mentioned elsewhere, existed only to a very moderate extent. The Diwan himself often used to contract for a This system pressed heavily upon the people, and good many parganas. on account of the general mismanagement and corruption of the mercenary revenue staff, the State, on the whole, incurred great losses and the samindars were ruined, both by the various troubles and harassment they had to suffer and the bribes they had to pay as well as by the heavy fines and punishments inflicted upon them by the Malba-khána if they tried to escape from the oppression by propitiating the greedy and rapacious revenue officials with bribes. This Malba-khána was a kind of office of control started in the time of Mahárája Karm Singh to enquire into and punish the wrong-doing of the revenue establishment and zamindars who tried to profit by bribing them at the time of collection. As the bribes were generally paid out of the Malba or included in the Malba expenses under fictitious items of expenditure, and as this necessitated the examination of the Malba accounts by the office, it came to be known as the Malba-khána. The account books of the village baniás were taken from them and kept in the office for months and sometimes for years, and were often destroyed or lost; the harm thus resulting may well be imagined.

Mahárája Narindar Singh, seeing these defects in the revenue system, made up his mind to abolish it altogether and to fix a cash assessment. Several high officials of conservative ideas, and specially the Diwan, vehemently opposed this innovation, and on account of their opposition there was but little hope of success. For this reason the Maharaja abolished the office of the Diwan for a short time, and an officer with limited powers called Munsarim Diwan was appointed in his place. The Maharaja then divided

<sup>2</sup> Bhán = 'declaration of rates'.

<sup>1</sup> Lit. ' to make the names (nawen) pakka'.

Administrative.

LAND REVENUE. Fiscal History.

1862 A.D.

Mohindargarh

1862-65 A. D.

District.

1881 A. D.

Fixed land revenue. Table 39 of Part

CHAP. III. C. the State into four divisions, an officer called Munsarim-i-hadbast being appointed for each division. The name of this officer was after some time changed to Mohtimam Bandobast and afterwards into Názim. These four officers carried out a boundary survey or hadbast measurement, and made a summary settlement for one year based on an estimate of the existing capabilities of a village and the average khám collection of the last 22 years. The average of 22 years was about 23 lakhs and the new assessment (Sambat 1918-19) amounted to Rs. 30,87,000. After the lapse of this term another settlement on the same basis was made for three years by which the revenue was reduced to Rs. 29,39,000. It was cheerfully accepted by the people to whom an assurance was given in a general proclamation that the demand would not be altered during the term of settlement. This last settlement remained in force only from Sambat 1919 to 1922. Afterwards summary settlements were made every ten years.

> The Mohindargarh District has a fiscal history of its own. Cash assessments were introduced in the time of the Nawabs, long before the tract became a part of Patiála. One-fourth of the gross produce was regarded as the Government share, and appraisements were made much as the Sikhs made them in the Punjab. On annexation the British Government made a very light assessment, probably for political reasons. In 1842 the British Government made a regular settlement. Patiála on the other hand imposed the highest assessment, the tract has ever paid, the year after Mohindargarh was transferred to the State. Reductions became necessary, and when in Sambat 1937 the assessment was again raised to nearly its original pitch, many proprietors threw up their holdings.

> A regular settlement of the whole State was commenced in 1901 A. D. by Major Popham Young, C.I.E. The present assessment is Rs. 41,48,155. but including cesses and all the miscellaneous dues, the total demand amounts to Rs. 44,80,359, of which Rs. 4,71,136 is assigned revenue, leaving a balance of Rs. 40,09,223. Of this sum if we further allow all the drawbacks on account of inám, panchái, cesses and other miscellaneous grants, such as nánkár, adhkár, etc., which amount to Rs. 5,57,614, the balance of Rs. 34,51,609 is the sum received into the State Treasury.

Cesses.

The cesses now levied in the State are as follows:-

(1)	Road cess	•••	•••	At	Re.	1 1	er cent.	
(2)	School cess	•••	***	,,	"	I	"	
(3)	Hospital cess	•••	•••	"	,,	1	,,	
(4)	Postal cess	•••	•••	,,	"	I	<b>,,</b>	
(5)	Patwar cess—							
	(a) in District	Nárnaul	•••	**	,,	3-2-	o, and	
	(b) elsewhere	•••		,,	,, :	2-8-	o per cen	t.

on the mál (pure revenue). The mál is 4ths of the total revenue, and is regarded as pure revenue, the other 1th being considered ever since the introduction of the cash assessment in the State as representing the various miscellaneous cesses of old times, when the batúi system was in vogue, such as nasars, crop watchmen's dues, expenses of collecting the Government share of the produce, etc. Of these cesses, the Road

and School cesses were imposed in Sambat 1928. The Dispensary cess CHAP. III, C. was introduced later before the last settlement (Sambat 1930). Postal cess is the youngest, and dates only from Sambat 1949. Patwar cess was imposed in Sambat 1918, the year in which the cash assessment was introduced. The total of each of the above cesses now levied in the State amount to-

Administra-The tive.

> LAND REVENUE. Cesses,

1872	Α.	D.
1874	A.	D.
1893	A.	D.
1862		

					Rs.
(1)	Road	•••	***	***	34,789
(2)	School	444	•••	***	34,785
(3)	Hospital	•••	•••		34,785
<b>(4</b> )	Post	•••	•••	•••	34,783
(5)	Patwár	•••	•••	•••	88,983
			Total	•••	2,28,125

In the Mohindargarh nizámat the following extra cesses are also levied:-

Sar-i-deh.—A cess dating from the Nawab of Jhajjar's time, which is levied at the rate of Re. 1 to Rs. 2 per annum per village as a royalty.

 $It/\alpha q$ .—An old cess, the origin of which is not clearly ascertainable beyond the fact that an I'lag-Navis (Miscellaneous Muharrir or Despatcher) and a chaprási used to draw their pay from this fund before the Patiala régime.

Begár.—In old times all the villagers were required to supply a certain number of coolies in turn to the officer in charge of the District. This custom was discontinued long ago and was replaced by a cash cess amounting to between I and 2 per cent. of the revenue.

Lambardári.—This cess has been levied at the rate of Rs. 4 per cent. on the mál in tahsíl Mohindargarh and at Rs. 3 per cent. in tahsíl Nárnaul since the iláqu came into the possession of the Patiála chief. A similar cess at 5 per cent. is also levied from the villages of taluqa Bhadaur, lying in tahsíls Barnála, Páil and Sirhind. In other parts of the State a small sum called panchái is given to the lambardars out of the State

Sarráfi.—A cess at the rate of annas 2 per hundred rupees is levied to remunerate the money-testers kept at the treasuries of Mohindargarh and Nárnaul at an annual expenditure of Rs. 150.

Maskirát.—This cess was apparently introduced by the Patiála authorities in Sambat 1937 in lieu of leasing the vend of liquors and intoxi- 1850 A. D. cating drugs. Although such sales are now prohibited, except under a license, the cess is still levied at from 8 annas to Rs. 2 per annum per village.

<sup>1</sup> Nánkár.—A cess under the head nánkár is levied in lump sums from a few villages in Narnaul in addition to their revenue, and is paid to the kánúngo, chaudhrís and a few lambardárs as a sufed-poshí grant after deducting toth share, which goes to the State Treasury.

<sup>1</sup> Note.-In the Narwana tahsil of the Karmgarh nizamat a similar item is instead of being levied separately, given to certain leading men of the tahsil out of the State

Cesses.

[ PART A.

CHAP. III, C.

Mandar Hari Dás.-A cess at the rate of Re. 1 to Rs. 2 per annum is levied in tahsil Nárnaul for the maintenance of the Mandar Harí Dás at Administra- Nárnaul. The cess has been realized from ancient times.

LAND REVENUE. Cesses.

Gaushála. - A cess at 8 annas per cent. is recovered for the protection of cows, but the money is not credited to the treasury.

Bhet Gurdwara.—An annual cess of Re. 1 per estate was levied from the Nárnaul villages in the name of one Gopi Náth, Brahman of Jhajjar in the Nawab's times, but soon after the land passed into the hands of the Patisla authorities it was converted into a Gurdwara cess and the Gurdwara removed from Jhajjar to Mohindargarh. It now enjoys a jágír of Rs. 1,000, and the cess levied is not spent on the maintenance of the temple, but credited into the treasury.

#### The amounts of the cesses are-

					Rs.
Sar-i-deh	***	Firm	3	•••	513
Itláq	25	H.	信息	•••	870
Begár				•••	3,619
Lambardåri	155			•••	12,219
Sarráfí		ATT	1T.	•••	455
Maskirát	d		94	•••	506
Nánkár	12.0			•••	2,227
Mandar Hari Dás	10011	3000		•••	278
Bhet Gurdwára	₽	यमेव	जयने	•••	306
		_			
		•	<b>Cotal</b>	•••	20,993

Besides the foregoing cesses, nasars due to the following officers a the rates mentioned against each are levied per estate per harvest throughout the State:-

(1)	Díwán	•••	•••	At R	s. 2	
(2)	Názim	•••	•••	" R	le. I	in nisámat Mohind a r - garh only.
(3)	Tahs!ld&r	•••	•••	)) ))	1	
(4)	Thánadár	•••	•••	<b>))</b> ))	I	

This means a cess of Rs. 10 in Mohindargarh and Rs: 8 elsewhere per annum due from each estate, irrespective of their jamas. The total sum realised on this account in the State amounts to Rs. 15,406, and is received in the treasury. When a Tahsildar first joins his appointment, he gets half the amount of nazars thus received and the other half goes to the State Treasury.

There are certain other miscellaneous taxes levied in the State as CHAP. III, C. detailed below :-

Administrative.

- (1) On camels at Re. 1-4-0 per camel per annum.
- LAND REVENUE.

(2) On carts at Rs 2-8-0 per cart per annum.

Cesses.

- (3) On brick kilns at Rs. 2 per kiln per annum.
- (4) On goats and sheep at Rs. 2-8-0 per 100 per annum.

The total income from these taxes in the State comes to Rs. 69,056 per annum.

Lastly comes zakát or octroi duty. The contracts are sold annu- Octroi. ally, and the tax is often imposed even in small villages with 5 or 10 shops, irrespective of the population, at the instance of some enterprising speculator, or at the good will of the Tahsildar. The total income derived from such villages and towns, the population of which is less than 5,000 souls, amounts to Rs. 55,186. In the Narwana and Bhatinda tahsils, of which the revised assessments have now been announced, all these cesses, except the local rate, have been abolished. The Council of Regency have lately introduced sweeping reforms into the octroi system in the State. At the station mandis of Rajpura, Dhúrí, Sunam, Lehra Gágá, Chájlí, octroi duties have been abolished. No octroi is levied in towns whose population is less than 5,000, except where octroi contracts are running, in which places contracts will not be renewed. Grain and oil seeds pay no duty at Patiala, Bhatinda and Barnala, and grain goes free into Nárnaul. The immediate result is naturally a large loss of revenue, but the Council hope to be compensated by the increasing trade and prosperity of the markets in the State.

There are two well-known jagir families in the State, viz., the Bhadaur Assignments chiefship in tahsil Barnála and the Khamanon jágírs in tahsil Sirhind. of land revenue: A detailed account of the former is given at pages 277 to 299 and one Bhadaur jagir. of the latter at pages 228 to 231 of Griffin's Punjab Rajas (Edition of 1870). It would be out of place to give here a political history of these two families; the former was the subject of a long dispute. Bhadaur is one of the Phúlkián families. Only as much of its history is given here as relates to the question of revenue. The jagir of Bhadaur formerly consisted of 53, but now consists of 49, villages detailed in the accompanying table, and amounts to Rs. 92,750, of which Rs. 2,000 are paid from the Ludhiana Treasury on account of the villages of Saidoke and Bhughta, which form part of the jágír, while Rs. 90,750 are paid from the Patiála State Treasury. The jágir is divided into three pattis—

## (1) Patti Dip Singh-

Sardár Bhagwant Singh and Sardár Gurdiál Singh, sons of Sardár Balwant Singh, in equal shares,—Rs. 35,543. The júgír of Sardár Gurdiál Singh, minor son of Sardár Balwant Singh, who died in February 1903, is under the control of a Court of Wards.

### (2) Patti Bir Singh-

Sardár Partáp Singh and Autár Singh in equal shares,-Rs. 22,597.

CHAP. III, C.
Administrative.

Land Revenue,
Bhadaur jágár,

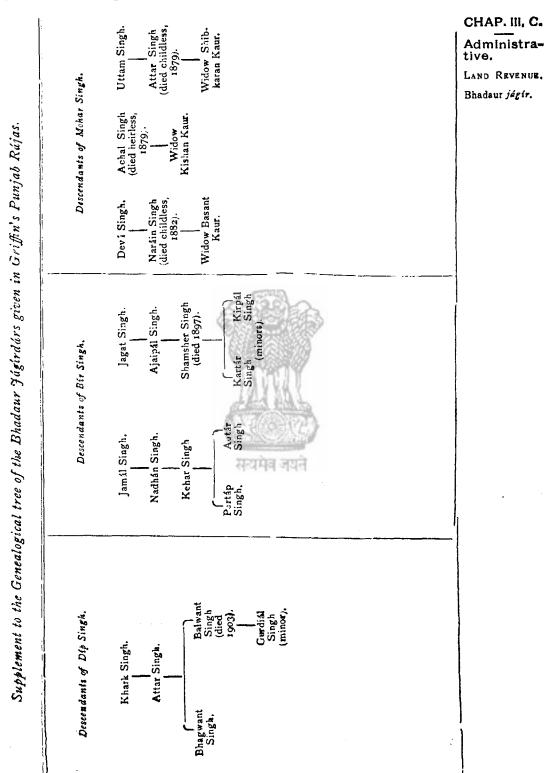
- (3) Sardárs Kartár Singh and Kirpál Singh, sons of Sardár Shamsher Singh, in equal shares,—Rs. 12,978. By the death of Sardár Shamsher Singh in 1897 A.D. the jágír passed under the control of a Court of Wards.
- (4) Patti Mohar Singh-

On the death of Sardár Naráin Singh in 1872 A.D., and those of Sardárs Achal Singh and Attar Singh in April and October of 1879, the jágír has lapsed to the State. Their widows receive maintenance grants, which generally amount to one fourth of the jágír. The amounts of these pensions are shown below:—

- (1) Widow of Sardár Naráin Singh,—Rs 6,112 (husband's jágír now lapsed); Rs. 1,528 (maintenance grant).
- (2) Widows of Sardár Achal Singh,—Rs. 9,772 (husband's jágír now lapsed); Rs. 3,172 (maintenance grant).
- (3) Widow of Sardár Attar Singh,—Rs. 4,811 (husband's jágír now lapsed); Rs. 3,999 (maintenance grant).

In the cases of Nos. (2) and (3) the maintenance grants are more than 4th of the  $j\acute{a}g\acute{i}r$ , for on Sardár Naráin Singh's death his remaining  $j\acute{a}g\acute{i}r$  after deduction of his widow's maintenance grant of Rs 1,528 passed to Sardár Achal Singh and Sardár Attar Singh to the amount of Rs 2,917 and Rs. 1,667 respectively. Similarly on the death of Sardár Achal Singh his remaining  $j\acute{a}g\acute{i}r$  of Rs 9,517 descended to Sardár Attar Singh. Consequently the maintenance grant of the widows of Sardár Achal Singh was calculated on Rs. 9,772 (his own  $j\acute{a}g\acute{i}r$ ) + Rs. 2,917 from that of Sardár Naráin Singh, and in the case of Sardár Attar Singh's widow the maintenance was granted on Rs. 4,811 (his own  $j\acute{a}g\acute{i}r$ ) + Rs. 1,667 from that of Sardár Naráin Singh + Rs. 9,517 from that of Sardár Achal Singh. The villages of the Bhadaur  $j\acute{a}g\acute{i}r$  were settled in 1850 before the territory was made over to Patiála A supplementary genealogical tree of the Bhadaur  $j\acute{a}g\acute{i}rd\acute{a}rs$  and a statement of the villages of the  $j\acute{a}g\acute{i}r$  and the assigned "jama" of each are given on the following pages.

[ PART A.



CHAP. III, C. Administrative. LAND REVENUE. Bhadaur jágár.

	The Sikhs of Kanghis were formerly the Zaild.rs of Bhadur jagtr: hence the amount of Rs. 849 is assigned to them.
	6
1::: 36.	11
:	1:
2,215	11
756 2,158 3,032 1,732 1,174 1,174 1,177	397 156 1,340
4,242 920 7,073 530 530 619 403 818 818	1,427
4 463 3,888 4,288 8,24 1,668 1,634 1,634	4.25 4.25 4.75
2,4403 2,888 2,440 4,044 2,044	2,533 2,533 1,699 1,902 1,340
	: 1 :
Mom	
	Muga mara Kathri Kanghás Doburji Láprán
5 7 5 5 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8	864

CHAP. III, C. Administrative.

LAND REVENUE.

Bahadaur jagir.

CHAP. III, C.

Administra-

LAND REVENUE.

Bahadaur jágír.

	Remarks.				From Ludhiána Treasury.	
	reangnas) lo edais ed T	Rs.	i i !	849	: :	840
	Portion of late Sardár Natúin Singh	Rs.	:::	6,139	: :	6.130
Lapsku jágír.	Portion of late Sard's: Attar Singh.	Rs.	!!:	4,837	<b>i</b> :	1 837
<u>.</u>	Portion of late Sardúr Achal Singh.	Rs.	1 : I	9,807	: :	6.801
	Portion of Sardår Kartår Singh and Sardår Kirpål Singh, sous of Sardår Skamsher Singh, half Isa half.	S.S.	503	12,978	: :	12.048
RUNNING jágír,	Portion of Saidár Partip Singh and Saidár Autár Singh, sons of Saidár Kehar Singh, half and half.	Rs	833	21,597	1,000	60.00
<b>K</b>	Portion of Sardár Bhag- want Singh, son of Sar- dár Attar Singh, and sar- dár Gurdisl Singh, of Sardár Balwant Singh, Ilan ball and half.	Rs	1,745 355	34.543	000'1	
_	Amount of jama.	Rs.	1,745	90.750	2,000	024.00
			1 1 1	:	111	
	Names of villages		? : :	Total	Saido Bhagta Bhagta (Nábha State)	£
	Ž		Ajnod Dogrí Dhauda			
	Serial No.		4 4 4		44 4 0	

PATIALA STATE. ]

| PART A.

The Khamanon iláqa in tahsil Sirhind comprises 80 yillages, of which CHAP. III, C. 3 only are held wholly in jágir, 77 being held in part. The iláqa was bestowed upon the Mahárája of Patiála in recognition of his conspicuous and tive. loyal services in the Mutiny on payment of Rs. 1,76,360 nasrána in 1860. It was then considered worth Rs. 80,000 a year. Its present revenue is Rs. 92,616. The jágir dates from the capture of Sirhind in 1762 A.D. The jágirdárs Khamánon jágir are Kang Jats and are divided into three main branches, the families of Sardar Sarda Singh, Sardar Ram Singh and Sardar Koyar Singh. Each branch has its own villages, in which it realises the revenues, appoints the lambardars, and sanctions the breaking up of the waste. Besides the revenue the jágirdárs receive various dues in cash and kind. They have lost the right to distil spirits and grow poppy, but they are still entitled to carry their appeals in any law suit to the Foreign Minister. Lapsed estates revert to the Mahárája, whose income from these jágirs in Sambat 1959 1903 A.D. amounted to Rs. 5,668 as shown below:

Administra-

LAND REVENUE.

			Rs.
Lapsed jágirs	•••	•••	1,650
Commutation payment	•••	•••	4,018
	Total	***	5,668

Widows are entitled to maintenance only. Succession to collaterals is only permissible where the jágir is worth annually Rs. 200 or less.

There is a third group of 28 villages, held in petty jágirs by Sikh pail jagirs. Sardárs in tahsíl Páil, assessed at Rs. 18,148. This jágir also dates from the sack of Sirhind. Three villages—Malípur, Arák and Rára—are held wholly in jagir by the representatives of their founders, and the revenue of the rest is divided in varying proportions between the State and the assignees. The total jama is collected by the State and the assignees are given their share by the State. The rule of succession is that of 1800. i.e., the State is entitled to the reversion of the revenue in all cases on absolute failure of heirs, and in most cases on failure of heirs tracing their descent to a common ancestor alive in 1809 A.D. Widows have a life interest in their husbands' jágírs unless they prove extravagant, when they become entitled to maintenance only. The assignees are divided into seven groups, whose income is given in the following table.

CHAP. III, C. Administra-tive. LAND REVENUE. Páil Jágirdárs.

1			Stat	Statement showing the names of Púil Fágirdárs in groups, etc.	ng the nam	es of Púi	7 Fágirdá	rs in group	55, etc.		
			1918	1918 SAMBAT.				Collections	COLLECTIONS, 1960 SAMBAT.	F.	
	Names of	Names of the jdgirdars							Deductions.	ions.	
Serial No.	<u>ដ</u>	groups.	Total receipts.	Amount of jágús.	Total receipts.	Amount of jágírs.	Commuta- tion amount.	Forfeited amount.	Tahsil dues,	Total.	Amount of arrears due to jágirdárs.
			Rs. A. P.	Rs. A. P.	Rs. A. P. Rs.	175	A. P. Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
-	Gidríwále	ŧ	\$ 566 0 0	2,154 0 0	5,729,00 2,175 00	2,175 0 0			139 10 0	139 10 0	2,035 6 0
01	Ladpurwale	I	19,533 0 0	5,872 0 0	19,939 0 0 6,210 0	6,210 0 0		510 10 0	390 2 0	900 12 0	5,309 4 0
6	Rárawále	:	6,41100	2,190 0 0	7,524 0 0 3,143	3,143 0 0	i	:	202 0 0	202 0 0	2,941 0 0
4	4 Loponwale	ŧ	9,331 0 0	1,576 0 0	9,174 0 0 1,646 0 0	1,646 0 0	76 2 0	i	77 4 0	153 6 0	1,492 10 0
v	Nflonwale	ŧ	1,530 0 0	480 0 0	1,381 0 0	423 0 0	:	:	29 8 0	0 8 6	393 8 0
9	Barmalipur	<b>(</b> }	4.562 0 0	3,301 0 0	4,756 0 0	3,475 0 0	:	£	230 12 0	230 12 0	3,244 4 0
~	Arákwále	:	1,401 0 0	1,401 0 0	1,601 0 0 1,601	0 0 109'ı	:	:	96 13 0	96 13 0	1,504 3 0
		Total	48,334 0 0	16,974 0 0	50,104 0 0 18,673 0 0		96 a o	510 10 0	0 1 991'1	1,752 13 0	16,920 3 0

All the jágirdárs holding on the same basis of conquest tenure pay in CHAP. III, C. lieu of services commutation fees amounting in all to Rs. 16,333 at the rate of Rs. 2-8-0 per cent. on the mál (the nett land revenue).

Administrative.

Regarding muáfis (minor assignments) the Settlement Officer writes as LAND REVENUE. follows:—"The villages held revenue free, in whole or in part, are 112 in number. They are given mostly for the maintenance of gurdwaras, temples, mosques and other religious institutions and for various charitable purposes, and to ahlkars for good and meritorious services. The revenue of the villages thus held in whole or in part is Rs. 1,41,375, while the amount of small revenue-free plots, the area of which is as yet unknown, is about Rs. 83,220."

Service com-

A cess called haq-ul-tahsil is levied from all the muáfidárs of whole Haq-ul-tahsil. or parts of villages at the rate of 7 per cent. on the total jama in the Barnála nizámat, and on the mál only in the nizámats of Amargarh, Karmgarh and Pinjaur, with the exception of tahsil Pinjaur, where the rate is 5 per cent. It is realised in all cases whether the revenue is collected through the tahsil or not. It is said to be a contribution towards the expenses of the general administration of the State and is now termed abwáb-i-muáfí, a less misleading designation. The other customary cesses (roads, etc.) are levied in the assigned villages from the land-owners.

With regard to adhkárí the Settlement Officer writes: - "There is one Adhkárí. other kind of muáf or favourably assessed lands in the State called adhkári, which means half. It is an allowance to Brahmans, Sayyids and fagir agriculturists who till their own lands and pay only half the total State demand as compared with others. The area of such grants is not known as yet, but the amount remitted is Rs. 35,194 in the 13 tahsils."1

A statement is appended showing by tahsils the total revenue, the fagir and mudfi numbers of jagir and muafi villages, the revenue of each and the amounts statement. received from the assignees, together with the adhkárí items.

Fágirs and mudfis.

[ PART A.

Jágir and

CHAP, HI, C.

Administra-tive.

LAND REVENUE. Fágir aod. muáfi statement.

1	2	3	4	5	6	7	8	9	10	11	12
-			llages	f the	Number of villages.						
	dmat.	Name of tahsil	otal vi	ment o		Jagir.			Muáfi.		 
Serial No.	Name of nisqual.		Number of total villages of tahsils.	Total assessment of the tabsil.	Whole	Part.	Total.	Whole.	Part.	Total.	Total.
				Rs.							
ī	ff.	Bhatinda	200\$	2,61,453		1	1	5	1	б	7
2	gpg	Bhíkhí	176	2,90,490	M4-	ı	1	1	4	5	6
3	Anáhadgarh,	Barnála	1013	2,92,533	48	2	49	3	1	4	53
		Total •••	478	8,44,476	48	3	51	9	6	15	66
4		Narwána	137	1,51,201				3	•••	3	3
5:	garh	Sunám	126	2,67,535		33	•••	4		4	4
6	Karmgarh.	Bhawanigarh	214	3,45,418	951	2.	1	6	***	6	6
7	×	Patiála	207	2,47,466	व जय	444		16	•••	16	16
		Total	684	10,11,730	1		1	29		29	29
8	-j-	Dhárí	161	3,75,586				8	3	11	11
9	Sirhind.	Páil	192	3,57,031	3	25	28	12	2	14	42
10	SS	Sirhind	365	4,04,208	3	77	80	13	18	31	111
		Total	618	11,36,825	б	102	108	33	23	56	164
11		Ghanaur	130	2,38,075	10		10	11	•••	11	21
12	Pinjaur.	Rájpura	146	20,539				1	***	1	I
13	I.E.	Banúr	141	1,90,887	1	6	6				6
		Total	417	4,49,501	10	6	16	12		12	28
		GRAND TOTAL.	2,197	34,42,532	65	111	176	83	29	112	288

Jagirs and muafis.

[ PART A.

# Muafi Statement.

CHAP. III, C.

Administrative.

LAND REVENUE.

Figir and mudff statement.

13	14	15	16	17	18	19	20	21
. , ,	Ton		Rev					
Village	es (whole or	part).	Small			Service		Adhkár í
<b>Já</b> gír.	Muáií.	Total.	grant of revenue- free parts.	Grand Total.	Haq-ul- tahsil.	com- muta- tion-	Total.	
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
2,222	7,686	9,908	4,175	14,083	478	496	974	392
411	5,901	6,312	5,225	11,537	499	•••	499	2,631
90,354	9,479	99,833	5,650	1,05,483	<b>7</b> 57	11,260	12,017	1,516
92,987	23,066	1,16,053	15,050	1,31,103	1,734	11,756	13,490	4,539
	4,190	4,190	1,084	5,274	293	***	293	4,049
•••	7,489	7,489	6,492	13,981	556	•••	556	3,201
3,300	21,564	23,864	9,422	33,286	1,737		1,737	5,503
***	20,589	20,589	10,518	31,107	1,293	***	1,293	2,888
3,300	53,832	57,132	27,516	83,648	3,879	•••	3,879	15,641
484	11,075	11,075	9,925	2,100	691		691	4,715
18,148	16,859	35,007	8,750	43,757	2,085	76	2,161	1,502
92,616	28,399	1,21,015	7,347	1,28,362	2,920	4,458	7,378	1,523
1,10,764	56,333	1,67,097	26,022	1,93,119	5,696	4,534	10,230	7,740
4,978	7,112	12,090	14,400	26,490	491	43	534	1,927
•••	3,458	3,458	154	3,612	100	***	100	3,339
940	872	1,812	78	1,890	•••	***	***	2,008
5,918	11,442	17,360	14,632	31,992	591	43	634	7,274
2,12,969	1,44,673	2,52,642	83,220	4,39,862	11,900	16,333	28,233	35,194

[ PART A.

CHAP. III, D.

Administrative.

MISCELLANEOUS REVENUE.

Ináms.

No pachotra inams have as yet been granted to the leading agriculturists Rs. 5,097 are however granted as nankar in certain villages in the tahsils of Bhikhi, Narwana and Narnaul to the headmen. A further sum of Rs. 1,94,572 is paid to the headmen or the biswadars under the name of "inam panchai" or "inam nauggiāri." The origin of this is said to be that at the time when cash assessments were introduced an extra payment of 11 per cent. on the revenue was realised from the villages and 9 per cent. was given back to the biswadars as a recognition of their status. The right descends from father to son and the person receiving this inam is acknowledged as biswadar. However small the amount may be it is greatly prized. This percentage now varies from Rs. 10 to Rs. 9, Rs. 8 and less. It has not yet however been decided how this inam will be dealt with in the present settlement.

Village headmen.

There is as yet no saildárí system in the State, but there are a large number of lambardárs. They are responsible for the collection of the land revenue and are also bound to assist in suppressing and investigating crime and giving information to the police. In point of fact the revenue collection till recently was done by the patwárís who accompanied the lambardár to the tahsíl when taking the money, but now the lambardárs are responsible for the revenue. Some lambardárs are really large landowners, while some have sold or mortgaged their properties. Now they are generally paid Rs. 5 per cent. on the revenue they collect; in some parts only Rs. 3 or Rs. 4 per cent. This is a temporary arrangement made for the present settlement. The whole question of panchái or pachotral and the remuneration of lambardárs will be dealt with by the Settlement Commissioner.

Petty village grants.

Petty grants are commonly made to village menials, prohits and fakirs, or to local temples, shrines and mosques.

Malba.

The malba is a common village fund, realised together with the revenue to meet the joint village expenses.

## Section D.-Miscellaneous Revenue.

EXCISE.

Miscellaneous Revenue, Table 40 of Part B. Excise, Table 41 of Part B.

1891 A.D.

The Excise Department (Mahkama Maskirát wa Abkári) of the State is now under an Excise Superintendent. The department was regularly organized in Sambat 1947, but before that year there was no separate department, excise being under the control of the Financial Minister. An ábkári dárogha was appointed in each nizámat to inspect the State ábkáris therein. There was an abkári in each tahsíl under the immediate superintendence of the Tahsíldár, who was under the názim, the contracts for retail sale being sold by the názims with the sanction of the Finance Department and the wholesale licenses to distil country liquors in the ábkáris being granted by the Tahsíldár. The rates of still-head duty were—

				Rs.	Α.	Ρ.	
From 75° to 100°	***	***	•••	2	8	0	
From 50° to 75°		•••	•••	2	Q	0	
Below 50°	•••	•••	•••	I	8	0	

A 'Dastúr ul Amal Abkári' for the guidance of the authorities and the public was sanctioned in Sambat 1932 by the Mahárája, and there are now rules and regulations (Dastúr ul Amal Maskirát wa Abkári Riyásat

Patiála). The Department owes the present completeness of its organi- CHAP. III, D. zation to the frequent efforts of the Hon'ble the Khalifa Sayyid Muhammad Hussain. There is only one distillery at Patiála, where country liquor is made by machinery, but there is also a bhatti at Nárnaul. The rates of still-head duty arc—

Administr**a**tive.

MISCELLANEOUS REVENUE.

Excise.

Rs. 2-8-o for 100° (proof liquor).

Rs. 2-0-0 for 75° (25° below proof liquor).

A wholesale license for a shop is issued on payment of Rs. 24, while retail contracts are sold by auction. European liquor is only sold by those who hold licenses. Licenses are granted with regard to the quantity of the liquor sold. A licensee who sells 2,000 bottles per annum pays Rs. 100 for the license and one who sells more than 2,000 bottles pays

Wholesale licenses for drugs are issued on payment of Rs. 10. Intoxicating Licenses are given by the Foreign Office to contractors, entitling them to buy 74 packets of Malwa opium at reduced duty. On presentation of these licenses they obtain a pass from the Excise Officer at Ambálal to buy opium from Ujjain. One rupee per ser is paid into the State Treasury by the contractor and four rupees are levied from him at Ajmer. The duty thus collected is remitted to the State. The contractors also buy opium, charas, bhang, etc., from the adjoining British Districts<sup>2</sup> on State licenses, but no import duty is imposed. Retail contracts for the sale of drugs are sold by auction. All the drug contracts are sold jointly except for Patiála City, where the contracts for opium, charas and bhang are granted separately. Licenses for the sale of country liquor are not sold jointly with drug or opium licenses. A list of the liquor and drug shops will be found in Appendix B.

## STAMPS.

Until Sambat 1913 all deeds were executed on plain paper, but in Non-judicial, that year Maharaja Narindar Singh introduced the use of stamped paper 1857 A.D. and entrusted the State seal to a special officer. The State Stamp Act was introduced in Sambat 1924 by Diwan Lala Kulwant Rai. 1868 A.D. Process-fees (dastakána) were introduced in Sambat 1929 at the rate of Process-fees. Rs. 2 per cent. Up to that time the parties produced their own witnesses. 1873 A.D. A special stamp was used to realise arrears of land revenue. The Tahsildar gave a stamped authority to a chaprási, who then proceeded to the defaulter's house and realised the arrears plus the value of the stamp. This special stamp is no longer used. In Sambat 1958, the last year of the 1901 A.D. old stamp system, the income from stamps was nearly Rs. 1,50,000, while the expenditure on establishment and contingencies was slightly over Rs. 6,000. In Sambat 1959 the Stamp Department was transferred to the 1902 A.D. Accountant-General on deputation, who reorganised the system of issue. The new rules provide for a supply of stamps being kept in the charge of the Treasury Officer, who issues them to nizamat treasuries on receipt of quarterly indents. Stamps may only be sold by licensed stamp vendors, of whom there are 25 in the State. The Patiála Stamp Act deals with stamps and court-fees. It is practically identical with Act XVI of 1862. A new Act is under the consideration of the Council of Regency.

<sup>&</sup>lt;sup>1</sup> Funjab Excise Pamphlet, Part II, Section 43.

The import of opium into British territory from the Narnaul nisdmat is prohibited,-Ibid, Section 39.

CHAP. III, F. tive.

From the 1st of Mágh Sambat 1960 fiscal stamps on water-marked Administra- paper have been introduced. The court-fee stamps differ from the general stamps. The paper is supplied by the Bengal Paper Mills Company, who are contractors to the Government of India, and the stamps are manufactured in the Fort at Patiála. For postage stamps see page 136.

MISCELLANEOUS REVENUE.

Section E.—Local self-government.

Stamps. 1903 A.D.

Local self-government is being introduced in Patiála.

# Section F.-Public Works.

Public Works.

The following account of the Patiála City defence works has been furnished by the Executive Engineer, Patiála Division, Sirhind Canal: -

The Patiála City defence works.

The chief protection works for safeguarding the city of Patiála against damage from high floods are-

- (1) the Patiála nála band with its catch-water channel, constituting the outer and main line of defence, and
- (2) the new cut band with its catch-water drain, forming a retired second line of defence.

The Patiála nála band at the upper end begins at a point situated about half a mile to the south of the village of Rit Kheri and 61 miles due north of the city of Patiala. It starts on high ground (R. L. 841.05) bordering the right bank of the Patiala nala basin, and runs in a southward direction roughly parallel to the natural drainage line for a length of nearly 6 miles. It intersects the Rajpura and Bhatinda Railway in the 6th mile at R. D. 25,660. The new railway bridge over the band catch-water channel has a clear waterway of 4 spans of 35½ feet each or 142 feet in all. There is a second older railway bridge over the nála close by having a clear waterway of 200 feet (5 spans of 40 feet each). The latter bridge alone existed at the time of the great flood of September 1887, when the water rose one foot above the lower flanges of its iron girders and three of its piers were scoured for a depth of five or six feet. But since then the girders have been raised above the maximum flood level. The highest recorded flood levels here were-

In 1887 {above bridge below do.	***	•••	829'19
Chelow do.	***	***	828.69
In 1888 {above do. below do.	•••	•••	829.61
below do.	•••	***	828.98

The present levels of rails, formation surface, and lower flanges of girders of both the railway bridges are—

					Bridge on band cut,	Bridge on mála.
Rail level	***	•1•	•••	•••	834.18	834.19
Formation level	***	***	•••		833:37	832.80
Lower flanges of g	irders	***	***	•**	830.21	830'28

The first band skirts the Patiala nala in the 24th and 27th thousands and further on at the Hira Bagh Bridge, where the Patiala-Rajpura road crosses, the cut enters the nála, utilizing the old bridge built over CHAP. III, F. the latter. The waterway of the Hira Bagh Bridge (3 spans of 195 feet each) was far too small to pass on the immense volume of water coming Adm down in high floods, and in order to relieve the great strain on the bridge, the metalled road has been lowered on the Rajpura side for a Public Works. length of nearly a mile so as to allow an easy passage over the road of The Patiála City storm water which would otherwise be headed up for want of waterway, defence works. In September 1887 (before the road was lowered) the flood water headed up 0.98 of a foot at the up-stream face of Hira Bagh Bridge and on the down-stream side the bed was scoured to a depth of about 30 feet. The scour hollow was filled in and the bed and banks on the down-stream side of the bridge have been pitched with block kankar. From the Hira Bagh Bridge onward the band line bends towards the south-east and rejoins the nála at another old bridge over which the Patiála-Sanaur road runs (R. D. 44,684 feet). The waterway of this bridge also was quite inadequate to pass high floods and the road on the east side (towards Sanaur) has been lowered for a length of about half a mile in order to give storm water a free passage over it. A little more than a mile below the Sanaur road bridge the Patiála núla band comes to an end (R. D. 50,000 feet) and its catch-water channel runs into the cut channel with its bed at the same level as that of the latter. Thus the total length of the Patisla nala band is 10 canal miles. Its top widths at different places are as follows:--

From R. D.	To R. D.	Top width
o'	13,000′	10'
13,000′	20,000′	16'
20,000′	50,000′	30′

The side slopes are 2 feet to 1 foot throughout. In four places where flood streams take a set against the band, the side slope on the east side towards the núla is pitched with block kankar, vis.-

From R. D.	To R. D.	Length.		
(1) 17,714'	18,423′	709*		
(2) 20,510'	21,510′	1,000′		
(3) 22,527	23,502′	975′		
(4) 29,225'	29,305′	80'		

The height of the top of the band is nowhere less than 3 feet above the maximum flood level that is to be expected. The intended level of the top of the band is indicated by masonry pillars at every 1,000 feet built with their tops at bank level.

The new cut band commences in high ground (R. L. 828.88) at New cut band, a point about a quarter of a mile to the south-east of the small village of Ihal, and about two miles due north of the city of Patiála. At first it runs southward roughly parallel to, and 13 miles distant from, the Patiála nála band, as far as the railway crossing, which is at R. D. 8,222 feet. Here the railway has a culvert of 2 spans of 20 feet each over the band catch-water channel. Below this point the band line curves eastward and intersects the Patiála-Rájpura road at R.D. 14,400 feet, where a bridge of 2

Administrative.

Public Works. New cut band.

CHAP. III, F. spans of 35 feet each has been built to take the road over the catch-water channel. Thence the line runs in a southward direction nearly parallel to the Patiála Escape Channel, the band forming the left bank of this channel at its terminal 3 feet fall, where it tails into the nála opposite the Moti Bágh. Here also the band catch-water channel tails into the nála, which is the general outfall for all storm water brought down by the new catchwater drains and for large volumes poured in from natural drainages on the east side conveying towards this part of the nála. The 3 feet fall has two bays of 5 feet each and these are provided with iron sluice-gates which are lowered so as to close off the escape channel during high floods and prevent flood water entering it from the nála. Also under the right bay of this fall there is a passage for the city saucer drain, which is also closed off by an iron valve during high floods.

Return band near Moti Bágh.

As during heavy floods the accumulated water in the Patiála núla on the down-stream side of the 3 feet fall rises to a level so high that it would (as it has done in 1887) turn the flank of the escape and flow towards the city, a return band 1,605 feet long has been constructed in continuation of the new cut band extending from the 3 feet fall in a direction at right angles to the line of escape out to high ground near the Moti Bágh. The new cut band being the last defence against destructive floods approaching the city needed to be made specially secure at the points where an entrance might be forced as it was in 1887 and 1888, and this has been done by building masonry core-walls in the heart of the band in two places, vis.—

From R. D.	To R. D.	Length.
(1) 11,150'	12,150′	1,000′
(2) 18,600'	19,335	735 <sup>'</sup>

These are the places where the great floods swept down with the greatest force and breached the band. They are at old drainage crossings. In two places this band has an outer cityward slope of 4' to 1' instead of the general slope of 2' to 1', viz.

From R. D.	To R. D.
(1) 10,290'	11,000′
(2) 12,387'	12,671'

In one place, viz., from R. D. 21,535' to 22,000', the inner or nála ward slope F. C. is 3' to 1'. The top width of this band at different places is given below:-

From R.D.	To R. D.	Top width.
o'	8,222'	15'
8,222'	10,000'	23'
10,000′	14,400′	15′
14,400'	26 <b>,7</b> 95′	30′
26,795′	28,400′	20′

Masonry pillars built at 1,000' intervals have their tops at correct band top level as in the case of the Patiála nála band. Every fifth pillar is marked with a mile number.

Flood water collecting behind the new cut band is accounted for CHAP. III, G. by an outlet which conveys it into the Patiala Navigation Channel on the left bank near Lehal. There is also a second inlet for admitting such water into the Patiála Escape Channel on the left bank just below the 7 feet fall. The Patiala Navigation Channel which has a flat bed can be drained Public Works. back when necessary through the Rauní Escape taking off from that channel near mile 1 and falling into the Choa Branch near mile 4.

Storm water which collects inside the city of Patiála finds its way partly through the city drain and partly by natural flow into the low Rágho Majra basin. Ordinarily this water is carried off by the saucer quickly and completely into the Patiala Escape Channel and thence into the nála below the 3 feet fall, but when the nála is running in high flood it cannot act as an outfall for intramural water, and as mentioned above the sluice-gates at the fall have then to be lowered to shut out water from the nála side. In flood time the saucer drain is shut off at the regulator just below the off-take of the new city outfall drain in order that the latter may be brought into efficient use for the relief of the city. This special channel having its head at the lower or south extremity of the Rágho Májra basin and at a point about midway between the Kilhourí and Sanaurí gates carries the great bulk of the city storm water away about five miles to the south, and there delivers it into the Patiala nála about half a mile to the south-east of the village of Main. The residue of water left in the Rágho Májra basin, after the outfall drain has done its work, is subsequently run off by the saucer drain into the nála near the city, when the flood there subsides, as it generally does in two or three days.

Other public works are in contemplation or are being constructed as funds allow. Of these the most important are a Jail, Public Offices, District Hospitals and Dispensaries, Waterworks and Drainage System for Patiála City, and the Dádrí-Nárnaul Road.

# Section G.—Army.

The administration of a State founded on a successful military exploit Early History. was inevitably military in character. Mahárája Ala Singh was regarded as a brilliant soldier under whom both glory and plunder might be won, and many a discontented Sikh from across the Sutlej came to Barnála to take service under him. The country between the Sutlej and the Jumna was no-man's land between the British dominions and the Sikhs at Lahore, disorder and anarchy were hard to repress, and Patiála was divided into Districts under military governors called thánadárs, whose first duty was to keep order, and whose leisure was to be spent in collecting the revenue and administering justice. The thánadárs had absolute power in their ilágás, and to counteract their influence fort commandants (giladárs), generally foreigners (Púrbías), were established in the various forts with independent powers. The organisation of the State remained entirely military until the reign of Mahárája Karm Singh. This ruler placed the Commander-in-Chief (Bakhshi) under the Prime Minister, organised the army on a modern basis, and introduced a system of pay and regular regimental formation.

In 1889 the Imperial Service Troops were organised,1 and the Patiála Imperial Service Contingent consists of the 1st Patiála Lancers, and the 1st and 2nd Infantry, and Local Troops.

Administra=

Return band near Moti Bágh.

Intramural drainage.

Patiála has been called the cradle of the Imperial Service Troops in India, as Lord Dufferin announced the inception of the scheme at Patiála in 1888 and the Patiála Darbár was the first of all the protected States to come forward with the offer of a contingent,

ARMY.

CHAP. III, G. with a fully organised transport. New cantonments with a military hospital and transport lines have been built. Troopers get Rs. 24 a month and sepoys Rs. 7. The local army consists of one regiment of cavalry and two of infantry. The strength of the army is shown below:—

Imperial Service and Local Troops.

						<del></del> =		
Corps.			Nu	MBER (	OF ALL R			
			Commissioned officers.	Non-commissioned officers.	Men.	Total.	Annual cost.	Remarks.
				!			Rs.	
	Rájindar Lancers	L	24	90	бог	715	3.32,000	
ice.	1st Rájindar Sikhs		15	65	563	643	1,06,500	
Serv	2nd Infantry	Ą.	15	65	563	643	1,10,000	
rial	Hospital	***					8,000	
Imperial Service.	Transport	***		•••	•••	•••	82,700	516 mules
	Share of Head-quarters St	aff		1127	A		14.100	and po- nies.
	Total		54	220	1,727	2,001	6,53,300	
-	2nd Local Cavalry	•••	17	54	329	400	1,46,200	
	3rd Local Infantry	••-	13	49	438	500	65,000	
Local.	4th ,, ,,	•••	13	49	438	500	58,000	
J.	Horse Artillery	•••	5	17	105	127	42,600	50 horses.
	Share of Head-quarters Sta	ff		•••	•••	•••	14,100	'
İ	Stores and Hospital	•	•••	•••	***		9,400	
			i	:				
	Total		48	169	1,310	1,527	3.35,200	
	GRAND TOTAL		102	389	3,037	3.528	9,88.500	

The services rendered to the British Government by the Patiála Army CHAP. III, H. date from the Gurkha War of 1814. The Patiala Infantry formed part of Colonel Ochterlony's force, while the cavalry were employed in patrolling Administrathe country at the foot of the hills. During the Mutiny no prince in tive. India rendered more conspicuous service to the British than the Mahárája Army. of Patiala. When the news of the outbreak at Meerut reached him, the War services. Maharaja put himself at the head of all his available troops and marched the same night to Nasímblí, a village close to Ambála, at the same time sending his elephants, camels and other transport to Kálka for the European troops coming down from the hills. From Nasímblí the Mahárája marched to Thánesar, where he left a force of 1,300 men and 4 guns. Patiála troops helped to restore order in Sirsa, Rohtak and Hissar. Other detachments were employed at Saháranpur and Jagadhri; while on the revolt of the 10th Cavalry at Ferozepore the Patiála troops pursued them and lost several men in the skirmish that followed. During 1857 the Patiála contingent consisted of 8 guns, 2,156 horse, and 2,846 foot, with 156 officers. In 1858 a force of 2,000 men with two guns was sent to Dholpur, and 300 horse and 600 foot to Gwalior, where they did good service. In February at the request of the Chief Commissioner a force of 200 horse and 600 foot (which was afterwards doubled) was sent to Jhajjar to aid the civil authorities in maintaining order. Two months later the Chief Commissioner applied for a regiment equipped for service in Oudh. All the regular troops were already on service, but the Mahárája raised 203 horse and 820 foot. Since the Mutiny the troops of the State have been offered to the British Government on four occasions. The offer was refused for Manipur and Chitrál, but accepted for Kábul and the Samána. A horse battery and two regiments of infantry served in the Kábul Campaign. They were employed in keeping open the lines of communication between Thal and the Paiwar in the Kurram Valley and proved themselves excellent soldiers, maintaining an exemplary discipline during the whole period of absence from their homes. Their services were recognised by the bestowal of the K. C. S. I. upon Sardár Dewá Singh and of the C. S. I. upon Bakhshi Ganda Singh, Commandant. Further, Mahárája Rajindar Singh was exempted from the presentation of nazars in Darber in recognition of the services rendered on this occasion by the State. In the expedition of 1897 on the North-West Frontier, Mahárája Rajindar Singh served in person with General Elles in the Mohmand country, while a regiment of Imperial Service Troops was employed both in the Mohmand and Tirah expeditions.

# Section H.-Police and Jails.

The thana has always been the unit of police administration in the Strength of State, but formerly the thanadars possessed judicial powers also. They police.

were mostly illiterate men and each had an army under him to carry on Table 47 of Part were mostly illiterate men, and each had an amin under him to carry on B. clerical work, and to act for him generally in his absence. Outlying posts, Working of at a distance from a thána, were under silládárs, who were selected police. from amongst the constables or chormárs and chaukídárs, as they were then called. Till the reign of Maháráia Karm Singh these than fine. then called. Till the reign of Maharaja Karm Singh these thana functionaries were under the direct orders of the adálatí in all police and Mahárája Narindar Singh divided the State into four judicial matters. districts (Nárnaul had not yet come into its possession) and placed each under an officer called náib-i-adálat. The thánadárs now passed under the immediate control of these officers, and as the clerical work in thánás had by this time increased, an assistant clerk or madad-muharrir was added

tive.

POLICE AND JAILS. Working of

police.

CHAP. III, H. to their establishment. In 1861 the office of náib-i-adálat was abolished and that of násim created instead. At the same time Tahsíldárs were Administragiven magisterial powers authorised to pass sentences of imprisonment up to 3 years, and named náib-násims in this, their judicial capacity. The názims were made Sessions Judges, and their courts were made appellate courts for the decisions of appeals from the findings of the náib-názims. In 1870 Mahárája Mohindar Singh found that judicial work was interfering with the Tahsildars' legitimate duties connected with revenue and finance, and he appointed separate officers as náib-názims to carry on that work. The thána functionaries were then placed under náib-násims, the názim and the hákim-i-adálat-i-sadr (commonly called the adálatí) still continuing to be the chief of them all. This system remained in force till

> In 1882 the Council of Regency organised the police department on the British model. District Superintendents of Police were appointed at salaries ranging from Rs. 80 to Rs. 100 a month. The munshis and sepoys were called sergeants and constables, while inspectors and court inspectors were appointed in every district. A Police Code was issued, closely modelled on the Code of Criminal Procedure, and British Indian Criminal Law became the law of the State. The final step was the appointment in Sambat 1942 of an Inspector-General of Police with an adequate head-quarters staff. All departmental powers, formerly vested in the magisrates and násims, were then transferred to the Inspector-General and District Superintendents. Many improvements have since been carried out by Mr. J. P. Warburton, who was appointed Inspector-General of Police by the late Mahárája Rajindar Singh. There are at present 36 thánas in the State as shown below:—

> Karmgarh nizámat.—Karmgarh (at Dirba), Naráingarh (or Chúharpur). Samána, Akálgarh (or Múnak), Narwána, Bhawánígarh (or Dhodán) and Sunám. Also Patiála Kotwálí.

> Anúhadgarh nizámat.-Barnála, Bhíkhí, Bhatinda, Bhadaur, Sardúlgarh (or Dodhál) and Bohá.

> Amargarh nizámat.—Amargarh, Sirhind or Fatehgarh, Khamánon, Alamgarh (or Kalaur), Chunárthal, Doráhá (or Pail) and Sherpur.

> Pinjaur nisamat.-Pinjaur, Rajpura, Ghanaur, Ramgarh or Ghuram, (stationed at Bahrú), Mardánpur, Lálrú, Banúr, Srínagar, Sanaur, Dharampur and Kauli.

> Mohindargarh nisamat.-Mohindargarh (or Kanaud), Narnaul, Nangal Chaudhrí and Satnálí.

Outposts.

There are numerous outposts, those on the Kálka-Simla road being the most important. As dacoits from Alwar and Jaipur used to make incursions into Patiála it was found necessary to establish 14 outposts along the Patiála frontier, in the Mohindargarh nisámat. These outposts have, however, been recently abolished.

Constitution of police.

Details of the constitution of the police force will be found in Part B. Young men of good family are now recruited as Probationary District Superintendents, and whenever a vacancy occurs one of them is selected for it. A small force of mounted police has been organised.

1886 A.D.

The chaukidári system has also come under revision. Formerly the CHAP. III. H. villages paid their chaukidars in grain twice a year. Their pay was varied and uncertain, and they consequently neglected their duties. Regulations Administrahave now been drawn up, modelled on those of the Punjab, providing among other things that chaukidars shall receive Rs. 4 a month.

tive.

POLICE AND AILS.

The Criminal Tribes in the State, though few in numbers, are kept Chaukiddri system. under strict supervision; the majority of them are Sánsís and Baurias, Criminal Tribes. with some Harnis, Minas and Bilochis.

There are two jails in the State—at Patiála and Mohindargarh, and Jails.

six lock-ups-at Nárnaul, Anáhadgarh, Karmgarh, Pinjaur, Cháil and Amargarh. The jail at Patiála has accommodation for 1,100 prisoners, that at Mohindargarh for 50, while each lock-up holds 40. A new central jail is under construction at Patiála. Jail industries (which only exist in the Patiala jail) include carpets, daris, munj matting, paper, blankets and prison clothes. Litho-printing is also done. The convicts are now employed in labour in the State gardens, and in the building of the new iail. Their gross earnings in Sambat 1960 were Rs. 14,243. The 1903 A.D. jail expenditure is high; the prisoners are confined in two separate buildings; the warders have guns of an obsolete pattern; and a large number of extra warders are employed to guard the convicts at their work. Hence the number of warders is double what it ought to be; when the new jail is occupied the establishment will come under reduction. The diet of prisoners is better than that given in British Jails, as wheat flour is given to the prisoners in Patiála all the year round. In British jails, however, vegetables and condiments are grown in the jail garden, and in Patiála they are bought in the básár. The annual expenditure in the central

jail and the average cost per prisoner are shown below:-

							=	
Head of charge.			सद्यमे	न जयते	Total expendi- ture.			Cost per head.
	***************************************				Rs.	Α.	_	
				- 1	183.	А.	P.	Rs. A. P.
Establishment	***	***	•••		30,081	0	0	33 3 10
Dietary charges	•••	•••	•••		19,028	0	C	21 0 4
Hospital charges	•••	•••	•••		2,514	0	0	2 12 7
Clothing and bedding	g	•••	•••		8,948	o	0	9 14 1
Sanitation charges	•••	•••	•••		581	0	0	0 10 3
Miscellaneous service	ces and	supplies	, •••		11,116	0	0	12 4 6
Travelling allowance	е	***	•••		77	٥	0	0 1 4
Contingencies	•••	•••	***		1,601	0	٥١	. 1 12 4
Extraordinary charg	ges	•••	***		1,467	0	٥	1 9 11
				I		<del></del> -		
			Total		75,413	0	0	83 5 2

# CHAP. III, I.

## Administrative.

EDUCATION AND LITERACY.

# Section I.—Education and Literacy.

		1891.	1901.
under instruction		38	7
Males under instruction  Males able to read and write	•••	547	\$ 424.6
Females { under instruction } able to read and write		1	424.6
able to read and write	••• }	7	j

The figures in the margin show the number of literates in every 10,000 of each sex according to the censuses of 1901 and 1891. Taking the religions separately the following are the figures per 10,000 of each sex:—

	Hindus.		MUHAMMA- DANS.		, Ѕікнѕ.		OTHERS.	
	1891.	1901.	1891.	1901.	1891.	1901.	1891,	1901.
under instruc- tion.  Males {     able to read and write.	42 704	556	39 228	207 6	372	277	4,172	4,143
funder instruc- tion.  Females {     able to read and write,	·6 4·6	8	8	12'4	12.6	9'4	50	1,323

Caste or tribe.		Total number of caste or tribe	Number able to read and write.		Number of males in column 3 who know	The mar-	
	,		Males.	Females.	English.	shows the	
		2	3	4	5	actual number	
Aráín Arora	•••	47,022 2,396	302 361	6 22	6	of literates in	
Brahman Baniá	***	91,465	8,083 17,917	46 52	14 86 51	select e d	
Jat Khatri Pathán	•••	484,731 18,138	5,398 4,296	99 31 8	34 - 66	castes.	
Rájpút Sayyid	•••	7,917 65,296 88,665	368 942 937	28 38	15 14 12		
Shaikh	•••	23,131	1,016	39	32		

The census returns of 1901 show that of the total population 38,097 were literate, but of that number only 860 were females. The agricultural population in general does not regard education favourably. At the census of 1891, 3,410 persons in the whole State were returned as under instruction and in 1901 the educational returns showed 6,058 pupils, to which should be added 1,654 scholars in private and village schools, making a total of 7,712.

Before the reign of Maharaja Narindar Singh there was no system of CHAP. III, I. State-controlled education in Patiála, though private schools are said to have been numerous in the capital, and in these Persian, Arabic, Sanskrit Administra-and Gurmukhi were taught. The first State school was opened in Patiala tive. itself in 1860 A.D. and in this the three classical languages mentioned Education and above were taught. In 1862 the scope of the school was enlarged and LITERACY. provision was made for teaching English and Mathematics, but Persian Education. remained the most popular study. This school was under the control History. of Lala Kulwant Rái, the Financial Minister, who was thus the pioneer of education in the State. Mahárája Mohindar Singh in 1870, the first year of his reign, created a regularly organised Educational Department, under a Director assisted by an Inspector. The first Director was the well known Mathematician Professor Ram Chandar, formerly tutor to the Mahárája. The school at Patiála was liberally equipped and made the central school. A Managing Committee, consisting of all the principal officials, was also appointed to promote the spread of education. The teachers in the indigenous schools in the town of Patiála were taken into the service of the State, Persian remaining the only subject of instruction, and their maktabs became State schools, while existing schools were similarly taken over or new schools established at the towns of Sanaur, Samána, Páil, Bhatinda, Basí, Srínagar, Pinjaur, Nárnaul, Sunám, Narwána, Banúr, Hadiáya, Kánaud, Amargarh, Mansúrpur, Barnála, Talwandí, Múnak and Sirhind. The total number of scholars was 1,700, of whom 400 were in the Patiála College, and Rs. 17,370 were expended annually on the maintenance of the schools. Soon after this in 1928 Sambat two Deputy Inspectors were appointed and A.D. 1871. in the following year a third was sanctioned for the supervision of A.D. 1872, the schools in the capital and in the tahsil of Patiala. The Maharaja raised the State grant for education to Rs. 60,000 a year, and this left a surplus. It was invested in Government Promissory Notes and the interest placed at the disposal of the Educational Department. In 1872 the Patiála College was affiliated to the Calcutta University and boys were first prepared for its Entrance Examination in 1875. In 1874 the Oriental Section was affiliated to the Punjab University and Maulví and Prág classes opened under the newly inaugurated University system, and since 1876 it has figured in the list of successful institutions of the Punjab, its students having competed successfully in the examinations of the Punjab University. The success of the school having made it desirable to provide for higher education, a First Arts Class was opened in 1880 and a B. A. Class in 1886. In 1930 Sambat a Roorkee Class was opened and systematic instruct A.D. 1873. tion given to boys for admission into the Overseer and Sub-Overseer Classes. This Class still exists and has proved a success. The want of a proper building was, however, a serious drawback to the success of the State's effort in the cause of education. In 1876 a suitable site was selected at the desire of the Mahárája, and when Lord Northbrook visited Patiála he laid the foundation stone of Mohindar College. His Excellency also established a gold medal in memory of his visit.

Mahárája Mohindar Singh not only endeavoured to extend education within the State, but evinced much generosity in making several handsome donations to various educational institutions in British India, irrespective of creed and caste. The chief of these were made to the Punjab University, the Muhammadan Anglo-Oriental College at Aligarh, and the Delhi Zenána Teachers' Home, the Lawrence Military Asylum at Sanáwar, the Mayo Orphanage at Simla, and the Mohindra Lál Sarkár's Science Association at Calcutta. In addition to the above endowments His Highness gave a sum of

Total

Schools.

Administrative.

CHAP. 111, I. Rs. 23,568, in small subscriptions, to various associations, a portion of which was allotted to educational ones, irrespective of any distinctions of creed, caste or colour.

EDUCATION AND LITERACY.

Education.

Sambat 1946.

The Educational Department of the State is now administered

on the system introduced by Dr. Sime in 1889. The Director

of Public Instruction is also Inspector-General of the State Schools and

in that capacity he visits each school at least once a year. The direct responsibility for the supervision of the schools vests however in the

Inspectors, who are required to visit each school at least twice a year. There are two Inspectors, the senior being in charge of the Patiala

Circle, which comprises the nizamats of Amargarh and Pinjaur, with the Patiála tahsíl of Karmgarh, and the junior having charge of the Barnála Circle, which comprises Anáhadgarh and Mohindargarh nizámats, with the three remaining tahsíls of Karmgarh. The Patiála Circle has 58 schools, as detailed in the margin, with 3,138 pupils, 2,806 boys and 332 Schools in 1902. CIRCLE. girls. Its expenditure amounted Patiála. Barnála. in 1902 to Rs. 26,538 and its in-Middle ... 9 (Anglo-Vernacome from fees to Rs. 1,610. The cular 6 and Barnála Circle has 48 schools, Vernacular 3). with 2,483 pupils, 2,381 boys and 102 girls. Its expenditure amount-Primary... High 1 ... Anglo-Ver- 2 2 Anglo-Vernanacular cular. ed in 1902 to Rs. 20,712 and its Girls' income from fees to Rs. 1,150.

The following 18 schools are located in school buildings:-

Patiála Circle Srínagar, Rájpura, Banúr, Sirhind, Nandpur-Kalaur, Ghurúán, Páil, Ghanaurí Kalán, Chanárthal.

Barnála Circle ... Mohindargarh, Nárnaul, Nángal Chaudhrí, Barnála Circle ... Mohindargarh, Nárnaul, Nángal Chaudhrí, Barnála Circle ... Kalait, Mansúrpur.

The following 12 are located in forts and other State buildings:—

Patiála Circle ... Sanaur, Bahádurgarh, Pinjaur, Ghanaur, Basí, Doráhá, Amargarh, Sherpur.

Barnála Circle ... Barnála, Hadiáya, Karmgarh, Múnak.

The rest are in hired buildings.

Existing. institutions : The Mohindar College

The buildings of the Mohindar College have already been described. The staff consists of no less than 41 masters and officials, of whom 4 belong to the College Department, 12 to the Anglo-Vernacular High School, 8 to the Vernacular High School, 4 to the Persian, 2 to the Arabic, 6 to the Sanskrit and 2 to the Gurmukhi

<sup>1</sup> The High Schools are at Patiála (forming part of the Mohindar College), Páil Bhatinda and Mohindargarh,

Section, with a librarian, a gymnastic instructor and a clerk. Of the College staff all are graduates, and of the Anglo-Vernacular High School teachers 4 are now experienced graduates. The College is maintained entirely by the State, only nominal fees being levied from the students. Prizes and scholarships to the value of Rs. 2,211 are awarded annually. Two Education and gold medals are also given by the State,—one, the Northbrook, to the first LIGERACY. student in the English Department of the College, and the other to the first Education. in the Oriental Department. In the latter department poor students are The Mohindar supported by stipends. The total number of students is 324, of whom 120 College. are non-Brahmanical Hindus, 60 Brahmans, 70 Muhammadans and 3 Native Christians. There are only 41 boarders in the boarding-house, which is controlled by a Resident Superintendent, the Principal of the College being ultimately responsible for its good management. Free medical attendance is also given to the boarders, the Civil Surgeon receiving an

CHAP. III, I,
Administra- tive.

1. 2.	College proper Oriental Section -	Rs. 9 <sub>1</sub> 924 Rs
	(a) Arabic (b) Sanskrit	840)
	(c) Persian (d Gurmukhi	1,308 1,584 420 4,152
3· 4·	AV. High School V. High School	7,116 2,274

allowance of Rs. 15 per mensem this duty. No fees used to be charged, but annas 12 a month are now to be levied from each student to meet the maintenance charges. The total cost of the College is Rs. 23,466 a year distributed as shown in the margin.

In 1902 there were 781 indigenous schools in the State as against 129 Indigenous in 1891, with 1,305 scholars in 1902 as against 1,629 in 1891. They education. include (a) 16 páthshálás, (b) 17 chatshálás, (c) 13 dharmshálás and (d) 32 maktabs.

In 1902 the 16 páthshálás were attended by 90 boys. Their education is Páthshálás. religious and Brahman boys especially resort to them to learn padhái, 'priestly lore,' and 'jotish,' astrology. The students are called vidiárthis and generally live by begging They receive lessons from their teachers early in the morning and again in the afternoon, and are first taught the Sighrabodh, Horachikkar, Biwáh padhati, Sanskár padhati and other similar books relating to Hindu ceremonial and rites: then they are taught vayákarn, or Sanskiit grammar, by heart. The vayákarn books taught are the Sársut and Chandraká, and these are first learnt by rote (páth = reading without comprehension) and then the arth or meaning is explained. One book at a time is taught, another only being begun when the first has been Though this system improves the memory it has a deteriorating effect on the intelligence and judgment. Such education is imparted to vidiárthis in all the towns and most of the villages, but in Patiála itself and in a few villages higher subjects, such as voyákarn, 'grammar,' niyáe, 'logic,' jotish, 'astrology,' vedánt, 'theology,' and Hindu law are taught. Higher education is chiefly imparted at the great religious centres, such as the Kurukshetra and Káshí. At these places the Gítá, Bhágwat, Mahábhárat, Rámáyan, Vedás, Siddhánt Sharomaní, Siddhánt Kaumudí, books on the Puráns, mythology, khatdarshan, the six schools of philosophy, and Hindu law are taught. The Brahman who only knows enough to perform religious rites and ceremonies is called a pádhá (Sanskrit opádhiyá); one who is well up in Sanskrit is called pandit; and one who knows astrology is called a jotshi. These teachers receive no remuneration from their vidiárthis and depend for their livelihood on their jajmáns or on presents given them for reciting kathás from the Bhágwat or Rámáyan.

<sup>&</sup>lt;sup>1</sup> This number is below the mark; there are a good many indigenous Gurmukhi and Mahajan. schools in the State that have not been returned,

CHAP. III, I.
Administrative.

ÉDUCATION AND LITERACY.

Education.

Chatshálás: Landé or Sarráfi schools.

Chaishálás are Mahajaní reading schools where pádhús teach Lande and accounts to Mahajan (shopkeeper) boys generally. The 17 chatshálás in the State have 368 boys, who are first taught the chhoif and bari barahhari or sidhon, the Lande alphabet, which they write on the ground with their Figures are next taught and then the kothe or 'tables' up to 40,  $pauá(\frac{1}{4})$ ,  $adhá(\frac{1}{2})$ ,  $pauná(\frac{3}{4})$ ,  $swáyá(\frac{1}{4})$ ,  $dudhá(\frac{1}{4})$ ,  $dháyá(\frac{1}{2})$ , húnthá(3½), dhaunchá (4½), etc., up to 9½ are taught. Then the gayárián (table of 11 times) and hawan (table of 21 times) are learnt by heart. The bikat (multiplication of 11, 11, 21, etc., by one another) is also taught. These tables help the boys in their trade in after-life. Every day three boys, who are well up in the tables, stand at one end and three others at the other end of the class and recite them, while the rest sit and in a rhythmical tone repeat them step by step after the six boys. When a boy has learnt to write the alphabet and figures on the ground and to recite all the tables, he begins to write the alphabet and figures on a takhti, a small wooden board plastered over with black, pándú or white clay and water being used for ink. After some practice they plaster the takhti with gájni, and write on it with black country ink. On the takhti the four first rules of arithmetic, interest and the method of keeping accounts are Afterwards essential arithmetic and gurs, or formulæ, are taught to make the boy skilful in Hindi accounts. An intelligent lad finishes this course in two months and boys of ordinary capacity in six. The boys take two pice, a ser of flour and a quarter of a ser of raw sugar with them when they begin their studies. The sugar is distributed among the pupils, and the flour and pice given to the teacher. Every pupil pays one or two pice and half a ser of grain to the pádhá every Sunday. The pádha is generally paid on the contract system, receiving a fixed sum on the completion of a certain course of special instruction, e.g., one rupee is paid after finishing the tables, one on beginning to write on the takhti, and one after learning the rates, etc. The majority of the pupils leave school after learning the tables, but a few learn mental arithmetic and book-keeping and to write out bills and drafts. A festival (the Cham Chikri) is held on the 4th day of the moon in the lunar month of Bhádon, at which the pádhá accompanied by his pupils goes to the house of each and the parents give him a rupee and some clothing, with sweets to the boys. Food is also given to the pádhá on festivals, and on his marriage the pupil pays him a rupee. Hindu shopkeepers are very quick in mental arithmetic and practical accounts, and even educated mathematicians cannot compete with them in mental activity.

Dharamshálás.

Gurmukhí schools are generally located in dharamshálás. In 1902 the 13 dharamshálás contained 56 boys. Bháis or sádhús are the teachers in these schools. The alphabet or paintí—the 35 letters—is generally taught on the ground, and the mahární written in pándú ink on a takhtí plastered with black. This mahární is not a recitation of tables, but a compounding of consonants with vowels, such as sa muktá, sa kanná, si siárí, sí bihárí, sú ankar, sú dalankar, se láwán, saí doláyán, so haura, sau kanaurá, sang tippí, sán bindí. Mahární is written as well as recited Of the Gurmukhí books the Bálopdesh is taught first, then the Panjgranthí, Dasgranthí and Guru Granth Sáhib. Boys are also taught to write 1 tters in Gurmukhí. In the Jangal tract the people have a strong predilection for learning Gurmukhí, and the schools for teaching it are rapidly increasing in numbers.

Maktabs.

The maktab is the vernacular Persian or Arabic school. The 32 maktabs in the State contain 791 boys. There are two kinds of schools,—the one where only the Qurán is learnt, the other where Arabic is taught.

In the Qurán schools the Qáida Bagdádí or Arabic primer is taught first, then CHAP. III, 1. the 30th sipára or ám-ká-sipára, and then the Qurán is learnt by rote. One who can recite the Qurán by heart is called Hafis, and is looked up to with Administrarespect by Muhammadans. There are two schools, at Sunám and Nárnaul, where Arabic is actually taught. In these schools the Bagdadí Qaida and EDUCATION AND Al-Qurán are taught first and then the Mízán-us-sarí, Sarí Mír, Nahav Mír, LITERACY. Qásia, Shásia, Hadis, &c. Persian is taught in Persian schools in which the Maktabs. vernacular Qáida, and vernacular readers, 1st and 2nd Persian readers, the Amadnámá, Khaliqbárí, Karímá, Dastúr Sibián, Gulistán, Bostán, Inshá Dilkushá, Inshá Khalífa, Mína Bázár, Seh-nasar Zahúrí, Sikandarnáma, Abulfazal and the Ikhláq Jalálí are taught. In these schools boys read aloud, shaking their heads backwards and forwards meanwhile. A rahal or wooden bookstand is used in reading the Qurán and Gurmukhí books.

tive.

Artisans' boys, such as blacksmiths, carpenters, goldsmiths, tailors, etc., Education of are taught by skilled artisans, who are presented with a rupee and some artisans. sweets by their apprentices.

Female education is generally looked upon with disfavour through- Female educaout the State. Girls learn kashida and other needle work, i.e., embroidery, tion. sewing, making gloves, hosiery and trouser-strings, etc., at home from other women. They also learn cooking and other household duties at home from their mothers and relations. Women are taught only Gurmukhi, Nágrí, Sanskrit, or Arabic according to their religion. Ónly religious books are generally taught to the girls. In Patiala town some Hindu widows teach girls and women the Gita, Ramayan and Bishnusahasarnám.

As regards literature, Patiála is not far behind most of the other towns Literature. of the Punjab, and some of its authors have produced standard works. The Khalisa brothers have taken the lead in this direction. The late Wazir-uddaula, Mudabbar-ul-Mulk, Khalifa Muhammad Hassan, C.I.E., Prime Minister of Patiála, was the author of the Aijaz ut-Tanzil and the Tárikh-i-Patiála. The former work is designed to prove the superiority of Islám over other religions and is greatly esteemed by the Muhammadan community in India, and the latter is the standard work in Urdu on Patiála History. The Mashir-ud-Daula, Mumtaz-ul-Mulk, the Hon'ble Khalifa Muhammad Hussain, Khan Bahadur, Member of the Council of Regency, has tran-'Rajas of the Punjab' and Bernier's Travels into Urdu. Sardar Gurmukh Singh, Sardar Bahadur, President of the Council of Regency, is the author of the Nának Parkásh, an interesting and instructive book on Sikhism. Bhái Gyání Singh is the author of the 'Táríkh-i-Khálsa' and the 'Panth Parkásh' in Punjábí, both highly esteemed in the Punjab. The author has treated Sikh history exhaustively. Another Punjábí writer is Bhái Tára Singh, who has written a Kosh, or vocabulary of words and phrases in the Adi Granth, with explanations, a work greatly admired by students of the Sikh religion. He has also written several other treatises on Sikhism. The late Mr. M. N. Chatterjee, Professor of the Mohindar College, was the author of a poetical work, the "Morning Star," and his "Logic and Philosophy" are used extensively by students of Metaphysics, Logic and Psychology. The late Master Chhutti Lal, Director of Public Instruction in the State, translated Æsop's Fables into Urdu, and the work is used as a text-book in the Upper Primary classes of the State schools. The late Professor Ram Chandra, also Director of Public Instruction, brought out a unique Mathematical work on Maxima and Minima, which is highly spoken of by

Administrative.

EDUCATION AND LITERACY.

Literature.

CHAP, III, J. advanced students of Mathematics throughout Europe and America. The late Sardár Partáp Singh, Financial Minister of the State, edited a Geography of Patiála which supplied a want keenly felt in the State. Pandit Ganeshí Lál composed books on the Geography of Patiála and on Algebra. Munshí Ganda Ram, Mathematical Teacher, has composed two works in Urdu on Algebra and Natural Philosophy. Pandit Muní Lál has composed some books on moral and religious reform. As Senior Inspector of Schools and Officiating Director of Public Instruction Pandit Ram Singh, Sharma, wrote the 'Asúl-i-Tálím' (Principles of Training), which was greatly appreciated by educational experts in the Punjab and United Provinces, and the General Text-Book Committee, Punjab, approved of it for the libraries of High Schools and Training Institutions. The 'Patiála Akhbár' was started in 1872 by Munshi Newal Kishor with the sanction of the State. Since 1895 this paper has been under the management of Sayyid Rajab Alí Sháh, proprietor of the Rájindar Press, Patiála. The English and Vernacular newspapers of the Punjab and United Provinces are usually read by the educated people of the State.

## Section J.—Medical.

Supervision.

A regular Medical Department was organised by Mahárája Mohindar Singh in 1873 and placed under Surgeon-Major C. M. Calthrop, the first Medical Adviser to the State, who also had charge of the vaccination work. The Medical and Sanitary institutions and establishments of the Patiala State are under the direction of a Medical Adviser, who is an officer of the Indian Medical Service, lent by the British Government.

Establishment.

The Medical Staff consists of (1) an Assistant Surgeon lent by the Government of the Punjab who holds charge of the Rajindar Hospital and is also Civil Surgeon of Patiála, (2) nine Assistant Surgeons engaged directly by the State, (3) twenty-seven Hospital Assistants; and besides these a Medical Lady Superintendent in charge of the Dufferin Hospital with two qualified Female Medical Assistants.

Institutions. Dispensaries. Table 53 of Part

The institutions consist of the Rijindar, Dufferin, Imperial Service Troops and Jail Hospitals, and City Branch, Poor-house, Local Troops and Police out-patient dispensaries at Patiala. There are outlying dispensaries in charge of Assistant Surgeons at Basi, Bhatinda, Nárnaul, Barnála, Rájpura and Sunám, the three former having in-patient accommodation. There are dispensaries in charge of Hospital Assistants at Banúr. Páil, Dhúrí, Bhawánigarh, Narwána, Samána, Múnak, Haryáú, Bhíkhí, Mohindargarh, Sirhind, Pinjaur and Srinagar, the last only having in-patient There are also three dispensaries at Bálad, Ladda and accommodation. Talwands in charge of Hospital Assistants in connection with the Irrigation Department. In 1903 the Hendley Female Dispensary was opened at Patiála by Sir Benjamin Franklin, K C.I.E., Director-General of Hospitals in India, at the request of the Council of Regency. It is situated near the Sanauri Gate of the town, and is in charge of a European lady doctor.

Special institutions,

The Rájindar Hospital is a handsome, well-equipped building, with 56 beds, built in the time of the second Council of Regency in 1877. It was formally opened in January 1883. A thoroughly modern operation room was added to the building by Mahárája Rájindar Singh. The Dufferin Hospital close by the Rájindar Hospital was also built in the time of the second Council of Regency, the foundation stone having been laid in November 1888 and the building opened in October 1890. It is well secluded from

observation, near one of the town gates, and thus adapted for the treatment CHAP. III, J. of females of the better classes. The Military Hospital, in the Imperial Service Troops lines, is built on the plan of similar institutions in British India. The other medical work in and around Patiala is carried on in buildings ill-adapted to their purpose, and this is also the case at Basí, Sunám, Madical. Nárnaul, Páil, Haryáu, Narwána and Sirhind. Under the present Special institue Council much has been done to provide suitable buildings for the various tions. hospitals and dispensaries.

The Sanitary Department includes the conservancy of Patiála and Sanitary Depart-

Rájpura. Bhatinda. Hadiáya. Banúr. Basi. Bhawanigarh. Sirhind. Samána. Dhúrí. Sunám. Barnála. Nárnaul.

the towns shown in the margin, the vaccination, and the registration of births and deaths in the State. There is a Superintendent at Patiála in charge of conservancy throughout the State under the Medical Adviser, and his

duties include all those which in British territory come under the control of a Municipal Committee.

The vaccination and registration of births and deaths estab- Vaccination. lishment is under an Inspector of Registration and Vaccination (who is an B. Assistant Surgeon), a Supervisor of Vaccination, and 30 Vaccinators. Vaccination is entirely voluntary and is fairly generally accepted in every nizámat. The people of the town of Patiála are, however, somewhat adverse to it, and the introduction of a compulsory Act to deal with this serious condition of things has been often proposed, but no action has as yet been taken in this direction.

Table 54 of Part

As in the Punjab, the registration of births and deaths is now Registration carried on by the village chaukidars; previously to 1901 it was effected through the tahsils by the State patwaris. This system was never satisfactory and up to 1901 no dependence can be placed on the vital statistics as submitted by the Department. The hope that the new system would be an improvement on the other hand has not yet been fulfilled, but it is too early as yet to give a definite opinion on this new departure.

In connection with the Rájindar Hospital is a 3rd Class Meteorologi- Meteorological cal Station from which reports are sent monthly to the Government of Department. India. The observations are taken by a Hospital Assistant who has had considerable experience in this work.

At Patiala near the Moti Bagh there is an asylum called the Ram Leper Asylum. Bira which supports 16 lepers and 13 blind paupers. It was founded in Sambat 1883 by Mahárája Karm Singh at the suggestion of Bhái Rám Singh, a holy man, who devoted his substance to the relief of poverty and even admitted crippled cows to this asylum. Maharaja Karm Singh granted him a village in jagir and his descendants carried on the work and called themselves mahants. The expenditure is about Rs. 1,200 annually.

The institution now known as the Victoria Poor-house was started in the famine of Sambat 1956, and was at first called the Poor-house. It was managed by competent State officials and afforded extensive relief to the famine-stricken people, and a full account of it will be found in Section H, page 136. When the famine was over, some of its inmates who had no homes and means of subsistence were unable to leave it, and were, therefore, kept, fed and looked after. The Poor-house, moreover, continued

The Victoria Poor-house.

tive.

MEDICAL.

The Victoria Poor-house.

CHAP. III. J. to admit fresh inmates, and so it was proposed by Lála Bhagwán Dás, Member of the Council of Regency, that a permanent Poor-house should be established in memory of Her late Majesty the Empress, and at a meeting of the Central Victoria Memorial Committee held on January 1st, 1901, presided over by Kanwar Sir Ranbír Singh, K.C.S.I, it was decided to establish this institution. Rs. 70,000 were subscribed and are being spent on a large building for its inmates, who number over 100. The Darbar also allotted Rs. 500 per mensem for food and other expenses. The average number fed is about 115 daily. The institution is in charge of a Hospital Assistant, who is also the Superintendent, a compounder, a store-keeper, two peons, two cooks, a teacher, two chaukidars, two kahars, a sweeper, a barber, a dhobí, and a carpenter to teach the orphans. The last named is paid Rs. 12 by the Medical Adviser from his own pocket. One of the kahars grows vegetable in the compound for the use of the inmates. The health of the inmates is generally good. They are fed twice a day, at 8 A M. and 6 P.M., on bread, dal and vegetables, the sick being given rice and milk also. The cost of food alone amounts to Rs. 2 per head monthly. Such as are capable of working are required to twist ropes for the repairs of their chár páis, to make up packets of quinine for sale through the Post Offices or some other light work. Orphan girls are taught spinning and boys carpentry. No pauper or orphan is admitted into the Poor-house without the order of the Medical Adviser and Lála Bhagwán Dás, who supervises the working of the institution. The building under construction is to be called the Victoria Poor-house. Its foundation stone was laid by the Hon'ble the Lieutenant-Governor at the Dusera in 1905.



# CHAPTER IV.—PLACES OF INTEREST.



## AMARGARH NIZAMAT.

The Amargarh nizámat lies between 75° 39' and 76° 42' E. and 30° 59' and 30° 17' N., with an area of 875 square miles. It has a popula- Places of tion (1901) of 365,448 souls as against 361,610 in 1891, and contains three interest. towns, BASI, its head-quarters, PAIL, and SIRHIND, with 605 villages. The land revenue with cesses amounted in 1903-04 to Rs. 9,12,239. The Amargarh nizamat comprises several distinct portions of Patiala territory and nizamat. is divided into three tahsils. Of these the first, Fatehgarh, lies in the north-east of the State round the old Mughal provincial capital of Sirhind, and the second, that of Sáhibgarh or Páil, forms a wedge of territory in the British District of Ludhiána. The third tahsíl, Amargarh, lies south of Pail between the State of Maler Kotla on the west and the territory of Nábha on the east. This tahsíl lies in the Jangal, the other two lying in the Pawadh.

CHAP. IV.

#### AMARGARH TAHSIL.

Amargarh is the south-western tahsíl of the Amargarh nizámat, lying between 75° 39' and 76° 12' E. and 30° 17' and 30° 37' N., with an area of 311 square miles. It has a population (1901) of 123,468 souls as against 118,329 in 1891, and contains 161 villages. Its head-quarters are at Dhúrí, the junction of the Rájpura-Bhatinda and Ludhiána-Jákhal Railways. Its land revenue with cesses amounted in 1903-04 to Rs. 3,37,985.

#### ANAHADGARH NIZAMAT.

The Anáhadgarh nizámat lies between 74° 41' and 75° 50' E. and 30° 34' and 29° 33' N., with an area of 1,496 square miles. It has a population (1901) of 377,367 souls as against 347,395 in 1891, and contains four towns, GOVINDGARH, BHADAUR, BARNALA or Anáhadgarh, its headquarters, and HADIAYA, with 454 villages. The nizamat which is interspersed with detached pieces of British territory, of which the principal is the Mahraj pargana of the Ferozepore District, forms the western portion of the State. It lies wholly in the Jangal tract, and is divided into three tahsils, Anahadgarh, Govindgarh and Bhikhi. The land revenue with cesses amounted in 1903-04 to Rs. 7,22,925.

#### ANAHADGARH TAHSIL.

The Anáhadgarh or Barnála tahsíl is the head-quarters tahsíl of the Anáhadgarh nizámat lying between 75° 14' and 75° 44' E. and 30° 9' and 30° 34' N., with an area of 320 square miles. It has a population (1901) of 105,989 souls as against 104,449 in 1891, and contains the three towns of BARNALA or Anáhadgarh, its head-quarters, HADIAYA and BHADAUR, with 86 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,77,488.

#### BAHADURGARH.

The fort Bahadurgarh is situated 4 miles to the north-east of Patiála in the Patiála tahsíl of the Karmgarh nizámat, and is connected with Patiála by a metalled road. The village Saifábád in which the fort is situated took its name from Nawáb Saif Khán, brother of Nawáb Fidáí Khán, who founded it in the time of the Emperor Aurangzeb. The date of founding the village is given by Shekh Nasir Alf, Sirhindi, a famous CHAP. IV.
Places of interest.
Bahádurgarb.

poet of that age, in an inscription on the inner gate of the fort, as "Abád Namúd Saif Khán Saifábád" (Saif Khán founded Saifábád), which according to the abjad calculation comes to 1067 A.H. or 1658 A.D. This village as well as certain other neighbouring villages was in the possession of the descendants of Saif Khán until the time of Mahárája Amar Singh, who at the suggestion of Rája Kírat Parkásh of Náhan captured and annexed the villages to his own territory, granting the village of Chhotá Rasúlpur to the descendants of Saif Khán as jágír, which they hold to the present day. The mosque in front of the palace was built by Saif Khán in 1077 A.H. or 1668 A.D. as the following inscription on the doorway of the mosque denotes (according to the abjad calculation):—"Bánie ín Masjid ámad Saif Khán" (Saif Khán is the founder of this mosque).

The foundation of the present pakká fort was laid in 1837 by Mahárája Karm Singh, and it was completed in 8 years at a cost of Rs. 10,00,000. This strong fort is surrounded by two circular walls or ramparts, the outer wall being 110 feet apart from the inner one. The outer wall which is 29 feet high is surrounded by a pakká ditch 25 feet deep and 58 feet wide. The circumference of the fort is 6,890 feet or i mile 536 yards and 2 feet. Mahárája Karm Singh gave the fort its present name in commemoration of the sacred memory of Guru Teg Bahádur who paid a visit to the place in the time of Saif Khán, and who, it is said, prophesied the rising up of a fort here at some future date. The officer in charge of the fort is called Qiladár. The Mahárája also built a gurdwára in front of the fort in memory of the great Guru, which stands to the present day. A village has been given in muáfi to this gurdwara for its maintenance. A fair is held annually at this place on the 1st day of Baisákh—the Baisákhí—the new year's day of the Hindus. Close to the gurdwara is a tank which not only adds to its beauty, but is useful to the public. The village Bahádurgarh has, besides, a few fine buildings and a garden. It has also a Primary School. Outside the fort lies the tomb of Saif Khan, the founder of the village. The population of Bahadurgarh according to the census of 1901 is 893, and consists chiefly of peasants and artizans.

## BANUR TAHSIL.

Banúr is the north-eastern tahsíl of the Pinjaur nizámat, lying between 76° 40′ and 77° E. and 30° 23′ and 30° 39′ N., with an area of 124 square miles. It has a population (1901) of 56,674 souls as against 60,185 in 1891, and contains the town of BANUR, its head-quarters, with 135 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,70,497.

#### BANUR TOWN.

Banúr is the head-quarters town of the Banúr tahsil of the Pinjaur nizámat, lying 9 miles north-east of Rájpura, in 76° 47' E. and 30° 34' N. Population (1901) 5,610 as against 6,671 in 1881, a decrease due to its distance from the railway and an unhealthy clímate. The ruins that surround it testify to its former importance: its ancient name is said to have been Pushpá or Popá Nagrí or Pushpáwatí, "the city of flowers," where Mádhwal Nal and Kám Kandla dwelt, and it was once famous for the scent distilled from its chambelí gardens, an industry which has all but disappeared. First mentioned in Bábar's Memoirs it

Lovers and heroes of the drama of the same name who flourished during the reign of Vikramadittya (Madhwa Nal-Kam Kandla natak published in Bombay: and manuscript Gurmukhi book by Budh Singh of Banur).

became a mahal of the government of Sirhind under Akbar. Banda CHAP. IV. Bairágí looted Banúr on the 27th of Baisákh, Sambat 1765 (1708 AD.). As the inhabitants of the town surrendered themselves, so they were saved Places of general slaughter. It was wrested from the Mughal empire by the interest. Singhpuria Sikhs and Amar Singh, Mahárája of Patiála, after the fall of Banúr Town, Sirhind in 1763, and eventually came into the exclusive possession of Patiála. It was defended by the old Imperial fort of Zulmgarh and by one? of more recent date. The tomb<sup>3</sup> of Malik Sulemán, father of the Sayyid Emperor Khizr Khán, is shown in the town. It contains the following bastis, 'suburbs':-Malik Sulemán, Ibráhím Khán, Alí Zián, Súrat Sháh, Kákra, Ise Khán, Saidwára and Patákhpura. Its more important mahallas are: - Kájpútán, Kalálán, Sayyidán, Maihtán, Káithan and Hindúwárá. Each mahalla is inhabited exclusively by the tribe whose name it bears. There is a well known by the name of Banno Chhimban (washer-woman), a famous musician, who is said to have lived in the time of Akbar. A fair is held annually in the town on the occasion of Muharram. There is no trade of any sort except that of daris, which are made here of very fine quality. It contains a Vernacular Middle School, Dispensary, Police Station and Post Office.

## BARNALA TOWN.

Barnála is the head-quarters town of the Anáhadgarh tahsíl and nisámat, 52 miles west of Patiála, on the Rájpura-Bhatinda Railway, in 75° 37' E. and 30° 23' N. Population (1901) 6,905 as against 6,612 in 1891 and 5,449 in 1881, an increase due to its market and position on the line of rail. Refounded in 1722 by Bába Alá Singh, Rája of Patiála, it remained the capital of the State until the foundation of the town of Patiála in 1763, and the hearths of its founder are still revered by people. It is built in the form of a circle, and surrounded by a wall of masonry, within which is a fort. In front of the inner courtyard of the fort there is a spacious báoli with 127 steps. The town contains a sarái, dispensary, anglo-vernacular middle school, post office and police station. Lying in the centre of the Jangal tract, it is a place of export trade of grain, and the State has constructed a market to foster its development. Barnála is noted for its earthenware chilms, huggás and suráhís.

#### Basi.

Basi4 (in Fatchgarh tahsil), a thriving town, 5 miles north of Sirhind railway station (30° 42′ N. and 76° 28′ E.), was made the head-quarters of the Amargarh nizámat as Sirhind itself was held accursed by the Sikhs. The houses are nearly all of brick, and the lanes, though narrow and crooked, are well paved. It contains several dharmsálús and one or two saráis. Its more important lanes are the Purána Qila, Naí Saráí, Chakrí, Lilárion ka Mahalla and Katra Nijabat Khan, and the chief basars are the Bara Bázár, Chauk or Mandí and Píplonwála Bázár. The kacharís of the názim and naib-názim and the police offices are in a haveli outside the town, but the nasim now holds his court in the gardens of the 'Am-o-Khas. The hospital and the post office are inside the town. In an old fort, built by Díwán Singh Dallewálá, is the district lock-up or haválát and an anglo-vernacular middle school. In a house near it called the Darbár Sáhib a hair from the Prophet's beard is kept in a glass, and Muhammadans visit this place on the Prophet's birthday and on the anniversary of his death.

<sup>!</sup> Vide Tárikh Khálsa by Bhái Gián Singh.

<sup>2</sup> Fort of Banda-ali-Beg to the west of the town, on the chof, "seasonal torrent."

<sup>3</sup> One of the walls around his tomb contains the inscription which gives the date of his death as 808 A.H.

<sup>4</sup> Patiála Geography, page 36.

Places of interest.

There is also a fine garden planted by Muhammad Námdár Khán, a member of the late Council of Regency. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is given in Table 7

Year of Census.		Persons.	Persons. Males.	
1881	•••	12,896 13,810	6,689 <b>7</b> ,200	6 207 6,610
1901	•••	13,738	7,149	6,589

of Part B. Though somewhat less than in 1891, it has increased by 842 since 1881. The town is a healthy one. Basí is of no historical importance, as Sirhind, only 3 miles distant, was the head-quarters of the súba under the Mughals, in whose time Basí was called Bastí Malik Haidar Khán Umarzai, which tends to show that it was founded in 1540 by the Pathán malik, who is said to have

settled here in the time of Sher Sháh. Once in the súba of Sirhind, it fell into the hands of Díwán Singh Dallewála and then into those of the Mahárája of Patiála.

Basí is a large mart for red pepper, indigo, saunf, coriander, tukhm bálangú, cotton and sweet potatoes. The value of the red pepper exported is nearly Rs. 10,000 a year. It is also noted for its súsí (a kind of coarse cloth used for women's paijámas). Its Bons also weave common country blankets and cloth. Khand and gur are imported from the United Provinces and good rice from Delhi and Amritsar. It also produces fine oranges. Good earthcnware pots (hándís) are made at this place. It is noted for its cart-wheels.

## BHATINDA.

Bhatinda, the modern Govindgarh, now an important railway junction and a terminus of the Rájpura-Bhatinda line, is the head-quarters of the Govindgarh tahsíl (in Anahadgarh nizámat). Lying in 30° 13′ N.

and 75° E. in the centre of the Jangal tract, it

Years of Census.		Persons.	Males.	Females,
1881	•••	5,084	<sup>2</sup> ,7 <b>77</b>	2,307
1891	•••	8,536	5,170	3, <b>366</b>
1901	•••	13,185	<b>7</b> ,897	5,288
			1	1

and 75° E. in the centre of the Jangal tract, it has a very hot and dry but healthy climate. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions in Table 7 of Part B. The large increase since 1881 is due to its rising importance as a railway junction, the creation of a market and the (British) offices of the Bhatinda Canal Division.

Bhatinda is of great antiquity, but its earlier history is very obscure it having been confused with Sirhind, Bhátia and Ohind. According to the Khalífa Muhammad Hasan's History of Patiúla its ancient name

<sup>&</sup>lt;sup>1</sup>The Majáwars (managers) of Hájí Ratan's mausoleum have a patta of Akbar's time, dated 984 H., corresponding to 1577 A. D., granting the mudfi of 5 villages and authorizing the collection of one rupee per village annually. Therein Bhatinda is mentioned as belonging to the Sarkár of Hissár under province of Sháh-jahánábád, another name for Delhi.

was Bikramagarh. Bhatinda is said in the Hindu annals to have been Jaipál's capital and place of residence, which Mahmud captured.1 Tabarhindh was, in all probability, the old name of Bhatinda. This interest. is distinctly asserted in the Labb-ut-Tawarikh, according to Raverty. Another form was Batrind, and this is found in Ibn Batúta. The earliest mention of Tabarhindh occurs in the Jámi-ul-Hikáyat written about 607 H. or 1211 A. D. It is thence called Tabarhindh or in two MSS. Barhindh or Tarindh (? Batrindh).2 In the Tabaqát-i-Tabarhindh is repeatedly mentioned. It was taken (Shihab-ud-Din) Ghori,3 who took the fortress of Muizz-ud-Din Tabarhindh and advanced to encounter Rái Kolhá Pithorá at Taráin. Here Muizz-ud-Din was defeated and forced to retreat to Lahore. But in this connection Tabarhindh4 would appear to be Sirhind, whose position on the high road to Delhi via Tarain, now Tarawari Azimabad in the Karnál District, renders it highly probable that Sirhind and not Bhatinda is meant, though it is by no means certain that Sirhind had been founded at that time. Farishta is most explicit according to Briggs. He says that Mahmud after defeating Jaipal marched from Peshawar and reduced Bitunda<sup>5</sup> (probably Ohind or Waihind): then that he entered Multán by the route of Bitunda (probably Bhátia, certainly not Bhatinda as a glance at the map will show).

The Aina-i-Barar Bans? preserves the following traditions:—Bhatinda was built by Bhátí Ráo,8 son of Bal Band, who in 336 Sambat became ruler of the Punjab, and to whom the foundation of Bhatner is also ascribed.

The Baráh and Punwár Rájpúts, jealous of the rising power of Bíja Ráo, plotted his destruction. They offered Dev Ráj, son of Bíja Ráo, a daughter of the Baráh chief in marriage, and to this Bíja Ráo agreed, but when the wedding procession entered the fort of Bhatinda he was assassinated by the Baráh chief, who seized the fortress, which was then known as Bikramagarh. Dev Ráj, then 8 years old, was saved by a camelman.9

During the reign of Rái Patho Rái, Ráo Hem Hel Bhattí gradually overran the territories of Bhatner and Bhatinda.

Ráwal Jaitshí, in addition to vast numbers of infantry, posted 10,000 horse at each of the forts of Pogal, Hánsí, Bhatner and Bhatinda.<sup>10</sup>

Muhammad of Ghor deputed Nawab Mahbubk hán, Bára-Hazári, against Jaisalmer. At that time Rána Padamrath, a descendant of Ráo Hem Hel, ruled over Hánsí and Hissár, and Ráo Mangal, another

CHAP. IV. Places of

Bhatinda.

<sup>&</sup>lt;sup>1</sup> T. N., pp. 79-80. This agrees with Farishta (Briggs, I, p. 15), who says that Jaipái, son of Hitpái, Brahman, ruled over the country from Sirhind to Lamghan and from Kashmír to Multán. He resided in Bitunda to facilitate resistance to Moslem aggression.

<sup>&</sup>lt;sup>2</sup> E. H. I. II., p. 200.

<sup>3</sup> T. N., pp. 457-8, 460-61.

In early Persian histories there is no ambiguity between Sirhind and Batrinda, but English translators have misread Batrinda (Bathinda) and Sirhind as Tabarhindh.

<sup>5</sup> Briggs' Farishta, I, p. 38.

<sup>6</sup> Ibid:, p. 41.

<sup>7</sup> Vol. I, Ch. I, p. 76.

s The eponym of the Bhatti Rájpúts. The second part of the name is possibly vand, 'division' or 'share' as in Ráiwind, Sultánwand, etc.

<sup>9</sup> Aina-i Barár Bans I, Ch. I, p. 86; II, Ch, IV, pp. 128-9.

<sup>10</sup> Aina-i-Barár Bans, II, Ch. IV, p. 223.

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Places of interest.

Bhatinda.

A. D. 1365.

descendant, held Bikramagarh. The latter, leaving the fortress in charge of Anand Ráo, his son, led a large force to Jaisalmer. Mangal Ráo was killed in battle with Muhammad of Ghor, and Anand Ráo died during the siege of Bhatinda, which was invested for four years. In Sambat 1422 Muhammad of Ghor conquered Bhatinda fort. At this time Ráo Khewá, son of Anand Ráo, held Hissár.

According to Munshí Zaká Ullá, Altamsh made Ebak, Lamgáj, amír of Bhatinda.

Altúnia, governor of Tabarhindh (Bhatinda probably), revolted against Sultán Razíya, daughter of Altamsh. She marched against him, but her Turk nobles revolted and she was consigned to Altúnia as a prisoner. He subsequently married her, and after their defeat by the Imperial forces she fled to Bhatinda.

Raverty in his translation of the Tahaqát-i-Násirí says that Mirza Mughal Beg in his account of the Lakkhí Jangal avers that Bhatinda, also called Whatinda, is the name of a territory with a very ancient stronghold of the same name, which was the capital of the Cháhil (Jat) tribe. Lakkhí, son of Júndha, Bhattí, having been converted to Islám during an invasion of Sultán Mahmúd of Ghazní, received the title of Rána Lakkhí and was removed here with his tribe, where they founded 350 or 360 villages. At that time the Ghaggar flowed past Bhatner into the Indus, and the country was watered by two or three considerable rivers (T. N., pages 79 and 80, notes).

Kabája (probably Qabácha) extended his rule from Sind eastward to Tabarhindh, Kuhrám and Sarsutí, and Tabarhindh with Lahú (probably Lahore) and Kuhrám formed the object of his struggles with Altamsh.

Under Altamsh Malik Táj-ud-Din, Sanjar-i-Gazlak Khán, Sultání Shamsí, was malik of Tabarhindh. Malik Sher Khán-i-Sunqar retired towards Turkistán, leaving Uch, Multán and Tabarhindh in the hands of dependents. Muhammad Sháh obtained possession of these fiefs and they were made over to Arsalán Khán, Sanjara-i-Chist. On his return Sher Khán endeavoured, but without success, to recover Tabarhindh. He was, however, induced to appear at Delhi, where Tabarhindh was restored to him. Tabarhindh was, however, soon bestowed on Malik Nasrat Khán, Badar-ud-Dín Sunqar together with Sunám, Jhajhar, Lakhwál and the country as far as the ferries in the Beás.

In 1239 A.D. Malik Ikhtiyár-ud-Dín, Karakash, Khán-i-Aetkín, became superintendent of the crown province (khálisa) of Tabarhindh under Altamsh. He was Altúnia's confederate, and on the assassination of Ikhtiyár-ud-Dín he induced Razíya to marry him.

On the accession of Alá-ud-Dín, Mas'úd Sháh, Tabarhindh was entrusted to Malik Nazír-ud-Dín Muhammad, of Bindár.

Alá-ud-Dín assigned the fortress of Tabarhindh and its dependencies to Malik Sher Khán in fief and he led a force from it against the Qarlighs in Multán.

Sher Khán repaired Bhatinda and Bhatner.

Bhatinda was conquered by Mahárája Alá Singh with the aid of the Sikh confederacy (dal) in about 1754 A. D.

E. H. I, III,

<sup>&</sup>lt;sup>1</sup> Magghar sudi 2nd. But the year 1422 Bikrami does not correspond with the time of Muhammad of Ghor.

<sup>&</sup>lt;sup>2</sup> Aina-i-Barár Bans, II, pages 224-26 and 277-78.

The fortress was in the possession of Sardár Jodh, and from him it passed into the hands of his nephew Sukh Chain Singh, a Sábo Jat. Maharaia Amar Singh sent a force against it, following in person shortly afterwards. The town was taken, and Sardár Sukh Dás Singh and Hazárí Bakht Singh Párbíá left with a considerable force to reduce the fort, Bhatinda. while the Maharaja returned to Patiala. Kapur Singh, son of Sukh Chain Singh, surrendered and evacuated the fort in 1828 Sambat.<sup>1</sup>

CHAP, IV. Places of interest.

A. D. 1771.

Bhatinda is now a thriving town, its houses being mostly built of brick, with fairly straight and wide streets. It has a considerable trade. being situated in the great grain-producing Jangal tract. In the Rájindar Gani, constructed in 1938 Sambat near the railway station, is a large market, in which 12,000 maunds of grain are sold on an average daily for three months in the year. Wheat, gram, sarson and tará-mira are the chief exports. Previous to Sambat 1950, when there was no other grainmarket, it exported 80,000 maunds daily. Two grain-dealing firms of which Ralli Brothers are one have agencies at Bhatinda. Gur, shakkar and khand are imported from the United Provinces; rice from Amritsar and Campore (S. P. Railway); ghí from the Bángar, United Provinces and Rutlam; cotton seed from the United Provinces and Multan. In the Rájindar Ganj, Mandí and Kíkarwálá Bázár and in the town itself the Noharvánwála Bázár and the Fort Bázár are the most important bázárs. In the Rájindar Ganj the houses and shops are built nearly in the same style. The chief streets are the Maihna, Jhuttike, Sire, Bhaiki and Buriwale, of which the first three are inhabited mostly by the Jats. The tahsil and police station are inside the town and the post office is in the Rajindar Ganj. There is a High School where English and Vernacular are taught, and a hospital in charge of an Assistant Surgeon. The kachari of the City Magistrate is also in the town. The railway station lies north-west of the town, and is already insufficient for the numbers of trains daily running through it. It is the junction of the Rájpura-Bhatinda, Delhi-Samasata, Rewari-Ferozepore and Bhatinda-Bikaner Railways. There are also offices of the District Traffic Superintendent of North-Western Railway and of the Executive Engineer of the Bhatinda Irrigation Division. A rest camp has been made for British troops to halt at within the area of the town of Bhatinda. There is also a dak bungalow (furnished) near the railway station and there are two fine saráis for the accommodation of travellers. B. Thákar Dás, late Station Master, also built some fine houses to be let to travellers on rent. There are water-mills erected by Canal Officers on the Bhatinda Branch. There is no proper water-supply. There is a very large and famous fort<sup>2</sup> built on a raised ground. It is a square (660' each side), having 36 bastions The town was built in the days when the river Sutlei<sup>3</sup> nearly 118' high. was running near this place, but it is not fully known who built the fort. Inside the fort is the gurdwara of Guru Gobind Singh.

<sup>1</sup> Vide History of Patiála by Khalífa Muhammad Hasan, pages 82-5.

<sup>&</sup>lt;sup>2</sup> There are three more forts, Bhatner in Bikaner, Abohar and Sirsa in British territory, which are situated at about equal distances (32 kos) from each other, forming in a measure a quadrangle; and their similarity leads to the conclusion that they were built under one ruler. The fort is a square, occupying 14 acres of land, entirely built up of bricks and mortar, and, with the exception of the outer wall, is filled up with earth; it looks like a mound of earth surrounded by brick walls and towers. It is so high as to be visible from a distance of 15 miles (Patiála History, page 19).

<sup>3</sup> Vide Dr. Oldham's book, "The Lost Rivers of the Indian Deserts."

Cháil.

[ PART A.

## CHAP, IV.

BHADAUR.

Places of interest.

Bhadam.

Bhadaur is a town in the Anahadgarh tahsil and nizamat lying 16 miles west of Barnála in 75° 23′ E. and 30° 28′ N. Population (1901) 7,710 as against 7,177 in 1891 and 6,912 in 1881. Founded in 1718 by Sardár Dunná Singh, brother of the Rája Alá Singh of PATIALA, Bhadaur has since remained the residence of the chiefs of Bhadaur, who have an imposing house in the town. It is a healthy and flourishing town with a small manufacture of bell-metal and brass-ware, its light ábkhoras and katoras being well-known. It contains a mahalla of the Thatherás, by whom these articles are made. Its houses are mostly of brick, the artizan classes living inside the town and the Jat landholders in its outskirts. It possesses a police station, a vernacular middle school and post office.

## BHAWANIGARH TAHSIL.

Bhawánígarh (or *Dhodán*) is the north-western tahsíl of the Karmgarh nizámat, lying between 75° 57′ and 76° 18′ E., 29° 48′ and 30° 24′ N., with an area of 488 square miles. It has a population (1901) of 140,309 as against 140,607 in 1891, and contains one town, SAMANA, with 213 villages. Its head-quarters are at the village of Bhawánígarh or Dhodán. In 1903-04 its land revenue with cesses amounted to Rs. 3,04,122.

# BHAWANIGARH TOWN (DHODAN).

Bhawánígarh or Dhodán village is the head-quarters of the tahsíl of that name (Karmgarh nizámat). Lying in 30° 16′ N. and 75° 61′ E, it is 23 miles west of Patiála, with which it is connected by a metalled road. It is a purely agricultural village, built of sun-dried bricks, but contains a fort in which are the kacharís of the názim and náib-názim. The tahsíl offices are in the village, which also possesses a dispensary, anglo-vernacular middle school, police station and post office. Population (1901) 3,404 souls. Its older name of Dhodán is derived from the Dhodán Jats, a sept of the Bájha got which holds it. It was re-named Bhawánígarh by Bába Ala Singh in whose time a sheep is said to have defended itself against two wolves at the shrine of Bhawání Deví in the Dhodán fort. Acting on this omen a darwesh advised the Mahárája to build the fort of Bhawánígarh.

## BHIKHI TAHSIL.

Bhikhí, the southern tahsil of the Anáhadgarh nizámat, lying between 75° 15' and 75° 50' E. and 29° 45' and 30° 14' N., with an area of 645 square miles. It has a population (1901) of 128,965 souls as against 119,354 in 1891, and contains 172 villages. Its head-quarters are at the village of Bhíkhí. Its land revenue with cesses amounted in 1903-04 to Rs. 2,70,993.

## CHAIL.

Cháil, the summer residence of the Mahárája of Patiála, lies in the pargana of Cháil, Pinjaur tahsíl, nizámat Pinjaur, 22 miles east of Kandeghát Station on the Kálka-Simla Railway and 24 miles south-east of Simla by the Kufrí road. It lies in 30° 57′ 30″ N. and 77° 15′ E. The height of Tibba Siddh is 7,394 feet above sea-level. Its population according to the census of 1901 was only 20, but during the summer months is about 1,000. Cháil was originally a possession of Keonthal State, but was wrested from it by the Gurkha Commander Amar Singh in 1814. After the Gurkha War, by the sanad of the 20th of October 1815, the British Government transferred the portions of the Baghát and Keonthal

territories to the Patiála State on payment of a nazráná of Rs. 2,80,000. The hill on which the Mahárája's palace stands is called Rájgarh. The Residency House is situated on Padhewa, and the third hill, which is Places of included in Chail, is known as Tibba Siddh. Prior to 1889 there were no interest. houses on these hills, but only a temple of Shivájí on the latter hill. The Cháil. handsome villa of the Mahárája, which is lighted by electricity, was built in 1891-92. Close to it is the Guest House, a fine building, generally known as the Dharámsalá, for European and other gentlemen. Other buildings are Pine Cottage, Billiard Room, Garden Cottage, Glen View Cottage, Oak Cottage and Siddh Cottage. The station is provided with water-works. The superintendence of the station and sanitary arrangements are under the Medical Adviser to the Mahárája. The summer climate of the place is salubrious, but the winter is intensely cold and snow often falls. Chail has a post office and a sub-treasury. It possesses no State school in the locality, but has an indigenous school where a Pandit teaches Nágrí. There is no police station. The bázár, called Am-kharí, consists of 15 or 16 shops, owned by Brahmans, Rájpúts and Súds. There is a garden at Mohog. A telephone connects the palace of the Mahárája with the stable, electric house, and the Medical Adviser's house. A large space has been cleared for a badminton and two tennis courts. The Chail hills are densely wooded, with trees similar to those in Simla. The deodar is the principal tree, both as regards value and abundance.

CHAP. IV.

# Сннат.

Chhat (in the Banúr tahsíl of Pinjaur nizámat) is an ancient village. 7 miles east of Banúr in 30° 36' N. and 76° 50' E. Banúr is closely connected with Chhat, and the two places are commonly mentioned togethe as Chhat-Banúr. The ruins of old buildings, still to be seen, show that it must have been one of the bastis or suburbs of Banúr which was formerly a large town, and there are a good many Muhammadan tombs.2 It contains an old fort. Its population in 1901 was 674. Tradition says that its old name was Lakhnautí, and that Rái Pithora, who was shabd-bedhi (i.e., could shoot an arrow as far as a voice can be heard, whatever might intervene), was imprisoned here by Shahab-ud-Din in a house whose roof was made of a sheet of iron one bálisht (3 feet) thick. Shaháb-ud-Dín, sitting on the roof, called to Rái Pathora, who aiming by the voice shot an arrow which pierced the roof and killed Shaháb-ud-Dín. Hence the place became known as Chhat, 'a roof' [Sair-i-Punjab, page 405 and cf. Ain-i-Akbari, translated by Francis Gladwin, page 386. This is of course pure legend.]

## FATEHGARH TAHSIL.

Fatehgarh (or Sirhind) is the head-quarters tahsil of the Amargarh nizamat, lying between 76° 17' and 76° 42' E. and 30° 33' and 30° 59' N.,

History of Patiála, pp. 263-64.

<sup>&</sup>lt;sup>2</sup>The inscriptions on the tombs of the following persons give the dates of their death :-

<sup>(1)</sup> Mirza Mír Muhammad Khán, Hirví, died on the 17th Shawwál, 1000 A. H.

<sup>(2)</sup> Khawaja Jalal-ud-Din Khan, son of Sultan Husain Shah, Hirvi, died on the 12th Rabí-ul-Awwal, 1000 A. H.

<sup>(3)</sup> Musammát Malika Begam, daughter of Khawája Imád-ud-Daula, Hirví, Delhyí. died on the 19th Rabi-ul-Awwal, 1013 A. H.

<sup>(4)</sup> Sháhzáda Mirza Khawája Jalál-ud-Dín Khán, son of Mír Ahmad Khán, son of Khawaja Suleman Khan, son of Badshah A Sher Khan, son of Badshah Husain Shah, Hirvi, Delhvi, died on the 19th Ramz 2, 1000 A. H.

<sup>(5)</sup> Sháhzáda Jalál-ud-Dín of Khawárizm died on t. 20th Zil Hij, 702 A. H.

P laces of

atengirh Tahill

with an area of 290 square miles. It has a population (1001) of 126,589 souls as against 130,741 in 1891, and contains the towns of BAS1 and SIRHIND or Fatchgarh, its head-quarters, with 247 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,66,974.

## GHANAUR TAHSIL.

Ghanaur is the southern tahsil of the Pinjaur nizdmat, lying between 76° 50′ and 76° 29′ E. and 30° 29′ and 30° 4′ N., with an area of 178 square miles. It has a population (1901) of 45,344 souls as against 49,842 in 1891, and 171 villages. Its head-quarters are at the village of Ghanaur. Its land revenue with cesses amounted in 1903-04 to Rs. 2,02,489.

# GHURAM (RAMGARH).

Rámgarh, the ancient Ghurám (spelt Kuhrám in Aín-i-Akbarí and other Muhammadan histories) is a village in Ghanaur tahsíl (Pinjaur nizámat), 26 miles south of Rájpura in 30° 7' N. and 76° 33' E., with a population of 798 in 1901. It is an ancient place with many ruins in its vicinity, which show that it was a great town in former days. Tradition avers that it was the abode of the nansál (the maternal grandfather) of Rám Chandar of Ajodhia.¹ Kuhrám was one of the forts which first surrendered to Muhammad of Ghor after his defeat of Pirthí Ráj at Taráwarí in 1193, and it was entrusted to Qutb-ud-Dín, afterwards king of Delhi. From this place he marched on Hánsí. It continued to be an important fief of Delhi. Near it stands an old fort, to the south of which is a garden surrounded by a pakká wall, adjacent to which is a large tank. A little to the east of the village is the shrine of Mírán Said Bhíkh, within whose walls are three buildings, in the central one of which hangs an iron globe suspended to a chain. Here a fair is held in Asárh. A tomb of Lálánwála (Sakhí Sarwar) also stands there.

# Govindgarii Tahsil.

Govindgarh (Bhatinda) is the western tahsil of the Anahadgarh nizamat lying between 74° 41' and 75° 31' E. and 29° 33' and 30° 30' N., with an area of 769 square miles. It has a population (1901) of 142,413 souls as against 123,592 in 1891, and contains the town of BHATINDA, also called Govindgarh, its head-quarters, with 196 villages. The land revenue with cesses amounted in 1903-04 to Rs. 2,74,444.

## HADIAYA,

The town of Hadiáya is in the tahsil and nizámat of Anáhadgarh, 4 miles south of Barnála, in 75° 34′ E. and 30° 19′ N. Population (1901) 5,414 as against 6,181 in 1891 and 6,834 in 1881, a decrease due to the rising importance of Barnála. Its population is largely agricultural. It has a small trade in grain and some manufacture of iron locks, phaurás, and carts. The town contains a gurdwára of Guru Teg Bahádur and a large tank at which a large fair is held in Baisákh. The Bairágí fagirs have a dera here. It contains a police post and a vernacular primary school.

<sup>1</sup> See the Daswan e anth, 10th chhand, of Guru Gobind Singh.

## KALAIT.

Kaláit (Kiláyat) in the Narwána tahsíl of Karmgarh nizámat, now a station on the Narwana-Kaithal line, is a place of great antiquity, in 29° 41' N. and 76° 19' E., 13 miles south-west of Kaithal. It contains two ancient temples, ascribed to Rája Sálbáhan, on which are Sanskrit inscriptions, and a tank, known as Kapal Muni's tirath, Kaláit. which is held sacred by Hindus. Kaláit was described in the Report, Punjab Circle, Archæological Survey, for 1888-89. The temples, traditionally seven in number, are therein said to be four in number, and their age is stated to be about 800 years. Their destruction is attributed to Aurangzeb. Population (1901) 3,490 souls. The place lies within a radius of 40 kos from the Kurukshetra, within which Hindus do not consider it necessary to take the bones and ashes of the dead to the Ganges. The village contains a vernacular primary school.

CHAP. IV.

## KARMGARH NIZAMAT.

The Karmgarh nizámat, which takes its name from the village of Karmgarh (Sutrána), 33 miles south-west of Patiála, lies between 76° 36' and 75° 40' E. and 29° 23' and 30° 27' N., with an area of 1,801 square miles. It has a population (1901) of 500,635 souls as against 500,225 in 1891, and contains four towns, PATIALA, SAMANA, SUNAM and SANAUR, and 665 villages. Its head-quarters are at Bhawanigarh or Dhodán, a village in tahsil Bhawanigarh. The land revenue with cesses amounted in 1903-04 to Rs. 9,46,368. The nizâmat consists of a fairly compact area in the southeast of the main portion of the State, and is divided into four tahsils,-Patiála, Bhawánigarh, Sunám and Narwána, of which the first three lie in that order from east to west, partly in the Pawadh and partly in the Jangal tract, on the north of the Ghaggar river, while the fourth tahsíl, that of Narwana, lies on its south bank in the Bangar.

## LALGARH.

Lálgarh, usually known as Laungowál, is the largest village in the State. It lies in Sunám tahsíl of Karmgarh nizámat, 8 miles north-west of Sunám in 30° 12' N. and 75° 44' E., and was rebuilt by Mahárája Alá Singh. A purely agricultural village with an area of 100,000 bighas, it produces a vast quantity of grain. It is built of sun-dried bricks and contains a police post. Population (1901) 6,057 souls.

## MANSURPUR.

Mansúrpur, called Chhíntánwala, is a very old village on the Rájpura-Bhatinda line in Bhawanigarh tahsil of Karmgarh nizumat. It was renowned for its chhint-' chintz'-of fast colour, whence its name. It lies in 30° 22' N. and 76° 5' E. Its population in 1901 was 1,860. It contains the deval or shrine of Magghi Rám Vedánti, who founded the Apo-Ap sect. Its first historical mention dates from 1236, when the Sultán Rukn-ud-dín Fíroz Sháh I, son of Altamsh, led his army towards Kuhrám, and in the vicinity of Mansúrpur and Tarain (Taráwarí in Karnál) put to death a number of his Tájik officials. Like Samána and Sunám it formed one of the great fiefs round Delhi, and is more than once mentioned in the Tabaqát-i-Násirí. Here Mahárája Sáhib Singh fought a battle with Mahárája Ranjít Singh which ended in their reconciliation. Firoz Shah cut a canal from the Sutlei in order to irrigate Sirhind, Mansúrpur and Sunám, but it is now merely a

PATIALA STATE. ]

Mohindargarh Town.

[ PART A.

Places of interest.

Mansúrpur,

seasonal torrent. Its climate used to be good, but is now malarious. There was a fort in Mansúrpur, where Mahárája Sáhib Singh built a residence. The biswadárs are mainly Khatrís, Rájpúts and Mughals. There are a post office and a vernacular primary school here.

## MOHINDARGARH NIZAMAT.

The Mohindargarh nizámat lies between 27° 18' and 28° 28' N. and 75° 56' and 76° 18' E., with an area of 691 square miles. It is bounded on the north by the Dádrí tahsíl of Jínd, on the west and south by Jaipur territory, and on the east by the State of Alwar and the Báwal nizámat of Nábha. It has a population (1901) of 140,376 as against 147,912 in 1891, and contains the towns of NARNAUL and MOHINDARGARH or Kánaud, its head-quarters, with 268 villages. In 1903-04 its land revenue with cesses amounted to Rs. 3,85,310. Situated in the extreme south-east of the province, it is geographically part of the Rájpútána desert and forms a long narrow strip of territory lying north by south. It is partially watered by three streams: the Dohan, which rises in the Jaipur hills, traverses the whole length of the nizámat and passes into Jind territory to the north; the Krishnáwatí, which also rises in Jaipur and flows past Nárnaul town into Nábha territory in the east; and the Gohlí. It is divided into two tahsíls, MOHINDARGARH or Kánaud, and NARNAUL.

## MOHINDARGARH TAHSIL.

Mohindargarh or Kánaud is the head-quarters tahsíl of the Mohindargarh (Nárnaul) nizámat, lying between 75° 56′ and 76° 18′ E. and 28° 6′ and 28° 28′ N., with an area of 330 square miles. It has a population (1901) of 55,246 souls as against 59,867 in 1891, and contains the town of Mohindargarh, popularly called KANAUD, its head-quarters, with 111 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,50,859.

## MOHINDARGARH TOWN.

Mohindargarh (Kánaud), the head-quarters town of the Mohindargarh tahsil and nizamal, lying 24 miles south of Dadri, in 76° 13' E. and 28° 16' N. Population (1901) 9,984 souls. Kánaud was founded by Malik Mahdud Khan, a servant of Babar, and first peopled, it is said, by Brahmans of the Kánaudia sásan or group, whence its name. It remained a pargana of the sarkar or government of Narnaul under the Mughal emperors, and about the beginning of the 19th century was conquered by the Thákur of Jaipur, who was in turn expelled by Nawab Najaf Qulf Khán, the great minister of the Delhi court under Shah Alam. On his death his widow maintained her independence in the fortress, but in 1792 Sindhia's general De Boigne sent a force against it under Perron. Ismáil Beg persuaded its mistress to resist and marched to her relief, but she was killed in the battle which ensued under the walls of Kanaud and Ismail Beg surrendered to Perron. Kánaud then became the principal stronghold of Appa Khande Ráo, Sindhia's feudatory who held the Rewarí territory. It eventually became a possession of the British by whom it was granted to the Nawab of Jhajjar. By the sanad of 4th January 1861, parganas Kanaud and Buddhuána were granted, with all the rights pertaining thereto, by the British Government to Mahárája Narindar Singh, in lieu of Rs. 19.38,800. The fort of Kánaud is said to have been built by the Marathas. The inner rampart is pakká and the outer kachchá. The treasury and jail are in the fort. The place possesses an old garden, an anglo-vernacular middle school, a police station, a post office, and a dispensary,

## NARNAUL TAHSIL.

Nárnaul is the southern tahsíl of the Mohindargarh (Nárnaul) nizamat, lying between 75° 58' and 76° 17' E. and 27° 18' and 28° 8' N., Places of with an area of 274 square miles. It has a population (1901) of 85,130 interest. souls as against 88,045 in 1891, and contains the town of NARNAUL, its Námaul tabsil. head-quarters, with 157 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,34,452.

CHAP. IV.

#### NARNAUL TOWN.

Nárnaul, after Patiála the most important town in the State,

Year of census.		Persons.	Males.	Females.
1881	***	20,052	9,984	10,068
1891	***	21,159	10,413	10,746
190 i	•••	19,489	9,466	10,023

is the head-quarters of the Nárnaul tahsíl (in nizámat Mohindargarh), lying 28° 3' N. and 76° 10' E.) on both sides of the Chhalak nadí; it is 37 miles south-west from Rewari, with which it is connected by the Rewari-Phulera Railway, and has decreased in population as the marginal figures show. This decrease is attributed to the

famine of 1956 Sambat (1899 A. D.). As constituted by religions its population is shown in Table 7 of Part B. The town lies on high ground, and the houses, some of which have two storeys, are almost all built of stone. Its lanes are steep and narrow, but paved with stone, and its climate, though hot and dry, is healthy. Nárnaul is a place of considerable antiquity. Founded according to tradition 900 years ago near the Dhosí hill in the midst of a vast forest, it was called Naharhaul or the 'lion's dread.' Another folk etymology ascribes its foundation to Rája Launkarn, after whose wife Nar Laun is named. After Launkarn's time it fell into the hands of the Muhammadans. In the Digbije of Saihdeo (Sabháparb of the Mahábhárata) it is said that Saihdeo marched southwards from Delhi to the Chambal river, after conquering Narráshtra or Nárnaul. Nárnaul is first mentioned in the Muhammadan historians as given by Altamsh in fiel to his Malik Saif-ud-Din, afterwards feudatory of Sunám.<sup>2</sup> In his Ghurrat-ul-kamál, Amír Khusro mentions it as under Malik Kutlaghtagín, Azam, Mubárak, amír of Nárnaul under Fíroz Sháh Khiljí.3 In 1441 (689 H.) it was held by Iklim Khán and Bahádur Náhir and plundered by Khizr Khán on his expedition into the turbulent Mewát. Ibráhím Khán, grandfather of Sher Sháh, entered the service of Jamál Khán, Sárang-Khání, of Hisár-Fíroza, who bestowed on him several villages in pargana Narnaul for the maintenance of 40 horse, and at Narnaul Ibrahim Khan died.4 His tomb is still shown, in the town, which claims to be Sher Sháh's birthplace. Sher Sháh's vassal Hájí Sháh was expelled from Nárnaul by the redoubtable Tardí Beg on Humáyún's restoration; and, in the reign of Akbar, Shah Quli Mahram adorned the town with buildings and large tanks. Nárnaul was the centre of Abú Ma'álí's revolt under Akbar. A. D. 1563.

<sup>1</sup> It was one of the sarkars of suba of Agra under the Mughal Emperors.

<sup>&</sup>lt;sup>2</sup> T. N., page 730. <sup>3</sup> E. H. I. III, page 540. <sup>4</sup> E. H. I., IV, pages 308-9. <sup>5</sup> E. H. I., III, page 121.

CHAP. IV.
Places of interest.
Námaul Town.

Under Alamgir in 1672 A. D. occurred a curious revolt of a body calling themselves the Satnámís, Mandihs or Mundihs, inhabitants of Mewat, who considered themselves immortal, 70 lives being promised to every one who fell in action. A body of about 5,000 collected near Nárnaul and plundered cities and districts. Táhir Khán faujdár, at first unable to withstand them, deputed a force under several officers including Kamál-ud-Dín, son of Diler Khán, Purdil, son of Firoz-ud-dín, Mewátí, and the rising was suppressed with great slaughter and the Hindus called it the mahábhárat on account of the number of elephants killed in the campaign. The Muntkhab-ul-Lubáb states that the Satnámís got possession of Nárnaul, killed the faujdár, and organised a rude administration. Under Násir-ud-Dín Muhamad Sháh, Sarf-ud-Daula, Irádatmand Khán was sent against Rája Ajít Singh who had revolted and taken possession of Ajmer, Sambhal and Narnaul, but he abandoned the latter place on the advance of the royal army.2 Under Ahmad Shah, 'Itmadud-Daula obtained the súbahdúrí of Ajmer and the faujdúrí of Nárnaul, vice Sa'ádat Khán deposed, with the title of Imám-ul-Mulk Khán-Khánán. On the break up of the Mughal dynasty Nárnaul became an appanage of Jaipur, and in 1793—97 Nárnaul and Kánaud were taken by de Boigne and given to Murtaza Khán Bharaich.<sup>3</sup> In reward for his services in the Mutiny Mahárája Narindar Singh was granted the iláqa of Nárnaul of the annual value of Rs. 2,00,000 with all the accompanying sovereign rights.

The town boasts a considerable trade in cotton, ghi, sarson and wool. Painted bed-legs, jájams, sarotás, embroidered shoes, leather halters, leather bags, brass huqqas and chilms and silver buttons are made and chunris or women's head-dresses are dyed. Ruths and majholis are also made and its (white-wash) lime and henna are in great demand. Nárnaul possesses many buildings of interest, including a large saráí erected by Rái Mukand Rái Kayath in the time of Sháh Jahán. In this the magistrate of Mohindargarh holds his court. The tahsil and police station are in the town, which also possesses an anglo-vernacular middle school, a post office, and a dispensary in charge of an Assistant Surgeon. Other old buildings are the Khan Sarwar tank, chhatta of Rái Mukand Rái, Chor Gumbaz, Sobha Ságar táláb, and a spacious building with nine court-yards, and a garden and báolí remains of the takht of Mirza Alí Ján, a man of note in Akhbar's time, Nawáb Sháh Qulí Khán's mausoleum, and tombs of Pír Turkmán and Shah Nizám. The town contains a saráí and several dharmsálás, and outside it are several large tanks. The most important lanes are the Mandi, Adina Masjid, Káyath-wára, Sarái, Kharkhari, Chándwára, Missarwára and Farásh-khána, with the Nayá and Purána bázárs, the latter a general, the former a grain, market, built in 1916 Sambat by Mahárája Narindar Singh. On the Dhosí (a flat-topped hill near Nárnaul) is a well named chandar kup sacred to Chiman Rishi, which the Hindus worship, and when the tith of Amawas happens upon a Friday the water flows over at sunrise, at which time the people bathe there. In the months of Chet and Kátak great fairs are held there.

## NARWANA TAHSIL.

Narwana is the southern tahsil of the Karmgarh nizamat, lying south of the Ghaggar river between 75° 58' and 76° 27' E. and 29° 23'

<sup>1</sup> E. H. I., VII, 186, of. 294.5.

<sup>&</sup>lt;sup>2</sup> E. H. I., VIII, page 44.

<sup>&</sup>lt;sup>3</sup> Tod's Rájistan, Volume II, page 399.

PART A.

and 29° 51' N. It has an area of 538 square miles. Its population (1901) is 117,604 as against 108,913 in 1891, and it contains 133 villages, its head-quarters being at the village of Narwana. In 1903-04 the land Places of revenue with cesses amounted to Rs. 1,79,887.

CHAP. IV.

Narwána Tahsil.

#### NARWANA TOWN.

Narwana, the head-quarters of the tahsil of that name in Karmgarh nizamat, is a village, lying in 29° 36' N. and 76° 11' E, with a station on the Southern Punjab Railway, about half a mile from the village. A purely agricultural place, built mostly of brick, it is a mart for cotton, ghi, til, mung, moth and tajra, and has a ginning factory near the railway station. The place is not yet connected with the station by a road, and in the rainy season access to it is difficult. The place boasts a vernacular middle school, dispensary, police station and post office. Population (1901) 4,432 souls.

#### PAIL.

The town of Páil (30° 43' N. and 76° 7' E.), head-quarters of the tahsil of that name, is officially called Sahibgarh. It is in the Amargarh nizamat and lies 34 miles from Patiala and 6 miles from the Chawa Station on the North-Western Railway, but it is not connected with the station by a road. Nearly all the houses are of masonry and the lanes though narrow are straight and well paved, and as it lies on a mound, the site of a ruined village, all its drainage runs outside the town. The bázúr divides it into two parts, on one side of

Year o	Year of census.		Males,	Females.	
1891	• •••	5,077 5.566 5.515	2, <b>600</b> 2,746 2,798	2,477 2,820 2,717	

which reside Muhammadans and on the other Hindus. The town is so built that there is no need for women to go into the bázár to reach one lane from another. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is shown in Table 7 of Part B. It has decreased since 1891, but increased since The place is a healthy 1881.

one. The town is of some antiquity and the following account is given of its foundation:—More than 700 years ago Shah Hasan, a Muhammadan faqir, took up his abode on the ruins of a town. The Sconi Khatris came from Chiniot to Pail, and at the faqir's suggestion settled there. In digging its foundations they found a paseb or pail (a woman's foot ornament) and told the fagir who advised them to name the place after the ornament. Shah Hasan's tomb stands in the town and a fair is held at it every year. In 1236 A. D. the rebellious Malik Alá-ud-Dín Jání was killed at Nagáwán in the district of Páil by the partizans of the Sultan Raziya, daughter of Altamsh. Páil was a pargana of Sirhind in Akbar's time. The town is not a place of much trade, only mirch (pepper) and some grain being exported. Carving door frames is done by its carpenters, and they also make

<sup>1</sup> Its original name is popularly supposed to be Moruána after the name of jats of the Mor

PATIALA STATE. ]

CHAP. IV. Piaces of interest. Piii. raths and bahlis. Light country shoes are also made. The town contains a tahsil, high school, dispensary, post office, and police post. There is also an old fort, a fine gumba (the tomb of some imperial official), and a pathronwáli haveli, or house of stone, with door frames and gates also of stone. There is a tank called the Ganga Sigar and a temple of Mahádeo, called the Dasnám ká Akhára. Here every year the Rám Líla is celebrated on the Dasahra day. Mahádeo and Párbatí are worshipped in the form of Lallo (Ralí) and Shankar, and in Chet girls lament daily in their names. In Baisákh the mourning ceases. Two images of dung and clay are made and handsomely dressed. These are then worshipped, and finally all the Hindu women of the town assemble and lament, then sing joyful songs and cast the images into a tank or well. The landowners of Páil are Khatrís.

#### PATIALA TAHSIL.

Patiála or Chaurásí is the north-eastern tahsíl of the Karmgarh nisámat, lying between 76° 17' and 76° 36' E., 30° 8' and 30° 27' N., with an area of 282 square miles. Its population was 121,224 in 1901 as against 128,221 in 1891. It contains two towns, PATIALA, its head-quarters, and SANAUR, with 197 villages. The great fort of Bahádurgarh, four miles north-east from Patiála, lies within the tahsíl. The tahsíl is wholly within the Pawádh. In 1903-04 the land revenue with cesses amounted to Rs. 2,14,086.

#### PATIALA TOWN.

Patiála, the capital of the State, lies in a depression on the western bank of the Patiála nadí, on the Rájpura-Bhatinda Railway, 34 miles from Ambála Cantonment, in 30° 20' N. and 76° 28' E. It is also connected with Nábha and Sangrúr by a metalled road. Tradition says that Pátanwálá theh or the ruins of Pátan lay where the foundation of the Patiála gila. palace,' was laid It is also said that long ago a Pátan-kí-Rání lived in Pátan. Muhammad Saláh and other influential Khokhar zamindárs of pargana Sanaur surrendered Sanaur with its 84 villages to Mahárája Alá Singh. In order to maintain his hold over the newly acquired territory it was necessary to crect a stronghold, so the Mahárája selected Patiála for its site, it being at that time a small and little known village of pargana Sanaur, and erected a kachchi garhi (stronghold) in 1753. This garhi was situated a little to the east of the present qila, which was founded in 1763 by Maharaja Ala Singh and built from the custom dues collected at Sirhind [Tarikh-i-Patiala, pages 49-50 and 61]. After the fall of Sirhind in 1763 its inhabitants migrated in large numbers to Patiála, where they are still known as Sirhindis. Since its foundation it has always been in the possession of the Mahárájas of Patiála, and under their rule has increased in population, size and prosperity. It is now a fine town covering an area of 1,209 pakká bighas. A mud wall (kot) which surrounded the town was demolished in Sambat 1935 by the second Council of Regency. Some gates still standing are remains of the kot. The houses mostly built of brick are crowded together. The lanes are narrow and crooked, and are for the most part paved or metalled. The básár streets are wide and straight. The shops near the gila are of a uniform style. The most important lanes are the Laturpura, Bhandian ki gali, Desraj, Chhatta Nanú Mal, in which Khatrís, Banias and Brahmans mostly live. The chief bázárs are the Chauk, the Dhak bázár, Sirhindí and Sámánia

bázárs. The population in 1881, 1891 and 1901 is shown in the margin. Its CHAP. IV.

Year	of	census.	Persons.	Males.	Females.
1881	•••	•••	53,629	30,858	22,771
1891	•••	•••	55,85 <b>6</b>	34,128	21,728
1901	•••	•••	53 545	31,494	22,051

constitution by religion is shown in Table 7 of Part B. The situation of the town on low-lying land and the numer- Patiála Town. ous tobas (ponds) in it used to cause serious outbreaks of disease, and to protect it against these some depressions have been filled in and the remainder drained. The sanitary arrangements are good and malarial fever is not now severe. Drinking water

Places of

is obtained from wells inside the town and water in the rainy season is not good.

Patiála is a mart for gota, kunárí, zarí, dank, sitúra, búdla (gold lace), Trade and manuchúria and daryái (silk cloth). Silk and zari embroidery is also made by factures. Kashmírís, designs of all sorts being worked on the edges of chádars, chogas, jackets, handkerchiefs and caps. Silk ázárbands (trouser strings) are also made. The light cups of bell metal (phúl ká kaul) are well known. Grain is consumed in great quantities, but sugar and rice are also important imports. There is a State workshop outside the city where repairs of all kinds are undertaken and certain articles manufactured with the aid of machinery.

The principal educational institutions are the Mohindar College with Public buildings its boarding-house which cost more than Rs. 3,00,000, the new middle and institutions. school and some primary schools for boys and girls. Attached to the Educational Department is the Rájindar Victoria Diamond Jubillee Public Library. The College Hall is utilised as the reading room of the library. Another library is attached to the college. There is also a Rajindar Deva Orphanage School. The English and Urdu Rajindar Press publishes a weekly paper called the "Patiala Akhbar." The Rajindar Hospital is a fine building outside the town opposite the Baradari, and there are also in the town near Sanauri Gate a branch dispensary and Hendley Female Hospital. Attached to the Rajindar Hospital is the female hospital under the charge of a lady doctor. A new central jail on improved cellular system, lying 3 miles north-west of Patiála, is under construction. Municipal work (Arástgi Shahr) is under the supervision of the Medical Adviser. A municipality has recently been established. Drainage system has made considerable progress, and a water-works scheme has been sanctioned and the work has been taken in hand. The general post office is outside the town opposite the Rájindar Hospital. The Patiála workshop is near the Báradarí. The Irrigation Department office is opposite the Mohindar Kothí, the Kanwar Sáhib's residence. On the other side of the Kothí is the Singh Sábha house. The Ijlás-i-khás court outside Sheranwala Gate is built on an improved modern style and is a good building. The present Residency House, situated near the Báradarí, is a fine and commodious building. The police station (Kotwálí) is near the gila and the telegraph office is situated in front of the Samadhán. All the other offices, such as the Chief Court, Díwání Mál Sadr-Adálat, Munshí Khána and Bakhshí Khána are in State buildings

<sup>1</sup> The importation of these articles from Delhi has decreased the demand for local manufactures, which fact has told heavily upon the craftsmen,

CHAP. IV.
Places of interest.
Patiála Town.

in or near the qila. Beside these public buildings, the qila contains a new Díwán Khánal built by Mahárája Narindar Singh in 1916, which cost nearly Rs. 5,00,000. It comprises two large halls, the outer 135' x 36' and 30' high, and the inner 135' x 21'. The gila also contains the old Diwan Khána, also a fine building, and the Patiála museum. Opposite the telegraph office are the State samádhs (tombs); that of Bába Alá Singh is of The Kanwar Sáhib's havelí, west of the qi/a, is a large building marble. built by Mahárája Karm Singh at a cost of nearly Rs. 5,00,000 for his younger son Kanwar Dip Singh. Round the city runs a road (called the Thandi or Chakkar-ki-Sark) or Mall which passes close to the Rajindar Hospital, and is like the whole city lighted by lamps. Near the Sheránwálá Gate is the Báradarí garden, where the Maharája resides. It is a very fine garden with artificial hills and paths and adorned with statuary, and lighted by electric light. The Báradarí is also worth seeing. Opposite it is the famous temple of Maha Káli and Réjeshwari in which are preserved some Sanskrit manuscript le wes<sup>2</sup> (patras) supposed to have been written by Biás, the famous author of the Mahábhárata. Near the Báradarí are some fine houses where European officers reside. Towards the Samánia Gate is the Moti Bagh garden, containing an upper and a lower garden like the Shálámár gardens at Lahore. Inside it are some fine buildings, and it is surrounded by a masonry wall. A canal with a number of iron bridges over it runs through it and supplies lits tanks, fountains, and abshars. I was made in 1904 Sambat by Mahárája Narindar Singh at a cost of Rs. 5,00,000. On the other side of the Moti Bágh is a large tank into which the Patiála escape channel falls. On the other side of the tank is the Banásarghar, connected by a hanging bridge with the Moti Bágh. On the opposite side of the Moti Bágh there is a large gurdwara. West of the gurdwára is the Victoria Poor-house. Towards the Saifábádí Gate is the Hira Bágh garden, which contains a fine building with some tennis courts. Outside the Nábha Gate is the cantonment for the Imperial Service Troops, built on the model of a British cantonment. There is a fine polo ground and a race-course. Near the Láhorí Gate is the Christian Church. There is a dak bungalow (furnished) near the railway station, and there are in the city six saváis for the accommodation of travellers. The canal passes by the northern side of the city. It is a boon to the inhabitants. As Patiála is situated on low-lying land it is flooded at times. The first flood occurred in Sambat 1909, but as there was a kachchá wall round the city and the entrances were protected by heavy gates, the news of the rise of flood aroused the people, and it was easily averted by merely shutting the gates and putting bands in them. In Sambat 1944 the flood entered the city and caused great damage. A band (dam) was erected to protect it from floods, but next year the floods broke the band. Arrangements were made to protect the city, and it is now secure.

# PINJAUR NIZAMAT.

The Pinjaur nizāmat lies between 76° 29' and 77° 22' E. and 31° 11' and 30° 4' N., with an area of 932 square miles. It has a population (1901) of 212,866 souls as against 226,379 in 1891, and contains the town of BANUR, with 1,588 villages. In 1903-04 its land revenue with cesses amounted to Rs. 6,48,475. The nisāmat forms the north-eastern part of the State,

<sup>1</sup> This building has recently been remodelled into one spacious Darbar Hall,

<sup>&</sup>lt;sup>2</sup> Mahárája Narindar Singh brought these leaves from Badrí Naráin when in Sambat 1909 he went there and other places on pilgrimage.

and is divided into four tahsils, RAJPURA, BANUR, PINJAUR and GHANAUR. Of these Pinjaur lies in the Himálayán area, the other three being in the Pawádh. The head-quarters of the nizamat are at Rájpura.

Places of interest.

# PINJAUR TAHSIL.

Pinjanr nizamat.

Pinjaur, the north-eastern tahsíl of the Pinjaur nizámat, lying between 77° 22' and 76° 50' E. and 30° 41' and 31° 11' N., with an area of 454 square miles. It has a population (1901) of 55,731 souls as against 56,745 in 1891, and contains 1,136 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 83,995. Its head-quatters are at PINJAUR.

### Pinjaur Town.

Pinjaur, the head-quarters of the Pinjaur tahsil (Panjaur nizámat), Patiála State, Punjab, lying 3 miles from Kálka on the Simla road, in 30° 50' N. and 76° 59' E., at the confluence of the Koshallia and Jhajhra, two tributaries of the Ghaggar. Population (1901) 812 souls. The name Pinjaur is a corruption of Panchápura and the town is undoubtedly of considerable antiquity, being mentioned by Abú Rihán in 1030 A. D. In 1254 it formed part of the territory of Sirmúr which was ravaged by Nasírud-Dín Mahmúd, king of Delhi.<sup>2</sup> It was the ficf of Fidáí Khán, foster-brother of Alamgír, and the Rája of Sirmúr recovered it in 1085 H. from the son of its former holder, a Hindu. Fidál Khán laid out the beautiful gardens, which still remain, after the model of the Shálámár gardens at Lahore. They are watered by an aqueduct fed by a hill stream. Wrested from the Muhammadan's by a Hindu official who made himself master of Mani Majra, it was taken by Patiála in 1769,3 after a desperate siege, in which the attacking force, though reinforced from Hindur, Kahlur and Náhan, suffered severely. There are extensive Hindu remains and fragments of an ancient Sanskrit inscription in the town.4 Bourquin, Sindhia's partizan leader, dismantled its fort. Pinjaur is also celebrated for its tirath, or sacred tank, called the Dháráchhetar or Dhárámandal, at which a fair is held from Baisákh Sudí tíj to saptmí. The place also possesses a dispensary, pest office, vernacular primary school and police station, and is the head-quarters of the Conservator of the Patiála State Forests.

#### RAJPURA TAHSIL.

Rájpura is the head-quarters tahsíl of the Pinjaur nizámat, lying between 76° 33′ and 76° 49′ E. and 30° 22′ and 30° 36′ N., with an area of 143 square miles. It has a population (1901) of 55,117 souls as against 59,607 in 1891, and contains 146 villages. Its head-quarters are at the town of RAJPURA. Its land revenue with cesses amounted in 1903.04 to Rs. 1,91,494.

#### RAJPURA.

Rájpura, the head-quaters of the Pinjaur nizhmat and Rájpura tahsil, lies 16 miles north-east of Patiála in 30° 29′ N. and 76° 39′ E. It has a station on the North-Western Railway and is the junction

<sup>1</sup> Tradition says that Pinjaur was founded by Pándos, the heroes of Mahábharat.

<sup>&</sup>lt;sup>2</sup> A. S. R. XIV, pages 70-71.

<sup>3</sup> Punjab Rájás, page 32.

<sup>4</sup> A. S. R. XIV, page 72.

<sup>&</sup>lt;sup>6</sup> On the Baisákh sudi tíj, akhshai-tritiya or satúa-tíj a fair is held in commemoration of the birthday of Pars Rám (the exterminator of the Kshatriyás) who practised asceticism here.

Samána.

| PART A

CHAP. IV.
Places of interest.
Rájpura.

for the Rájpura-Bhatinda Branch. Founded by Rája Todar Mal, Akbar's famous minister, it is still surrounded by a brick wall and most of its buildings are of brick. The town only contains two bázárs with some 40 shops, but Mahárája Mohindar Singh built a bázár south of the railway and named it the Albert-Mohindar Ganj in commemoration of the Prince of Wales' visit in 1876 A. D. This ganj, also known as the Sháhzádganj, contains a few shops. The nisámat and tahsíl offices are located in an old Mughal saráí. The town possesses an anglo-vernacular middle school, dispensary, police post and a post office outside the town. Population (1901) 1,316 souls. There is an old báolí near the saráí.

#### SAHIBGARII TAHSIL.

Sáhibgarh or Páil, the northern tahsíl of the Amargarh nizómat, lying between 75° 59' and 76° 35' E. and 30° 23' and 30° 56 N., with an area of 273 square miles. It has a population (1901) of 115,391 souls as against 112,540 in 1891, and contains the town of PAIL or Sáhibgarh, its head-quarters, with 197 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 3,07,281.

# SAMANA.

The town of Samánal lies in 30° 9′ N. and 76° 15′ E. in tahsíl Bhawánígarh (nizámat Karmgarh) and is 17 miles southwest of Patiála, with which it is connected by a metalled road-lts houses are mostly of brick, those of the Sayyids being especially handsome and often several stories high. The town is healthy. Its population in 1881, 1891 and 1901 is shown in the margin and its

Persons.	Males.	Females.		
9,494	4,738	4,757		
	5,051	4,984 5,015		
		9,494 4,738 10,035 5,051		

constitution by religions in Table 7 of Part B. Samána is a place of considerable antiquity. Tradition avers that the Imámgarh covers its original site, and says that it was enlarged and renamed by fugitives of the Samanide dynasty of Persia. It is frequently mentioned in the Muhammadan historians with Sunám, Kuhrám, Lahore and Siwálik, as a

fief of the Delhi Kingdom.<sup>2</sup> With Sarsutí, Kuhrám and Hánsí it surrendered to Muhammad of Ghor after his defeat of Pirthí Ráj in 1193 and was placed by him in Qutb-ud-Dín Ibak's charge when he returned to Ghazní. With Kuhrám it became the fief of Saif-ud-Dín under Altamsh. On Sher Khán's death, in the 4th year of Ghiás-ud-Dín Balban, it became with Sunám the fief of the Amír Tamar Khán,<sup>3</sup> which was subsequently granted to Bughra Khán Násir-ud-Dín,<sup>4</sup> the king's younger son. Malik

<sup>&</sup>lt;sup>1</sup> Its original name is said to have been Naranjan Khera during the rule of Baráh Rájpúts; subsequently it was known as Ratangarh, Dhobí Khera and Samána respectively.

<sup>&</sup>lt;sup>2</sup> Briggs' Farishta I, page 941. Elliot, II, page 216.

<sup>&</sup>lt;sup>3</sup>Tamar Khán was one of the 40 Shamsí slaves according to the Táríkh-i-Fíroz Sháhí, Elliot III, page 109.

<sup>&</sup>lt;sup>4</sup> Ibid, pages 241, 258-9. Bughra Khán, E. H. I. III, page 111 P. Ibid, pages 330 and 337.

Sarái, son of Jamdár, was made náib of Samána and commander of its CHAP. IV. forces. Under Alá-ud-Dín it apparently formed a province, like the Places of Punjab and Multán, and was included in the Government of Zafar Khán. interest. Subsequently it became the appanage of the king's brother Alap Khán. Under Muhammad Tughlaq the Mandal, Chauhan, Miana, Bhartia<sup>2</sup> Samana. (? Bhattí) and other tribes who inhabited the country about Sunám and 1279 A.D. Samana, unable to discharge their rents, fled to the woods.3 Under G. E. H. I, III, Sirhind with the country up to within 10 kos of Samana, into a separate 1321 A. D. district.6

In 1389 Samána was the scene of important events. The new amirs of Samána treacherously slew Sultán Sháh, Khushdil, at the tank of Sunám and then took possession of Samana, where they plundered the Malik's houses and slaughtered his dependents. With their aid Prince Muhammad Khán was enabled to leave his asylum at Nagarkot and advance by Jullundur into the Samana District and there assumed the sovereignty of Delhi.7 Samána indeed appears to have been the centre of Muhammad Khán's power, for when he was expelled from Delhi his son Humáyún raised fresh troops in Samana and after his defeat at Delhi fled thither again. At this time the fiefs of Malik Ziá-ud-Dín Abúrja, Rái Kamál-ud-Dín Miána, and Kul Chand Bhattí lay in that quarter and they were Humáyún's sup- 1308 A.D. porters. Taimúr's invasion appears to have left Samána untouched, though Hakím Iráqí was despached towards it (Briggs 490). Taimúr himself says he sent Amír Sháh Malik and Daulat Tinsur Tamáchí to march on Delhi by way of Dipálpur and await him at Samána (III, 421. cf. 341). In 1397 Sarang Khán with aid of Malik Mardán Bhatti's forces got 1397 A.D. possession of Multán and then besieged Ghálib Khán in Samána and drove him to flight, but Ghálib Khán was reinstated in its possession. Duff. 234 R. H. In 1405 Mullú Igbál Khán unable to take Delhi marched on Samána, where Bairam Khan, a descendant of a Turki slave of Firoz Tughlaq, had long established himself. On Iqbál Khán's approach he fled to the hills, but after his reconciliation with Iqbal Khan he appears to have recovered Samána, for he or Bairám Khán, his successor, was attacked there in the following year by Daulat Khán Lodí whom Muhammad Tughlaq had deputed against the place. In 1417 Zírak Khán, governor of Samána, 1419 A. D. was ordered to attack Tughan rais who had laid siege to Sirhind. Tughán retreated to the hills, but Zírak Khán overtook him at Páil and compelled him to submit. Thereafter Samána is mentioned several times generally in such a way as to imply that it was the extreme limit of the effective rule of the Delhi kings. Banda Bairágí on his way to Sirhind ordered a general massacre and looted Samana for three days in 1708 A. D. In the town is the tomb of Muhammad Ismáil, the Pír Samánia. Saida was a celebrated darwesh of Samána in the time of Malik Bahlol Lodí who,

<sup>&</sup>lt;sup>1</sup>E. H. I. III, page 115.

<sup>&</sup>lt;sup>2</sup> In the original of Farishta Bhattián, i.e., Bhattis is given.

<sup>3</sup> Briggs' Farishta, page 425.

<sup>4</sup> Ibid, page 397.

<sup>&</sup>lt;sup>5</sup> Ibid, page 402.

<sup>6</sup> Ibid, page 453.

<sup>&</sup>lt;sup>7</sup> Elliot's History of India, IV, pages 20-21.

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Places of interest.
Samina.

it is said, gave him Rs. 1,600 for the kingdom of Delhi. Samána contains a police station, anglo-vernacular middle school, post office and dispensary. Its chief mahallas are the Mahalla Bharaichán, Mahalla Malkána, Mahalla Chakla or Sayyidán, Machchhí Hattá, Chandailon kí garhí, Mahalla Manjhánián, Mahalla Saráí or Bukhárián, Mahalla Imámgarh or Andarkot, and Mahalla Núrpura. The dome of Mír Ahmad Husain's house is built of kachchá ladao—mud and brick. Its hall is 45' × 25'.

Samána manufactures páes (bed legs), pans, axes, basolás (adzes), earthenware suráhis (long, narrow necked goblets made by chinigars) and charkhas (spinning wheels). It is also noted for its barfi (a kind of sweetmeat) and ber. Fairs are held on the occasions of Muharram and Rám Líla annually.

#### SANAUR.

The town of Sanaur lies 4 miles south-east of Patiála, with

Census of		Persons.	Males.	Females.	
1881	•••	9,128	4,633	4,495	
1681	•••	8,678	4,435	4,243	
1901	•••	8,580	4,391	4,189	
		· .		F T T T T T T T T T T T T T T T T T T T	

which it is connected by a metalled road (30° 18' N. and 76° 31' E). It lies on a high mound, and its houses are mostly of brick. Its lanes are paved, but somewhat narrow, crooked and uneven. Its population in 1881, 1891 and 1901 is shewn in the margin and its constitution by religions in Table 7 of Part B. It has decreased

since 1881 by 548. The town is of some antiquity, but of no historical importance. In the time of Bábar, Malik Bahá-ud-Dín, Khokhar, became chief of this pargana which was called Cháurásí (84) as having 84 villages, a name it still retains. In 1748 it came into the possession of Mahárája Alá Singh. It possesses a Magistrate's court, anglo-vernacular middle school (both in the fort), post office and police station. The town is a good mart for pepper, and produces vegetables of various kinds which are sold in the Patiála bazárs. Earthen jhajhrís (jars) and hand fans are made in the town, which is known also for its fine jámans (a kind of fruit). Grain is exported, but only on a small scale.

#### SIRHIND.2

The town of Sirhind, the head-quarters of the Fatehgarh tahsíl, is situated in the Amargarh nisámat near the Sirhind Station on the North-

<sup>&</sup>lt;sup>1</sup> In the time of Jahángír the juláhás had 1,000 houses at this place. The emperor used to wear a very fine soft cloth called Samyáno manufactured by these weavers. They have in their possession sanads granted by the emperor. Unlike other weavers of Samána they are the owners of their houses.

<sup>&</sup>lt;sup>2</sup> Baráh Mihar, the author of Brihat Sangta, Chapter XIV, verse 29, quotes from Párásar Tantar (a book on astrology—jotish) that Saf-rindh was an ancient town. It was the capital of the Sutlej District. It is calculated by some that Párásar Tantar was written at the end of Doápar yug, which goes to prove that the town of Saf-rindh existed at that time. Baráh Mihar was one of the Nau-ratan, 'nine gems,' of the court of Vikramaditya (Bhárat-Varsh-Bhú-Barnan, pages 131 and 311, by Shankar Bálkrishen Dikshat). It is called Gurúmárí or Gurúmár (the place where Gurús were killed) and Phitkípurí, 'cursed city,' by the Sikhs. The mention of the name of Sichind in the morning is considered unpropitious.

considerable antiquity, but its early history is by no means free from obscurity. This arises from its confusion with Tabarhindh in the earlier Muhammadan historians. The spelling Sirhind is modern and due to a fanciful derivation

Sirhind is variously described. According to a modern writer, Sáhir Ráo or Loman Ráo, 166th in descent from Krishna, ruled at Lahore from 531 Sambat, and tradition assigns the foundation of Sirhind or Sahirind<sup>2</sup> to him. On the decline of the Rajput power in Ghazni, says this writer, the king of Bokhára, with his allies of Tartary, Irán and Khorásán, marched on Lahore, and Sáhir Ráo was defeated and slain. Another writer, Núr-ud-Dín, Sirhindí, a follower of Mujaddad-i-Alf-i-Sání, in his Rauzat-ul-Qayúm, says that Sirhind was founded in the time of Fíroz Shah III, at the suggestion of Sayyid Jalál-ud-Dín, Bokhárí, the king's pir, by Raff-ud-Din, an ancestor of Majaddad-i-Alf-i-Sání; but this appears to be incorrect, as the town was more ancient. He derives its name from sih, 'lion,' and rind, 'forest,' or 'the lion's forest,' so called because at that time the site of the town was covered with dense forest. That the older and correct spelling of the name is Sehrind is beyond dispute, for it is invariably so spelt on coins.4 It is also highly probable that Tabarhind or Tabarhindh in the earlier Muhammadan historians is as a rule a misreading for Batrind or Bathinda, but it would be going too far to say that this is invariably the

'sir—Hind,' the 'head of India,' due to its strategic position.

The origin of

Western Railway (30° 38' N. and 76° 27' E.).

Persons.	Males.	Females.
5,401	2,946	2,455
5,254	2,854	2,400
5,415	2,955	<b>2,</b> 460
	5,401 5,254	5,401 2,946 5,254 2,854

Its houses are of masonry and the lanes straight, wide and p ved, but uneven. The population in 1881, 1891 and 1901 is shown in the margin, and Sithind. its constitution by religions is shown in Table 7 of Part B. It has increased slightly since 1881. Though almost surrounded in the rainy season by a choá, the health of the town is fairly good, and the climate of the 'Am-o-Khás is proverbially good. Sirhind is apparently a town of

case. Tabarhindh, it appears quite certain, was not the old form of Sirhind or Sihrind, for the two names occur in the same works as the names of two distinct places, e.g., in the English translation of the Tabaqát-i-Násirí Sirhind is first mentioned and then Tabarhindh, but if Tabarhindh had been the old form of Sirhind the former name would assuredly have been used in the earlier part of that history and the newer form in the later.6 Moreover, in some passages Tabarhindh can only mean, or be a mistake for, Sirhind, as its geographical position precisely suits the context, whereas Bhatinda Walf-ulla, Sadiqi, the author of the Aina-i-Barár Bans, in Volume I, Chapter I, page 24, and Volume II, page 101.

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Places of interest.

<sup>2</sup> And or ant in Sanskrit meaning boundary.

<sup>&</sup>lt;sup>3</sup> Page 16. Rauzat-ul-Qayúm or Rauzah-i-Qayúmia, a history of the lives of the Makhdúm-zádas of Sirhind, translated by Walí-ulla Sadíqí of Farídkot, from a MS. work in Arabic by Núr-ud-Dín, written in 1308 H (1891 A.D.)

<sup>&</sup>lt;sup>4</sup> The form Sihrind also occurs frequently in the Muhammadan historians, e.g., in the Tarkh.i.Mubarak Shahí (Elliot's History of India, IV, pages 6, 11), in the Tuzak.i.Bábarí (16., page 248), and in the Muntakhab.ul-Lubáb (16., VII, pages 414-15). In the Farhatun Nazirín it is spelt Shaharind (16., VIII, page 169).

<sup>&</sup>lt;sup>5</sup> As the late Mr. E. J. Rodgers appears to have held; see Report, Punjab Circle, Archæological Survey, 1891, page 2, in which a very full and interesting account of the ruins of Saghind or Sahrind is given.

<sup>,</sup> E, H, I., pages 295.96.

CHAP. IV. Places of interest. Sirbind.

would not do so. For instance, we read that Muizz-ud-Dín (Shaháb-ud-Dín of Ghor) left a garrison in Tabathindh, which place Rái Pithora re-took, after a siege of 13 months, but Muizz-ud-Dín again advancing defeated him at Tarain. Here Tabarhindh can only be Sirhind, as Tarain is the modern Taláwarí Azímábád in the Karnál District on the high road to Delhi. Sirhind is mentioned in Farishta in several passages, but it is more than likely that Farishta himself confused Tabarhindh with Sirhind, then a well-known place, being ignorant of Bhatinda and its past importance. The more important passages are reproduced below:---

In 977 A.D. Jaipál, the son of Hatpál, of the Brahman tribe, reigned over the country extending in length from Sirhind to Lamghan, and in breadth from the kingdom of Kashmir to Multán (Briggs' Farishta, Volume I, page 15). The administration of Vizier Imád-ud-Dín Zunjany² now became so unpopular that the governors of the provinces of Karra, Sarhind, Samána. Kuhrám. Lahore, etc., entered into a confederacy and deputed persons to wait on Ghiás-ud-Dín Balban, the former Vizier, and prevailed upon him to make him consent to take the reins of government into his hands as formerly. He consented, and the nobles united their forces and met on the same day at Kuhrám (I, page 241).

In the fourth year of this reign, the king's (Ghías-ud-Dín Balban's) nephew, Sher Khán, who had ruled the districts of Sarhind, Bituhuda, etc., died and was buried at Bhatner in an extensive mausoleum (I., page 258).

On page 491 (Translations) the MSS. have Tabarhindh, except one which has Bathindah.

History.

It became a fief of Delhi after the Muhammadan conquest. Firoz Shah dug a canal from the Sutlej and this is now said to be the choa. 'seasonal torrent,' which flows past the town. Sirhind continued to be an important stronghold of the Delhi empire. In 1415 Khizr Khan, the 1st Saiyid emperor of Delhi, nominated his son, the Malik-us-Sharq Malik Mubárik, governor of Firozpur and Sirhind with Malik Sadho Nádira as his deputy. In 1416 the latter was murdered by Tughán ráis and other Turk bachás, but Zírak Khán, the governor of Samána, suppressed the revolt in the following year. In 1420 Khizr Khán defeated the insurgent Sárang Khán at Sirhind, then under the governorship of Malik Sultán Sháh Lodhí. Under the Mughal sovereigns this was one of the most flourishing towns of the empire. It is said to have had 360 mosques, tombs, saráis and wells. The ruins of ancient Sirhind are about a mile from the railway station, extending over several miles. It was prophesied that the ruins of Sirhind should be spread from the Jumna to the Sutlej. This has been literally fulfilled in the construction of the line of railway from the Jumna to the Sutlei which was ballasted with bricks from this spot. The Sikhs think it a meritorious act to take away a brick from the ruins and drop it in one of the rivers.3 In 1704 A. D. Bazíd Khán,4 its governor, bricked up alive in Sirhind Fateh Singh and Zoráwar Singh, sons of Guru Gobind Singh, In 1708 Banda Bairágí sacked Sirhind and killed Bázíd Khán, its governor. After his invasion, Ahmad Shah Durraní appointed Zain Khan subedar of Sirhind in 1761. In December 1762 the Sikhs attacked Sirhind and killed Zain Khán at Manhera, near Sirhind, and the country fell into the hands of Mahárája Alá Singh.

Sirhind is not a place of trade, only mirch being exported. The tahsil and anglo-vernacular middle school are in a sarái. The town also

<sup>&</sup>lt;sup>1</sup> T. N., pages 464.465,

E. H. I., Volume II, pages 200, 302, 355, 333, 372, all in T. N.

<sup>2</sup> In the original of Farishta Rehanf is given.

<sup>3</sup> Vide Land of the Five Rivers, page 228, by David Ross, C.I.E., F.R.O.S.

<sup>4</sup> Vide Panth Parkásh, page 351, by Bhái Gián Singh. According to Latif's History of the Punjab the name of the governor was Wazir Khán.

Vide Tarikh-i-Patiála, pages 56-60.

contains a police post and a post office. The ruins of Sirhind contain the CHAP, IV. mausoleum of Mujaddid-Alf-i-Sání, which is a fine building to which the Muhammadans in general and the nobility of Kabul in particular pay visits Plac-s of as a place of pilgrimage. Near it is the mausoleum of Rasi-ud-Din, an interest. ancestor of Mujaddid-Alf-i-Sání, close to which is the rauzá of Khuája Sirhini. M'ásúm, son of Mujaddid-Alf-i-Sání, and which is commonly known as rauzá chíní on account of its excellent mosaic work. The mausoleum of Shah Zaman of Kabul contains the tomb of his begam also. It is unknown whose ashes the two rausas of Ustad and Shagird contain; it is said one of them was built by a master (ustad) mason and the other by his apprentice (shágird). There are two small mausoleums near the village Dera Mír Mírán known as Háj-o-Táj. It is said that two begams (queens) named Háj-un-Nisá and Táj-un-Nisá of a king were interred there. Close to it is the rauzá of the daughter of Bahlol Lodhí containing an inscription which shows that she died in 901 A. H. in the time of Sikandar Lodhi. Gurdwara Fatehgarh (where the two sons of Guru Gobind Singh were buried alive) and gurdwara Joti Sarap (where they were afterwards burnt) are other places worth notice. There is also a large mosque begun by Sadhna, a Qasáí, the famous Bhagat, but never completed. Here is also a Jahází haveli built on the model of a ship. The extensive garden called the 'Am-o-Khásis walled in on all sides and contains some fine buildings. It now covers only a small area, but is stocked with various kinds of fruit trees, mangoes and oranges. It was planted by Sultán Háfiz, whose tomb is close by, and in the time of Shah Jahan, Kandi Beg brought a canal into it from the Sutlej. Near the garden is a well with 16 bidhs. It also contains a bhulbahlian, 'labyrinth,' since repaired, and a large bridge under which the Sirhind choá passes. Sirhind was the birthplace of the poet Násir Alí.

#### SRINAGAR.

Srínagar, a village in pargana Srínagar, Pinjaur tahsíl and nizúmat, lies on the slope of the Krol hill in 30° 58' N. and 77° 11' E., half a mile from Kandeghât Station (on the Kálka-Simla Railway). It contains a kothí or summer house of the Mahárája and a garden on the model of that at Pinjaur. Its climate and water are excellent. It has a police station, primary school and dispensary. Its population in 1901 was 100.

# SUNAM TAHSIL.

Sunám is the westernmost tahsíl of the Karmgarh nisámat lying between 75° 40′ and 76° 12′ E. and 29° 44′ and 30° 14′ N., with an area of 492 square miles. It has a population (1901) of 121,498 souls as against 122,484 in 1891, and contains the town of SUNAM, its head-quarters, with 122 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,48,273.

#### SUNAM TOWN.

The town of Sunam, the head-quarters of the tahsil of that name (in niza-

Ye	ear of censu	ıs.	Persons.	Males.	Females.
1881		•••	12,223	6,379	5,844
1891	4++	•••	10,869	5,732	5,137
1901	***	•••	10,069	5,458	4,611

mat Karmgarh) is on the Ludhiána-Jákhal Railway, 43 miles west of Patiála, with which it is connected by a metalled road. The population in 1881, 1891 and 1901 is shown in the margin and its constitution by religions in the Table 7 of

Part B. The marked decrease in 1891 as compared with 1881

CHAP. IV. Places of interest. Sunám Tews.

was due to its not being on a line of rail. The construction of the Ludhiana-Jakhal line recently opened appears to have already arrested its decay, but being situated near a choá it is not a healthy Sunam is a place of great antiquity. Originally founded near the Súraj Kund, of which some remains are still to be seen, it was called Súrajpur. The modern town was built within the walls of an old fort into which its inhabitants were driven to take refuge, and it is divided into two parts, one in the citadel of the fort, and the other on the low land around it. It is 792 feet above sea-level. Though now of little importance, Sunam played a great part in the history of the Punjab after the Muhammadan invasion, and Al-Berúní mentions it as a famous place of that period. Sunám in Sanskrit means a sacred name, but some say that it was named after Sona, a Gujari, who guided Muhammad of Ghor to Bhatinda and asked this boon as her reward. Others accept a derivation from Sanám, which in Arabic means the hump of a camel. When Qutb-ud-Din Ibák saw that the place had this shape he named it Sunám, but this etymology is untenable, as the town is only said to have assumed its present shape after Taimúr's invasion. Sunám was held by Hindu Rájas till conquered by Muhammad of Ghor. Sultán Shams-ud-Dín Altmash gave it to his page Sher Khán in jágir. Ghiás-ud-Dín Balban gave it to Timar Khán, with Samána, on the death of his cousin Sher Khán, and subsequently conferred it on his own son Bughrá Khán.4 Under Muham mad Shah Tughlaq its dependent tribes revolted. Fíroz Shah<sup>5</sup> brought a canal through Sirhind and Mansúrpur to the town in 1360,6 and in 1398 Taimúr attacked it. It is an ancient site, and by digging 40 or 50 feet deep statues, big bricks and bones are found. In the time of Akbar it was a pargana of haveli Sirhind. In the rainy season the water of the Sunám choá surrounds the town, and it was formerly difficult to cross it in order to go to the neighbouring villages in seasons of heavy rain, but the people have now built a bridge over the choa. Nearly all the houses are of pakka brick. The Chauhatta, Katehra and Bara Bazar are the most important bázárs. At first its mahallas were named after the castes that occupied them, but now there is no such distinction. The important streets are the Sírewálá, Bandewálá, Gauryánwálá and Mahalla Rája Rám. Sunam is noted for its cotton work, and chautahi, khes, pagri, palangposh and jájams are made. A plain chautahí costs Rs. 16, a khes Rs. 5.8-0, a pagri Rs 3 and a palangposh Rs. 2, but these manufactures are decreasing daily. Fine galamdáns and boxes are also made. Grain is exported. Brassware is imported from Nábha and Patiála, and gur and khand from the United Provinces. The tahsil is inside the town, which possesses a post office, anglo-vernacular middle school, police station and hospital. There is a sarái in the chouhatta, and various fine buildings with two or three storeys. The chhatta of Rája Rám was once a samous building. There are three tanks, the Súraj Kund, Sítá Sar and Ganga taláb. A mosque dates from the time of Akbar, and its shrines have been described in Chapter I, Section C.

A. D. 1341-42.

<sup>1</sup> Társk-i-Hind by Lála Lajpat Rái, Pleader, Part I, p. 159.

<sup>&</sup>lt;sup>2</sup> (Tradition) (Tabaqat-Akbarf).

<sup>3</sup> Briggs, Volume I, pages 259-60.

<sup>&</sup>lt;sup>4</sup> E H. I, III, 109 and 115.

Briggs, Volume I, p. 453.

<sup>6</sup> Ibid, IV, p. 11.

<sup>7</sup> Swátch-un-Nawar, a Persian book.

# JIND STATE

# JIND STATE.

# CHAPTER I.—DESCRIPTIVE

# Section A.—Physical Aspects.

Jind, though the second in area, is the smallest in population of the CHAP. I., A. three Phulkián States, containing as it does the sterile Bágar tract of Dádrí tahsíl with its sparse population ever ready to emigrate in bad Descriptive. The State contains 7 towns and 439 villages, and has a total Physical area of 1,268 square miles with a population (according to the census ASPECTS. of March 1st, 1901) of 282,003 souls, giving an average density of General descrip-224 persons to the square mile. The State consists of three separate tion. tracts, viz., Sangrúr, Jind and Dádrí. The tahsíl of Sangrúr is somewhat scattered, and comprises four iliqus separated from one another by British territory or portions of the States of Patiála and Nábha. These four ilágas are (1) Sangrúr, which on the north is mostly bounded by Patiála and Nábha territories, on the east by the Bhawanigarh nisámat of Patiála; on the south by the Sunam tahsil of that State and the village of Kharial in the Kaithal tahsíl of Karnál; on the west by the Barnála tahsíl of Patiála and the Dhanaula thána of Nábha; and on the north again by Nábha territory interspersed with that of Patiála. It contains i town and 43 villages, with a population (1901) of 36,598 souls and an area of 100 square miles; (2) Kulárán, which is mainly surrounded by Patiála territory, lies 20 miles east of Sangrúr, and comprises 33 villages, with a population (1901) of 14,976 souls and an area of 66 square miles; (3) Bázídpur, a small iláqa comprising two islands of the State territory, the northern island including four and the southern three villages only. The total area of this iláque is only 9 square miles and the population in 1901 was 2,361 souls; and (4) Bálánwálí, a larger ilága lying 48 miles west of Sangrúr and comprising three separate islands of Jind territory, namely, (i) the Bálánwálí ilága properly so called, including the town of that name with 10 villages. It is bounded on the north-east by Nábha territory, on the east and south by that of Patiála, and on the west by the Mahráj pargana of the Moga tahsil in the Ferozepore District: (ii) to the north of this the main island lies the large village of Diálpura, held in jágír by the Sardárs of Diálpura; it is surrounded by the territories of Nábha on the south-east, the Mahraj pargana of Ferozepore on the south-west, and Patiála on the north-west: (iii) south of Bálanwálí lie the two isolated villages of Mánsa and Burj, which are entirely surrounded by Patiála territory. The Bálánwáli iláqa had a population of 10,746 souls in 1901, and its area is 57 square miles. The tahsíl of Jínd is a compact triangle, and is almost entirely surrounded by British territory, being bounded on the north by the Narwana tahsil of the Patiala State and the Kaithal tahsil (District Karnál), on the east by tahsíl Pánipat (Karnál District); on the south-east by the Gohana sub-tahsil, on the south by the Rohtak tahsil (Rohtak District), and on the west by the Hánsí tahsíl (Hissár District). This tahsíl contains 2 towns and 163 villages, with a population (1901) of 124,954 souls and an area of 464 square miles. Its greatest length from east to west is 36 miles; its greatest width from north to south is 24½ miles. compact tahsil of Dádrí lies directly to the south of Jind, but is separated from it by the Rohtak tahsil, which with tahsil Jhajjar, also in the Rohtak District, bounds it on the east. On the south this pargana adjoins the State of Dujána, the Báwal nizámas of Nábha, and the

JIND STATE. ]

Rivers.

[ PART A.

CHAP. I. A. PHYSICAL

ASPECTS. General descrip-

Mohindargarh nisámat of Patiála; on the west it is bounded by the Lohárú State, and on the north-west by the Bhawani tahsil of Hissar. Descriptive. tahsil, 30 miles long from north-east to south-east and 23 broad from northwest to south-west, has an area of 562 square miles. It contains 3 towns and 181 villages, with a population (1901) of 92,368 souls. The tahsil of Sangrar lies almost entirely in the great tract known as the Jangal, only the seven villages round Bázídpur being situated in the Pawadh. Owing to the canals, however, the water-level is generally high, being only 30 feet below the surface in the Sangrúr ziága, and from 25 feet to 32 feet in Bázídpur and Kulárán, but in the unirrigated itáqa of Bálanwálí it is 150 feet from the surface. Jínd tahsil lies entirely in the Bángar and includes a part of the Nardak or Kurukshetra, the holy land of the Hindus in the Jumna Valley. Water lies at 120 feet or so below the surface. The Dádrí 1laga of Dádrí tahsíl lies, in the Hariana and Badhra, in the Bagar, a tract of sandy soil interspersed with shifting sand-hills, though water is only 50 feet to 54 feet below the surface. Well-cultivation is only possible in this tract on a limited scale on account of these sand-hills. The Bagar tract has a hot, dry climate, being exposed to violent sand-storms from the Bikaner desert in the hot season.

River system.

The Jind State is traversed by no great rivers. The Choa nála enters it from Patiála territory near the village of Ghabdán, passes through Balwahar, Sajúma, Gaggarpur and Kular Khurd, thus traversing the Sangrúr ilága, and thence re-enters Patiála territory near Sunam. This stream flows only in the rainy season, but when in flood it attains a width of one mile near Ghabdan and Kular Khurd, cutting off communication with these villages sometimes for two or three days. Its flood waters are beneficial to the lands which they cover. The ]hambowali choi is a small torrent which only flows in the rains, past Bazidpur and Muhammadpur in the Bázídpur ilága, and thence traversing the intervening Patiála villages, enters the Kulárán ilúqa at Sahjpura, and passes through Dharmgarh and Buzurg. Its greatest breadth in the rainy season is, however, only 12 feet, but its flood waters fertilize a certain amount of land on its banks. The Ghaggar stream only traverses the extreme south-east corner of the Kulárán ilága, passing through the villages of Saparherí, Usmánpur and Ratnherí for about 5 or 6 miles. In the rainy season its breadth extends to some 3 miles near Saparheri and Ratnherí, and at Usmánpur it is crossed by a ferry at this season. When in full flood the Ghaggar does a certain amount of damage to crops, but on the whole its flood waters do good and fertilize the lands they cover. Tahsíl Dádrí, which has no canal irrigation, is watered by the Dohán, a stream which rises in the lands of Ghoghu and Bhagaur, two villages of the Jaipur State, whence it flows past the Patiala town of Kanaud and thereafter irrigates the Jind villages of Palári, Badhwána, Jáwa, Jhojhu Kalán, Balálí, Abidpura, Mandaula, Kaliána and Dádrí for some 15 or 16 miles, disappearing in the dákar land of Kalyawas in Rohtak. When in flood in the rainy season, it is used to fertilize the lands below its level for two or three years, but it was apt in years of heavy rainfall to cause damage both to houses and crops, and is now controlled by three dams, of which the first, raised in 1874, lies between the roads leading from Dádrí to Kaliána and Jhajjar, while the second is between those leading to the Dádrí railway station and the Joháwála tank near the town, and the third, made in 1886, adjoins Dadri station, lying between the road leading from the town to Rawaldi and that leading from the town to the station. The worst floods occurred in 1862 and 1885. In the latter year considerable damage was done in the town of Dádrí both to private property and to the State khátás or grain stores, which were destroyed. The loss to the

State alone was estimated at a lakh of rupees. The bands, which kept the CHAP. I.A. water of the Dohán from entering the town, also prevented the surface Descriptive. drainage of the town itself from finding an outlet, and thus injury to the place resulted.

ASPECTS.

The tahsils of Jind and Sangrur consist of undulating plains whose Hills. monotony is broken only by shifting sand-hills, but in Dádrí tahsíl there are also hills or kopjes, some 34 in number, which are off-shoots of the Aravallí Range. Of these the largest is Kaliána, a hill six miles southwest of Dádrí, covered with jál trees, with an area of 282 acres. From it a soft pliant sand-stone (sang-i-larzin) and a hard stone used for mills (chakkis), mortars (ukhals) and building purposes is quarried. At its foot lies the township which bears its name. Ataila Kalan and Siswala are two hills lying close together, 12 miles south-west of Dadri. The latter abounds in the gum-yielding kher tree, and salájít stone is also found in small quantities. These two hills cover an area of 1,340 acres. Further to the south-west, 20 miles from Dádrí, is the Kadma hill, which lies partly in Patiála. The part lying in this State has an area of 770 acres, and is also covered with kher trees. Other hills are Duhla (area 370 acres) near Kheri Battar village, Kapúri (54 acres) near the hamlet of that name, and small hills near Mánakawás and Pándwán villages. Kapúrí hill yields a few crystals.

The climate varies in different parts of the State. The Jind tahsil Climate. which is irrigated is moist and unhealthy. Dádrí is very dry, sandy, and healthy, while Sangrur comes between the two in these respects. The minimum temperature at Sangrúr is 41° in January and the maximum 104° in June. The average rainfall for the last ten years is 17.02 inches at Sangrúr, 16:49 at Jind, and 10:39 at Dádrí.

In the villages of Sangrur tahsil well water is generally used for Water-supply. drinking, the water of the tank or pond (johar) being only used for bathing and watering cattle. The water-level is not very deep except in the Bálánwálí ilága, where it varies from 100 to 150 feet, and the construction of wells entailing great expense wells are very few. In Jind tahsil generally, as the water-level is very deep, the johars are used for drinking, those near the canal or its rájbáhás being supplied from them in time of drought. The johars of the bárání tract, however, run dry in dry weather, causing great suffering to the cattle, and water has to be carried from village to village in carts. This is especially the case in the villages adjoining the Rohtak and Hissár Districts. In Dádrí tahsíl, where there are no canals, the villagers suffer much from scarcity of water, as that in the wells is generally brackish. The larger villages and towns have deep tanks with pakká gháts, which are full in the rainy season, but run dry in seasons of drought, when the villagers suffer considerably and are often compelled to abandon their homes. In some villages drinking wells are dug on the banks of the johars, so as to allow the water to filter into them, and this has the effect of making the well-water sweet. An aperture (mori) is sometimes made in the well cylinder, so that it communicates with the tank when the latter is full, and water is then let into the well. This also helps to keep the well water sweet:

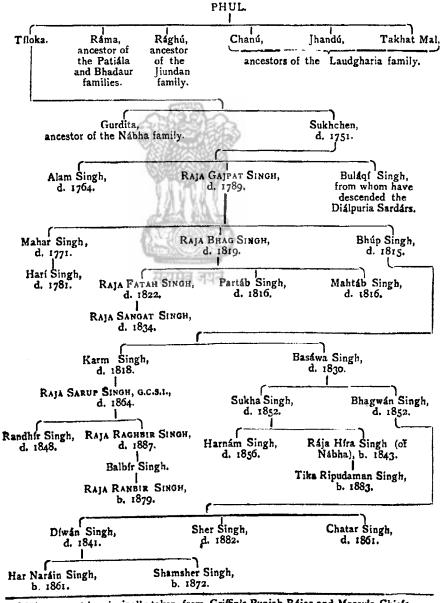
The fauna and flora are much the same here as in the adjoining parts Fauna and floraof Patiála, and the geological formation is also identical with that of the Patiála plains.

# Section B .- History.

CHAP. I, B.
Descriptive.
History.
Early history.

The history of Jind as a separate and ruling State dates from 1763, in which year the confederate Sikhs having captured Sirhind town from the governor to whom Ahmad Sháh Dúrání had entrusted it, partitioned the old Mughal province of Sirhind. Prior to that year Sukhchen, grandson of Phúl, the ancestor of all the Phúlkián families, had been a mere rural notable. On his death in 1751 Bálánwálí, which he had founded, fell to Alam Singh, his eldest son, Badrúkhán to his second son Gajpat Singh, and Diálpura to Buláqí.

Genealogical table of Rajás of Jiad and Nábha. The pedigree of the present Rájas of Jínd and Nábha is given below:—



¹This account is principally taken from Griffin's Punjab Rájas and Massy's Chiefs.

On Alam Singh's death in 1754 Bálánwálí also fell to Gajpat Singh, who was the most adventurous of the three brothers, and had in 1755 conquered Descriptive, the Imperial parganas of Jind and Sasidon and overrun Pánipat and Karnál, though he was not strong enough to hold them. In 1766 Gajpat Singh made Jind town his capital. Nevertheless he remained a vassal of Gajpat Singh, the Delhi empire and continued to pay tribute, obtaining in return in 1772 Conquest of Jind an Imperial firman which gave him the title of Rais and the right to said an Imperial firman which gave him the title of Raja and the right to coin and Saffdon, money in his own name. In 1773 in consequence of a quarrel with the Rája of Nábha he attacked Amloh, Bhádson and Sangrúr which were in the Nábha territories, and though compelled by the Rája of Patiála to relinquish the two former places, he succeeded in retaining the latter, and it has ever since remained part of the Jind State. In the next year, however, the Delhi government made an attempt to recover Jind, but the Phúlkián States combined to resist the attack, and it was repulsed. Gajpat Singh then built the fort at the town of Jind in 1775, and soon after this Jind and Patiála joined in an invasion of Rohtak, but the Mughal power was strong enough to compel them to give up most of their conquests, and Jind only retained Panigirain. Again in 1780 the allies marched on Meerut, but were defeated, and Gajpat Singh was taken prisoner by the Muhammadan general. His release was only secured by payment of a heavy ransom. He died in 1786 and was succeeded by his son. Bhág Singh, inheriting the title of Raja with the territories of Jind and Safidon, and Bhup Singh obtaining Badrúkhán.

HISTORY.

CHAP. I., B.

Rája Gajpat Singh's daughter, Bíbí Ráj Kaur, married Sardár Bhág Singh, A.D. Máhán Singh, Sukarchakia, and became the mother of Mahárája Ranjít Singh. Gajpat Singh's position on the north-western corner of the Rohtak country made it easy for him to invade Gohána and Hissár whenever the Mahrattas happened to have their hands full elsewhere: and he and his son Bhág Singh ultimately farmed these territories as lessees of the Mahrattas, and held them until the beginning of the last century. Rája Bhág Singh had shrewdly held aloof from the combination against the British; and when Scindia's power in Northern India was ultimately broken, and he was obliged, under the Treaty of the 30th of December 1803, to surrender his possessions west of the Jumna, Lord Lake rewarded Bhág Singh by confirming his title in the Gohána estates. He afterwards accompanied Lord Lake as far as the Beas in his pursuit of Jaswant Ráo Holkar, and he was sent as an envoy to his nephew, Mahárája Ranjít Singh, to dissuade him from assisting the fugitive prince. The mission was successful. Holkar was compelled to leave the Punjab, and Bhág Singh received as his reward the pargana of Bawana to the south-west of Panipat. The history of Ranjít Singh's interference in the Phúlkián States has been given above (page 48). From Ranjít Singh, Rájá Bhág Singh received the territory now included in the Ludhiana District, comprising Jhandiala, Raikot, Bassián and Jagraon. He died in 1819 after ruling 30 years, and was succeeded by his son Fateh Singh, who died in 1822.

Troublous times followed. Sangat Singh who succeeded his father Sarép Singh, Fatch Singh was obliged for a period to desert his capital and make over the administration to foreign hands. Matters, however, mended after his death, in 1834. Sangat Singh had no son, and the question of escheat arose in the absence of direct heirs, though the collateral claimants were many. Orders were finally passed, in 1837, in favour of Sarúp Singh of Bázídpur, a third cousin of the deceased Rája, as the nearest male heir. But he was held to have no right to succeed to more territory than was possessed by his great-grandfather, Gajpat Singh, through whom he derived his title. This territory consisted of Jind proper and nine other parganas, containing 322 villages, with a revenue of Rs. 2,36,000. Estates

A.D. 1837-1864.

CHAP. I, B. HISTORY.

Rája Sarúp Singh's belp to the British Governmest. A.D. 1845.

A.D. 1847.

Rája Sarúp Singh's help and loyalty in Mutiny. A.D. 1857.

yielding Rs. 1,82,000 were resumed by the British Government as escheats, including the acquisitions of Rája Bhág Singh in and near Ludhiána, Pánípat, Descriptive. Hánsí and Hissár, and when Kaithal was resumed in 1843 the Mahalán Ghabdán pargana was given to Jind in exchange for a part of Safidon.

> Before the outbreak of the 1st Sikh War the Raja of Jind was in close alliance with Patiála against Rája Devindar Singh of Nábha. His attitude to the British Government, however, was anything but friendly in 1845, until a fine of Rs. 10,000 for failure to supply transport, when called upon, recalled him to his allegiance and a belief in the power of the British. Consequently in the 1st Sikh War his conduct was exemplary. The exertions of his people in providing supplies and carriage were great; his contingent served with the British troops, and a Jind detachment which accompanied the Patiála contingent to Ghunghrána under Captain Hay was highly praised by that officer for its steady conduct and discipline. Later on a detachment accompanied the expedition to Kashmír, where a revolt was in progress against Mahárája Guláh Singh, Jínd received in reward a grant of land of the annual value of Rs. 3,000, while the fine of the previous year was remitted. Another grant, yielding Rs. 1,000, was shortly afterwards added in consideration of the abolition of the State transit dues. In 1847 the Rája received a sanad by which the British Government engaged never to demand from him or his successors tribute or revenue, or commutation in lieu of troops; the Rája on his part promising to aid the British with all his resources in case of war, to maintain the military roads, and to suppress sati, slave-dealing and infanticide in his territories. When the 2nd Sikh War broke out Rája Sarúp Singh offered to lead his troops in person to join the British army at Lahore. He was warmly thanked for the offer and the loyalty which had prompted it, though the services of himself and his troops were declined.

> Rája Sarúp Singh's loyalty was again conspicuous during the Mutiny. He occupied the cantonment of Karnál with 800 men, and held the ferry over the Jumna at Bhágpat, twenty miles north of Delhi, thus enabling the Meerut force to join Sir H. Barnard's column. The Rája was personally engaged in the battle of Alipur on the 8th of June and received the congratulations of the commander-in-chief, who presented him with one of the captured guns. At the end of June the Raja was compelled to pay a flying visit to Jind as the rebels of Hánsi, Rohtak and Hissár had induced some of his villages to revolt. He returned to Delhi on the 9th of September, where his contingent ultimately took a prominent part in the assault on the city, scaling the walls with the British troops, and losing many of their number in killed and wounded. Rája Sarúp Singh was the only chief who was present with the army at Delhi. He was further active throughout in sending supplies to the besieging force and in keeping open the lines of communication and preserving order in the districts adjoining his State. The commissary-general declared that but for the timely supplies furnished by the Rája the quantity of stores would at first have been insufficient for the troops. After the fall of Delhi the Rája sent 200 men with General Van Cortlandt to Hánsí, 110 more with Colonel R. Lawrence to Jhajjar, while 250 remained to garrison Rohtak. The Governor-General in his notificacation of November 5th, 1857, said that the steady support of the Raja of Jind called for the marked thanks of the Government. These splendid services received a fitting reward in the grant of the Dadri territory, covering nearly 600 square miles, forfeited on account of the rebellion of its Nawab. This territory now yields a revenue of over two lakhs of rupees per annum. He was also given 13 villages, assessed at Rs. 1,38,000, in the Kulárán pargana, close to Sangrór, where the Rája now has his capital, and a house at Delhi, valued at Rs. 6,000, together with additional

Grant of Dadri.

CHAP. I, B.

honorary titles, was conferred on him. His salute was raised to eleven guns; and, like the other Phúlkián chiefs, he received a sanad granting him the Descriptive. power of adoption in case of the failure of natural heirs, and legalising the History. appointment of a successor by the two other Phúlkián chiefs in the event

PART A.

of the Rájas dying without nominating an heir. Various small transfers Rája Sarúp of isolated villages were made between Jínd and the British Government and loyalty in

Mutiny,

Rája Sarúp Singh died in 1864. He is described as 'in person and presence eminently princely. The stalwart Sikh race could hardly show a taller or a stronger man. Clad in armour, as he loved to be, at the head of his troops, there was perhaps no other prince in India who bore himself so gallantly and looked so true a soldier. The British Government has never had an ally more true in heart than Sarúp Singh, who served it from affection and not from fear." The Rája had been nominated a Knight Grand Commander of the Star of India a few months before his death. He was suc- Ráje Raghbír ceeded by his son, Raghbír Singh, who was in every way worthy of his Singh, father I was listely after his installation he was called upon to get down A.D. 1864father. Immediately after his installation he was called upon to put down 1887. a serious insurrection in the newly-acquired territory of Dadrí. The people objected to the new revenue assessment which had been based upon the British system, though the rates were much heavier than those prevailing in the neighbouring British Districts. Fifty villages broke out in open revolt, the police station of Badhra was seized, and rude retrenchments thrown up outside some of the villages, while the semi-civilised tribes of Bikáner and Shekháwatí were invited to help, on promise of plunder and pay. Rája Raghbír Singh lost no time in hurrying to the scene of the disturbances with about two thousand men of all arms. The village of Charkí, where the ringleaders of the rebellion had entrenched themselves, was carried by assault, two other villages were treated in like manner, and within six weeks of the outbreak the country was again prefectly quiet.

in the next few years, tending to consolidate the State territories.

The Rája rendered prompt assistance to the British Government on Assistance in the occasion of the Kúka outbreak in 1872. He sent two guns, a troop of Kúka outbreak. horse, and two companies of infantry to Maler Kotla at the request of the A.D. 1872. Deputy Commissioner of Ludhiána, and the rising was effectually suppressed.

When the 2nd Afghan War broke out in 1878 the British Govern- Help in the 2nd ment accepted the loyal offer of Rája Raghbír Singh to furnish a contingent. The Jind force consisting of 500 sepoys, 200 sawars, with a large staff and two guns, arrived at Thal in May 1879 and rendered useful service on the line of communications. The honorary title of Rájá-i-Rájgán was conferred on the Rája of Jind in perpetuity, and Sardár Jagat Singh, the State Political Officer, was decorated with the C. I. E., while Sardár Ratan Singh, commanding the contingent, received a sword. A similar offer in the Egyptian Campaign of 1882 was declined with a suitable recognition of the Raja's loyalty.

Afghan War, A.D. 1878.

Rája Raghbír Singh was indefatigable in his efforts to promote the Rája Raghbír prosperity, material and otherwise, of his people. He rebuilt the town of Sangrur, modelling it largely on Jaipur, and made many improvements in Jind, Dadri and Safidon. He established daily distributions of alms (sada barat), and contributed large sums to religious institutions at various places in the State and elsewhere. Besides the routine business of the State, to which he devoted a large part of the day, the Rája was keenly interested in encouraging local arts and manufactures. He sent various workmen in g old, silver, wood, etc., to learn the higher branches of their crafts at Rúrkí

Singh's interest manufactures,

CHAP. I, B.

HISTORY.

Rája Raghbír Singh's interest in arts and manufactures. A.D. 1887.

A.D. 1899.

and other centres. He practically created the carpet industry of Sangrúr Descriptive. and made a great collection of objects of art. In this way he gave a great stimulus to local talent, and Jind is undoubtedly the first of the Phulkian States as regards artistic manufactures. This able and enlightened ruler died in 1887, and his death was a loss to the province. His only son Balbir Singh had died during his father's lifetime, leaving a young son, Ranbír Singh, to succeed to the gaddi. Rája Ranbír Singh, born in 1879, was then only 8 years old at his accession, and a Council of Regency was appointed to carry on the administration until he attained majority. Full powers were given him in November 1899 in a darbar held at Sangrur.

> An account of the relations of the Phúlkián States with the British Government has been given above (page 48). The services of the Imperial Service Jind Infantry in Tirah will be noticed below in Chapter III, Section G (Army)

ANTIQUITIES.

The Kurukshetra.

The famous battle-field of Kurukshetra, where the Kauravás and Pandavás fought for eighteen days, is situated on the south side of Thánesar, 30 miles south of Ambála in the Punjab, and an account of its antiquities will be found described in Cunningham's Archwological Survey Reports, Vol. XIV, p. 86. Given below is a note by L. Raghunáth Dás, Superintendent of Ethnography in the Jind State, which relates to that part of the Kurukshetra which lies in that State and forms the southern border of the sacred territory, lying west of Pánípat and including Safídon and Jind, the two ancient towns which are the most important places in the south as Thánesar and Pehoa are in the north of the Kurukshetra. The details of the various temples, shrines and places of pilgrimage in this tract do not lend countenance to Cunningham's suspicion that both Kaithal and Jind have been included in the holy circuit in recent times to gratify the Sikh Rajas of those places. The archæological remains of the southern Kurukshetra do not appear to have ever been examined by an expert, though the whole territory would probably repay systematic exploration. The note is as follows:-सत्यमव जयत

- (1) At Baraud in the Safidon iláqa, and  $3\frac{1}{2}$  miles to the north-east of the town of Sasidon, is a temple of Mahadeo, which is said to date from the Sat Yuga. It is visited by the people on the Shivarátris, and as there are no pujáris, the villagers here perform worship themselves.
- (2) At Safidon itself there are three ancient tiraths and temples, supposed to have been built towards the close of the Dwapar Yuga, namely, Nageshvara Mahadeva, Naga-Damani Devi (or Bhawan Devi) and Naga Kshetra. The legend goes that at the end of the Dwapar Yuga a Raja Parik. sit was bitten by a serpent, Taksaka. To avenge him, his son Rája Janamejaya established the images of Nagecvara Mahadeva and Naga-Damaní Deví (the goddess who slaughters serpents) in the temples and invoked them. He then made a bedi hawan, or place of sacred fire, and held a holocaust of the snakes with their shaktis (powers). (i) Nágeshvara Mahadeva. - This temple, which lies on a tank, contains an idol of Nágeshvara Mahádeva, and fairs are held here on the 13th and 14th of Sawan and Phagan in the dark half of the month. shipper here is believed to obtain Nága-loka. (ii) The Bhawan Devijí or temple of the goddess .- This temple contains an idol of Nága-Damani Devi. Fairs are held on the 7th and 9th of Asauj and Chet sudi. The temple was rebuilt by Rája Raghbír Singh of Jind in Sambat 1943. (iii) The Nága Kshetra tank.—The tank was rebuilt by Rája Raghbir Singh in the same year, and the tirath of Naga Kshetra is the

place where the snakes were slaughtered and hence is called Sarap Daman. CHAP. I. B. Bathing in it is believed to set one free from the fear of Nágas (snakes). The temple of Srí Krishna here was also erected by Rája Raghbír Descriptive. Singh in the same year. Its fair is held on the 8th of Bhádon badí. History. The administration of the above temples is in the hands of the State Antiquities. authorities, three Gaur Brahmans of the Kaushika gotra being nominated as pujáris and paid by the State.

- (3) Mahádeva.—There is also a temple of Mahádeva at Pájú Kalán in the Sasidon ilága, 3 miles north-west of Sasidon. It is on the Párásar tank, so called because Párásara Rishí performed penances here. It also dates from the Sat Yuga, and its fairs are held on the 13th and 14th of Sawan and Phágan badi. People also bathe here on every Sunday in Sáwan. It is in charge of a Shami Bairagí of the Ramanandí order, who must remain celibate.
- (4) The Singhi Rikh tank at Sanghana, 4 miles west of Safidon, owes its name to Singhí-Rikh, the Rishí who worshipped there. Bathing in it on a parab or fête day is meritorious.
- (5) There is also a temple of Mahadeva at Hat, 6 miles south-west of Sasidon in the same ilága on the Panch Nid. It has been in existence since the Sat Yug, and to bathe in its tank is equivalent in spiritual efficacy to performing 5 jags. There are fairs here on the same dates as at Pájú Kalán, but no regular pujáris are appointed, though occasionally a Shámi (Bairágí), a Brahmachárí, a Gosain or a Sádhu may halt here in his wanderings. Two miles from Hát is the Aranbak Yaksha, one of the four yakshas or monsters, who guarded the four corners of the battle-field.
- (6) The Súraj Kund tank at Kálwá, 9½ miles south-west of Sassidon in the same iláqa, is believed to owe its origin to Súraj Naráin, and bathing in it at any time, but more specially on a Sunday, is held to avert the súraj grah or evil influence of the sun-god. The old temple of Súraj Bháwan at Súraj Kund, the ruins of which are still to be found, having been demolished, a new temple of Krishna and Rádhika was built by a Bairágí of Brij, whose chelás hold it in succession from him.
- (7) At Jámni, 12 miles west of Sasidon, are a temple and tank of Jamadagni, father of Parashuráma. People bathe in the tank on Sundays and the puranmusi or 15th of every month. The temple is in the charge of a Shami of the Ramanandi order, and has a muási of 80 bigáhs of land attached to it.
- (8) At Asan, which is at a distance of 14 miles in the south-west of Safidon, is an ancient tank, called Asvini-Kumira after the god in whose honour a Rishí did penance there. The legend in the Vámana Purána goes that an ugly Rishi, being laughed at in the assembly of the sages, did penance and invoked the god Ashvini-Kumára, who appeared before him, and bestowed on him beauty, saying "be beautiful after bathing in this tank." Hence bathing in it on Tuesday is believed to enhance one's beauty.
- (9) At Baráh Kalán, which is 17 miles south-west of Safídon, are the tank and temple of Baráhjí Bhagwan, commemorating Vishnu's varáha or

Panch Nid, the place where 5 tiraths were connected with 5 channels by Hat Kaish Mahadeo (Bawan Puran).

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Descriptive.

History.

Antiquities.

boar incarnation. The fair is held on the 11th and 12th of Bhádon sudi. Bathing in the tank and worshipping the god Baráh are believed to secure the highest place in heaven. The Chandar-Kup or Moonwell Tírath, built here in honour of the moon (Soma Deva), is an ancient cave in which water collects in the rainy season, and in this water the moon is supposed to have bathed. Her evil influence is averted by bathing here on the 11th and 12th of Bhádon sudi or on a Monday. The Sapt-Rishi Kund or tank of the Seven Rishis is also here. The legend in the Tilak Gyán Granth is that the seven Rishis, Ranbuká, etc., came here after visiting the tiraths or tanks of Kurukshetra, and made their kuti (resting-place) and hawan kund here. After a time they went to Pindtárak (Pindára). It is of spiritual benefit to bathe in it on the days mentioned above or on any sacred day. A Súraj Kund is also here, bathing in which is as meritorious as performing worship at an eclipse of the sun. The bathing day is Sunday. There is also a Chandar Kund, to bathe in which is equal to worshipping at an eclipse of the moon. The bathing day is Monday.

- (10) At Pindára, which is 20 miles south-west of Safídon, is another Soma Tírath, with a temple of Soma Ishar Mahádeo, sacred to the moon and the planet Shukra (Venus). This tank is visited by many thousands of people, often from distant places, at a Somáwati Amáwas, or a Monday which falls on the day before a new moon, and a fair is also held on the 13th and 14th badí both in Phágan and Sáwan. At a Somáwati Amáwas pilgrims offer pindán, balls of rice-flour, for the benefit of deceased ancestors, and this is as efficacious as a pilgrimage to Gaya. Alms offered on such an occasion are also equal in merit to the performance of a Rájsu Jag.
- which owes its name to this temple, and which is 22 miles southwest of Sasidon, was built by Yudhisthira and his brothers, the Pandávas, before their fight with the Kauravas. A tank called the Súraj Kund lies in front of the temple and is now filled with canal water. On the tank of Somnáth, in the town of Jínd, are the temples of Mahádeo called the Soma Ishwara shiválá and Mansá Deví. The tank derives its name from the Moon-god Soma, and by bathing in it one can reach the moon. On another tank, called the Jawálmál Ishwara, is another shiválá of Mahádeo bearing the same name as the tank. Bathing here is believed to free the soul from the door (bonds) of transmigration. The Asankh Tírath at Jínd is an ancient tank so called because countless (asankh) rishís are said to have worshipped there. To bathe in it on a sacred day (parab) is equivalent to a pilgrimage to Badri Náth. Washing in the Asni Dhárá Tírath, also an extremely ancient tank, cleanses from sin if performed on a Thursday. In Sambat 1903 H. H. Rája Sarúp Singh built the Ráj Rajáshrí or Lord of the State Temple at Jínd. The fair is held on the 1st to the 9th of Chaít and Asauj sudí.
- (12) At Bará-ban<sup>1</sup> is a temple to Grahí Deví, who was a Yakshaní goddess of Gráhá Rishí. A fair is held on the 7th and 8th of Chait and Asauj sudí. Visiting it is believed to avert sins. Here too is an

ancient tank called the Punpunya, so called because Nar Singh washed CHAP. I, B. his hands in it a second time after killing Harnákash. Bathing in it is as efficacious as bathing in the Kirt Sauch, while it also Descriptive. makes the bather more prudent. This village also contains a very HISTORY. old tank called the Kirt Sauch or place of hand-washing, so called Antiquities. because Nar Singh, the lion incarnation of Vishnu, killed the Daiyá or Demon Harnákash at this spot and washed his hands and feet in it. It is beneficial to bathe in it on a parab, and to do so is equivalent to performing a Púndrik Jag.

- (13) At Ikas, which is 25 miles off Sasidon in the south-west direction, is the Hans, or 'Goose' tank, also called the Dhundu or 'seeking,' because here Krishna, after escaping from the Gopis, concealed himself in the guise of a goose (Hans is a symbol for soul) while they sought him in the same shape. It is customary to bathe in it on a Sunday in Sawan, or on any parab. Bathing in it is believed to be equivalent in merit to making a gift (pun) of 1,000 cows.
- (14) Rám Rái, which is at a distance of 28 miles in the south-west direction, is also a village of peculiar sanctity. It contains—(i) A temple to Paras Rám, adjoining which are the Rám Hirdh, Súrai Kund and San Hitha. The Ram Hirdh or 'Temple of Paras Ram' marks the spots where that hero destroyed the Chhatris. The legend in the Mahábhárata goes that "Paras Rám killed Sahansara Báhú (thousand armed) with all his sons and sainá, 'army,' and filled five kunds with blood, bathed himself in them and offered Til-anjli to his deceased father, Jamdagan, saving: 'It is the blood of those who killed you and took away your Kámdhainu cow.' Then Paras Rám took up his axe, and began slaughtering Kshatráyís," while the San Hitha is midway between the Rám Hirdh and the Súraj Kund. People bathe in these tanks on the 15th sudi of Kátik and Baisákh, after which they worship in the temple which contains images of Paras Rám and his parents Jamdagan and Ranbúká, feed Brahmans, and give alms to the poor. Also at an eclipse of the sun they bathe in the San Hitha tank and at an eclipse of the moon in the Rám Hirdh; by doing so they believe that they will reach Swarga (paradise). (ii) The temple of Kapal Yaksha is in the south-west of Rám Rái. The Yaksha was a door-keeper of the Kurukshetra. The temple is worshipped on the same days, and is in the charge of a Kanphatá Jogi. (iii) The temple of Anokhalí Mekhlá Deví, who was the Yakshaní of Kapal Yaksha, is in the charge of a Gaur Brahman. A fair is held on the same days.
- (15) At Pohkar Kheri, which is 29 miles south-west of Safidon, in the south-west of the village, is a tank of Pushkarji, with a temple of Mahádeo. The name Pohkar is from Pushkar, meaning 'great purifier.' Here Brahma, Vishnu and Mahesh worshipped, and there is special worship of Mahadeo on the 13th and 14th badi of Phagan and Sawan, while bathing here on 15th sudí of Kátik or Baisákh (each a Súrajparab, or day sacred to the sun) is equivalent to performing a aswamedá or horse-sacrifice.
- (16) Dindú is a tank where Daryodhan is said to have hidden during the Mahábhárat battle and to have been caught by Rája Yudhishtar. Hence the name Dindú (dhándna = to search).

Ram Hirdh is a place where the heart of Paras Ram was pleased, for Ram is for Paras Rám and hirdh means heart.

JIND STATE. ]

Population.

[ PART A.

# CHAP. I. C.

# Section C.—Population.

Descriptive.

POPULATION.

Physical characteristics of the people:

The Sikhe.

The Sikhs, who are mostly found in tahsil Sangrúr, stand first in physique. They are muscular, stout, tall, often attaining six feet, handsome, with reddish brown complexion and generally long lived. Besides being good husbandmen they make excellent soldiers, as they still possess the military spirit infused by Guru Govind Singh. The following kabit describes the characteristics of the Sikhs:—

" Bánkre banait bir chhatri chhabile dhir;

Chhail chhake ras bir jawan khunsile hain.

Sohat samasrû safá sudhe shiyam sít;

Ainthdar bankre muchhaire samile hain.

Lochan hansun hain te risaun hain rahen bairan pai;

Bhon lain bánk chharhí chhaun hain bhál lál khile hain.

Bánk sámíle, set, pit, iál, níle;

Sab sohat sujile lúl gúrú ke rangile hain."

"The Sikhs are well armed, handsome, brave, bold and resolute Kshatríyás, inspired with bravery and enthusiastic youths (jawán). They have flowing, well kept, straight beards whether black or white, curled and twisted moustaches, and smiling eyes which are terrible to their enemies. They have curved, over-strained eyebrows and reddish brown shining forcheads. They are well dressed in white, yellow, red or blue clothes and all are good-looking. They are gay fellows beloved of the Guru."

The Jats.

Next to them in physique are the Jats of tahsils Jind and Dádri, who are the backbone of the agriculturists. They range from 5 feet 4 inches to 6 in height and can carry 2 to 3 maunds. Their women take a large share in cultivation and are generally stalwart, leading healthy lives, often attaining the age of 70 years. The Jats are not given to pleasure, their wants are simple and easily satisfied, and they describe them thus—

Das chang: bail dekh wá das man berrí; Hakk hisúbí nya, wá sák sir jeorí; Bhúrí bhains ká dúdh, wá rábargholná: Itná de kartár to bohr ná bolná.

"Let me see 10 good oxen and 10 maunds of mixed grain, fair justice and agreement with relatives and partners, and the milk of a gray buffalo and some rábari to stir into it God give me so much and I will not say another word." Reddish brown (gorá) colour, long pointed (súá) nose, deer-like eyes (mirgha naini), thin red lips, and long deep black hair, are the characteristics of beauty according to the Jat ideas. The name of the tribe is pronounced Jat in tahsil Sangrúr, but Ját in Jínd and Dádrí.

The Ranghars, Ahirs and Rahbéris. The Ranghars in Jind tahsil are next to the Jats in physique, but they are spare in body, and are not such good cultivators as the Jats. They are more often addicted to theft. Their women lead a life of seclusion,

| PART A.

Ahírs and Rahbárís are not inferior in strength and personal appearance CHAP. I. C. to the Jats.

Descriptive.

Jind with 222 persons to the square mile stands 8th among the 16 Native States under the political control of the Punjab Government, in density of total population on total area. The density of the total population and of the rural element, on the cultivated area, is 244 and 209 respectively. B. The pressure of the latter on the culturable area is only 191.

POPULATION. Density. Table 6 of Part

Tahsíl.		Population (1901).	Density.	
Jind	•••	124,954	271	
Sangrúr	•••	64,681	267	
Dádrí ,	•••	92,368	165	

The population and density of each tahsil is given in the margin, the density shown being that of the total population on the total area.

Density by tahsils.

The State contains 7 towns and 439 villages. The population of the Population of Town. Population (1901). Sangrúr 11,852 Jind 8,047 Dádrí 7,009 Salidon 4,832 ... ... Baund 3.735 Kaliána 2,714 Bálánwálí 2,298 •••

former is shown in the Table 7 of Part margin. Since 1891 the B. new capital of the State, Sangrúr, shows a remarkable increase of 34 per cent. Safidon and Bálánwálí also show increases of 5 and 11 per cent. respectively. All the rest have fallen, Baund and Kaliána having declined very considerably, Baund by 15 and Kaliána by 14 per cent.

Only 14 per cent. of the State population live in towns. The average population of a village in the State is 550.

The villages in the three tahsils differ widely both in appearance and in Villages. the degree of comfort and prosperity which they have attained. The best are the Sikh villages of Sangrur tahsil, which have pakka havelis, the houses of the Sardárs and wealthy Banias being built entirely of brick, while the kuchhá houses are plastered, and for the most part kept scrupulously clean. On the outskirts of the village site are the mud huts or hovels of the village menials such as the Chamárs, Chúhrás, etc. In or close to each village there is usually a temple or gurdwara with a pond (johar) attach. ed to it. The johar is generally surrounded by a thick fringe of large trees, chiefly nim, siris, pipal, banyan and kikar (acacia), and has a well-built ghât on its bank. Jat villages are generally built of sun-dried bricks, plastered over with mud and looking neat. Nearly all the Jat villages contain a lofty and handsome chaupál, hatháí or paras (guest house) built of brick and several pakkú havelis. some of the larger villages there are pakká shops which form a small bazár. In Dádrí tahsíl the Bágrí villages are poor and squalid, being often a mere cluster of huts in which a few families live, but the Muhammadan villages are in better condition. In some villages of this tahsíl and in Dádrí and Kaliána towns there are houses built of stone. Most of the villages in tahsíls Jínd and Dádrí are ancient settlements of Jats and Rájpúts, Hindús and Muhammadans, the latter being called Ranghars, immigrants from Rájpútána and elsewhere. These villages were grouped into tappás, some of which were named after the got which had founded or built the villages in the group,

CHAP. I. C. These tappás were-

Descriptive.		In tahsil Jind.	Nu	mber of villages.	In tahsil Dádri.	Nun	iber of villages.
Population.	ı.	Chabutra		`2	Phoghát	•••	-20
Villages.	2.	Dhák	•••	ī	Punwár	***	31
·	3.	Kandela	•••	31	Chogánwá	•••	6
	4.	Julána	•••	13	Sangwan	•••	55
	5.	Barah	•••	15	Sheorán	•••	43
	6.	Kanána	•••	21	Hawelf	• • •	! 1
	7.	Rám Rái	•••	18	Pachísí		8
	. 8.	Lajwána Ka	lán	13	Satganwa		9
	9.	Kalwa	•••	13	J		<u> </u>
	10.	Hat	•••	12	Total	***	183
	11.	Saffdon	•••	26			
		Total	•••	165			

These tappás still subsist in one respect, it being the custom for the brotherhood of a gót within a tappá to assemble when disputes occur regarding marriages or deaths or customs of the brotherhood, and settle them among themselves.

Place names.

In tahsíl Sangrúr tappás do not exist, though villages are found bearing the names of the Jat góts which settled them, e.g., Máhilán, Maurán, Kulárán. Similarly in Jínd tahsíl, Malúr takes its name from the Máwal Rájpúts, and there are villages named after Jats, Kumhárs, Rors, Brahmans, Gujars and Ahírs. There is also a village of Baniás and another of Bairágís. Frequently a village gets its name from the common ancestor of the proprietors, as Hetwál from Het Rám; Dalamwála from Dálam; Páwalí from Pola Rám, and many others. The late Rája of Jínd founded a number of villages and called them after various musical modes, Pílu Khera, Bhairon Khera, Rám Kalí, Málsarí, Sandhoí Khera (from the Sindhú mode), Bhág Khera and Sirí Rág.

Growth of population.

Table 6 of Part

B.

Table 6 of Part B shows the population of the State as it stood at the three enumerations of 1881, 1891 and 1901. In the 1881—1891 decade the increase was 13'9 per cent. In the 1891—1901 decade the decrease was '9 per cent. The fluctuations in population have not been by any means uniform in the different tahsils, as the table below shows. The decrease in the State population since 1891 is entirely due to the decrease in Dádri tahsil, whence many persons had emigrated at the time of the census of 1901:—

	To	FAL POPULATI	PERCENTAGE OF INCREASE OR DECREASE.		
TAHSIL.	1881.	1891.	1901.	1891 on 1881,	1901 on 1891.
Total for the State .	249,862	284,560	282,003	+ 13.9	<del>-</del> ·9
Jfnd	101,254	123,898	124,954	+ 22.3	+ ·9
Sangrúr	61,249	59,521	64,681	- 2.8	+ 8.6
Dádrí	87,359	101,141	92,368	+ 15.7	-8.7

POPULATION.

Migration. Tables 8 and 9 of Part B.

The following table shows the effect of migration on the population CHAP. I. C. of the Jind State according to the census of 1901:—

Descriptive.

		Persons.	Males.	Females.
Immigrants-	!_		حبيب والمتابيث بعدي	
<ol> <li>From within the Punjab and I West Frontier Province.</li> </ol>	North-	67,270	20,409	46,861
ii. From the rest of India	•••	7,283	2,854	4,429
iii. From the rest of Asia	•••	15	12	3
iv. From other countries		12	10	2
Total Immigrants	***	74,580	23.285	51,295
Emigrants-	_			چ <u>آس</u> ین سن <u>۔۔۔ سہ پیوندہ</u>
<ol> <li>To within the Punjab and I West Frontier Province.</li> </ol>	North-	72,005	21,738	50,267
ii. To the rest of India	4	2,178	1,415	762
Total Emigrants		74,183	23,154	51,029
Excess of Immigrants over Emigrants		397	131	265

The bulk of the immigration is from the Districts, States and Provinces in India noted below:—

	District, Sta	ite or Provi	nce.	सन्यमेव	Total immigrants.	Number of males in 1,000 immi- grants.
Hissár	•••	•••			11,839	273
Rohtak	***	•••		•••	16,358	290
Karnál	•••		***		9,976	347
Patiála 🛶	•••	•••	•••	•••	16,722	270
Lohárú	***	***	•••	•••	1,464	258
Dūjāna	•••	•••	***	•…	739	267
Gurgion	408	•••			1,805	275
Delhi	***	•			1,729	426
Ludhiána	***			<b>.</b> [	825	505
Måler Kotla	***	•••	•••	••· (	532	550
Ferozepore	***	***	•••	•••	551	395
Nábha	•••	***	•••		3,241	237
Rájpútá <b>na</b>	•••	•••			5,410	323
United Province	es of Agra at	nd Oudh	***	•••	1,732	584

CHAP. I, C. The emigration is mainly to the Districts, States and Provinces Descriptive. noted below:-

POPULATION. Migration.

D	istrict, State or	Province.		Males.	Females.
Hissár		···	***	 5,381	10,549
Rohtak	•••		•••	 4.920	15,395
Důjána	•••	•••	•••	 151	544
Gurgáon	*** .		•••	 348	909
Delhi	***	••	***	 980	1,241
Karnál	•••	•••	•••	 4,193	8,453
Ludhiána	400 .	•••	•••	 259	688
Ferozepore	•••	H EE	- A	 630	898
Patiála	&			 2,630	7,83 <b>7</b>
Nábha ⊷			***	 921	2,284
United Provinces	of Agra and O	udh		 823	393
Rájpútána	•••	- 1117		 464	314

The State gains 397 souls by migration, and its nett interchanges of population with the Districts, States and Provinces in India, which mainly affect its population, are noted below:—

	सन्यमेव जयते	Nett g	ain (+) or loss to (-).
Lohárú	•••	***	+ 922
Hissár	•••	•••	<b>-</b> 4,091
Gurgáon	***	•••	+ 548
Rohtak	•••	•••	- 3,957
Karnál	***	***	- 2,670
Ferozepore	•••	•••	<b>-</b> 977
Patiála	***	•••	+ 6,255
Rájpútána	•••	•••	+ 4,632
United Provi	nces of Agra and	Oudh	+ 516

Comparison with the figures of 1891 shows that Jind lost, by intraprovincial migration alone, 4,735 souls Gain or loss by intra-provincial miin 1901, or 343 more than in 1891. gration-

Taking the figures for intra-imperial migration, i.e., those for migration in India, both within the Punjah Gain or loss by intra-imperial migraand to or from other provinces, we find 1901.

To:al

the nett result in 1901 is a gain of 370.

The figures for age, sex and civil condition are given in detail in CHAP.I.C. Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes:-

Descriptive. POPULATION. Ages.

Table 10 of Part

1	Age period	đ,		Males,	Females.	Persons.	
Infants under I	<del></del>			106	98	204	
1 and under 2	•••	•••		85	85	170	
2 and under 3		***	•••	<b>7</b> 3	73	146	
3 and under 4	•••		•••	1 2 <b>8</b>	129	257	
4 and under 5	•••	•••	•••	135	125	260	
5 and under 10	•••	•••	•••	710	643	1,353	
10 and under 15	•••	•••	•••	697	561	1,258	
15 and under 20	•••	• • •		548	403	951	
20 and under 25	•••	***	•••	486	413	899	
25 and under 30	•••	•••	•••	471	372	843	
30 and under 35	•••	•••	•••	445	389	834	
35 and under 40	•••	•••	•••	282	223	505	
40 and under 45	100	•••		400	348	748	
45 and under 50	•••	•••		200	139	339	
50 and under 55	•••	•••	•••	295	249	544	
55 and under 60	•••	•••	•••	98	бо	158	
60 and over	***	•••	•••	280	251.	<b>531</b>	

RATE PER MILLE. YEAR. Total. Females. Males. 24.8 12.9 11.9 1896-97 ••• 23.2 1897-98 1898 99 12.4 10.4 ••• 16.5 14.8 31.3 ••• 9.4 20.4 1899-1900 ••• 11.0 11.9 1000 01 **6**.6 5.3 ••• 22.5 12'0 10.5 Quinquennial average

The average of births registered in the quinquennial period 1896-97 Vital statistics.

to 1900-01 was 6,362, Tables 11, 12 and 13 of Part B.

or 22 5 per mille of the population. The highest number recorded was in 1898-99, viz., 8,913, and the lowest in 1900.01, viz., 3,392. The marginal table shows the figures by sexes. The average for the Punjab as a whole during the same period was 43'2. The figures therefore only tend to prove that a large number of births are not registered.

CHAP. I. C. Descriptive. POPULATION.

Average of deaths.

The	quinque	nnial a	verage o	of deaths	for the	same period was only
	YEAR.		Males.	Females.	Total.	5,230, or 185 per mille of the popula- tion, as against 30.5 for the province as a
<del></del>						whole. Here again
1896- <u>97</u>	•••	••• [	14.5	8-11	13.3	defective registration
1897-98	***		17.6	13.9	15.9	is apparent. The
1898-99	•••;	•••	16.2	14.1	15.3	death-rates for the
1899-1900	•==	•••	254	19:	22.5	five years 1896 97 to
1900-01	•••	• • •	27.3	21.3	24·6	1900-01 are given in
Average	***	.,.	20.3	13:3	18.2	the margin.

Diseases.

The commonest diseases are fevers and bowel complaints. The high mortality in 1899-1900 was due to fevers, that in 1900-01 to cholera. It will be seen that the recorded female death rate is lower than the male.

Fever.

Malarial fever is prevalent in Jind tahsil, and less so in Sangrur. In the dry tract of Dadri there is little fever. The canal in Jind is badly aligned and the drainage is imperfect. Fever caused 64 per cent. of the total mortality in 1892-1896 and 50 per cent. in the next five years, the improvement being probably due to the increased distribution of quinine.

Cholera,

Cholera visits the State at intervals, generally after famine. Thus in 1892-1896 only 10 per cent. of the mortality was due to cholera, while from 1897—1901 cholera was responsible for 29 per cent. There was a serious outbreak in 1900-01, involving 6,152 deaths, while in the previous year there were 1,602 deaths from cholera.

Small pox.

Small-pox caused 7 per cent. of the total mortality in 1897-1902. Diarrhæa and dysentery were the cause of only 2 per cent. of the deaths in that period.

Plague.

Plague first appeared in the spring of 1902. In the next twelve months or so (up to the end of May 1903) there were 2,546 cases with 1,830 deaths—all in Sangrúr tahsíl. In the first year inoculation, disinfection and segregation were tried, but were almost entirely given up when plague reappeared in 1903.

Popular remedies,

Orthodox Hindus and Muhammadans, old-fashioned people in towns and most villagers still patronise the baids and hakims, but probably the State dispensaries are now resorted to by a majority of the people. There are some baids and hakims who are paid by the State at Sangrur, Safidon and Dádrí, and besides this one or two private baids or hakims are found in every town or large village. In villages which have none, a sádhú, tagir or pansari (grocer) is generally to be found. Some of these are persons of experience, and people of other villages will consult them, but most of them are nim hakims or quacks and nim hakim khutra-i-jan, nim mullá khatra-i-imán-' a quack is as dangerous to life as a bogus mullá is to faith.' Ním hakíms sometimes administer kachchá dhátú or half burnt minerals, sometimes some unsuitable drug (bútí). Baids prescribe either

kashtik or simples, and dhátús, oxides of various metals, or rús, medicines CHAP. I. C. compounded in various ways with mercury and sulphur. The simple drugs Descriptive. are gilo for fever, charáyatá for fever and for purifying the blood, ajwain for indigestion and flatulence, and black salt for indigestion. Harar POPULATION. (Cassia fistula) is used as a purgative. For eye diseases rasáúnt is used. Popular remedies. Wisps of cotton (phod) dipped in goat's milk are also put on sore eye-lids after applying jist (oxide of zinc) for an hour or two at night, or green pomegranate leaves are pounded and applied to the eyes. Bhimsaini camphor, an eye powder invented by Bhím Sain, naina amrit powder, etc., certain kinds of lotion and pills (golis) and lep (plaster) are also used as anjan or eye-salves. Bang dhátú or lead oxide and tambeswar dhátú, copper oxide, are used for coughs: mirgang or gold oxide is given for various complaints. Certain rás are prepared in special ways, which are kept secret. They are of various kinds, e.g., chandrode, a compound of gold, sulphur, mercury, etc., is a tonic: sanskuthár is used for asthma, and basant malti for tap-i-diq or consumption. Various coctions of banafsha (violet), unáb, agua anisae or arag saunf, nílofar (lotus flowers), makoh for fever, &c. Hakims sometimes consult Persian works on medicine, such as the Tib-i-Akbarí, Tib-i-Sikandrí, Sharah-asbáb, Qarábá-dín-kabír, Aksír-á'zam, Majmúa-i-baqá, Kánún Bú Alí, etc. Various foods are commonly given in cases of sickness. Thus in Dádrí tahsíl warm rábrí (bájrá flour mixed with water and lassí, butter-milk) and warm milk are given in fever, while in Jind and Sangrur tahsils milk boiled with gur and sundh (dried ginger) are eaten in winter for fevers and colds. The rind of the pomegranate (náspál) and mulathí are given for coughs and sometimes ajwain and gilo for fever, and hirar, ajwain and salt for indigestion.

The number of infirm persons per 10,000 of the population is given Infirmities

Table 14 of below: -

Part B.

				Males.	Females.	Total.
Insane	•••	•••		1.043	.233	-673
Blind	***	•••	••• }	14-474	13.760	14-149
Deaf and dumb	***	***	•••	3.912	2.254	13-156
Lepers	•••			.456	•155	-319

The comparison of the figures at the three censuses is given below:—

			Males.			FEMALES.	
		1881.	1891.	1901.	1881.	1891.	1901.
Insane	•••	5		1	3		
Blind	•••	46	36	14	42	33	14
Deaf and dum	ь	13	7	4	7	4	2
Lepers	•••	2	1		***	•••	

CHAP. I, C. Descriptive.

Infant mortality is not more common than in the rest of the Punjab. Figures for the early ages of life are given below:—

Population.
Infant mortality.

Average of death-rates by age in the 3-year period 1900-01 to 1902-03.

		A	ge.	Male.	Female.		
r – o	•••	•••	***	•••		49	4 2
1-5	***	***	•••	•••	••• .	3.1	2.6
5-10	•••	***	***	***	•••	17	1.8
All ages	•••	•••	•••	•••		23.3	23.1

Birth ceremonies : Hindus.

Mithá bohiyá ceremony. Sádh ceremony.

Bíbíon ká bhoj bharná.

Chúchí dhuáí ceremony.
Precautions.

Ghuttí. Chhuání.

Panjírí.

Chhattí (6th day ceremony).

Satya ceremony (cross).

After the first three months of the first pregnancy, which is called jetha hamal, the mother of the pregnant woman sends her a basket full of sweets, clothes, and Rs. 5. This is called the *mithå bohiyå* ceremony. After five months the mother sends her more clothes,  $1\frac{1}{4}$  maunds of sweets and Rs. 7. This is called the *sådh*. During the seventh month the pregnant woman offers 41 sers of rice to the Bibis or nature spirits. Ten thális or plates are filled with rice, and one of these is given to a Dúmní, another to a zamíndární, and a third to the husband, while the fourth is for herself and the remainder for other relatives. This is called bhoj bhorna. The above ceremonies are not performed among the Sikhs. At the time of accouchment the dái (midwife) comes to the house. After severing the navel string and burying it in the ground, she receives two rupees and some gur, and then washes the infant, rubbing it with flour. She also bathes the mother and receives 10 sers of grain. The chúchí dhuáí ceremony is the same as that among Muhammadans, described below. An iron chain is tied round the charpáí and at its head a sword or other instrument is placed to avert the influences of evil spirits. At the door a fire called agni-kú-pahrá is kept burning, ajwain and rái being thrown on to it whenever any one enters the room. Leaves of the nim tree tied on a string are hung over the door, at which a curtain is also kept hanging. Ghutti is given to the infant. It contains sanná, amaltás, saunf, harar and black salt, boiled with a piece of cotton (phoá). Chhuání, made of ajwain, ghí and sugar, is first distributed among girls, and then given to the mother for three days. On the fourth day mot or panjiri made of flour, ghi and sugar is given to her. Panjiri, made of wheat flour, ghi, sugar and fruits, is given to the mother on the tenth day, and, in case the child is a boy, is also distributed among the brotherhood. On the sixth day the *chhatti* ceremony is performed. In the case of a boy some of the brotherhood and other relatives assemble at the mother's house, each bringing a ser of wheat in katorás, or small plates, filled with rice and sugar. A suit of clothes, Re. 1-4, a piece of gur, bheli and 10 sers of wheat are also given to the father's sisters. Among the Sikhs more is given, and among Sikh Sardárs still more. The Náin makes a satyá on the wall near the door and receives a rupee and some rice, and the mother eats some khichri (rice and pulse cooked) on this day.

On the 10th day the members of the family and the Náin lip the CHAP. I, C. whole house, clothes are washed, all earthen vessels broken and new Descriptive. ones bought in their place. On the 1:th day the Brahman comes to the house, lights the hom (sacred fire), and by way of purification sprinkles Population. the house with the Ganges water and thus the sútak or impurity is Precautions: removed. Before this no outsider, such as a Brahman, Chhatrí or Dasuthan (10th Vaishyá, will eat and drink from the kitchen of the house. After day ceremony). this cooked rice or halwá is distributed among the brotherhood. On Sútak nikálná. the same day the various menials bring toys for the infant. Thus Badháí (or welthe Khátí brings a small bedstead and receives a garment and a rupee. come) ceremony. The Nái and the Brahman put dub grass on its head, each receiving a fee. The Náis of the wife's mother and sister come with badhái (bringing dub grass) and receive a shawl and a rupee and sometimes more according to means. The mother of the wife sends 14 maunds of laddús, made of flour Hue ká déná. and gur, and 15 sers of panjiri, gold and silver ornaments,  $2\frac{1}{2}$  suits of clothes for the woman and 4 for the boy. On the 40th day the mother day) ceremony. bathes and distributes a ser of panjiri among the brotherhood.

Muhammadans in this State do not as a rule observe any ceremony Birth cerebefore birth. In accouchment the mother is laid on a quilt spread on a monies. Muchárpái, her head being kept towards the north and her face towards Mecca, hammadans. The dái severs the nárwá or navel string and buries it in the ground. Afterwards a Qází is sent for and he recites the báng in the child's Báng (the call to right ear and the takbir in its left ear, receiving a rupee and some gur. Prayer). Some date-juice is then poured into the child's mouth as a token of welcome if it is a boy. Some old woman gives the infant the janam ghútti Ghútts. which contains sanna, amaltás, saunf (anise), harar and black salt boiled in a piece of cotton (phoá). This is called gurtí in the Punjab. Chúchí dhoná. The infant's aunt washes the mother's nipples with warm water, receiving some money and ornaments. This is called the chúchí dhuái. For three or four days only chhuání, a mixture of ajwain, ghi and Chhuání. gur is cooked and given to the mother to eat. After three or four days panjiri or moi, made of wheat flour, ghi, gund (or gum Panjiri, of the kher tree) and sugar, is given to the mother and also distributed among the relatives and brotherhood. On the sixth day Chhatti. the mother is bathed and her clothes changed. Cooked senwin, sweet boiled rice and large chapátis, baked potsherd, are distributed among the poor and the brotherhood. This ceremony is called chhatti. The mother is also bathed on the 10th, 20th and 40th days, and on the latter Chhild. day the midwife receives a suit of clothes, a piece of gur (gur ki bheli) and some money. This is called the chhilá. The mother is kept inside the room for 10 days and sleeps in the same room for 40 days. A lighted chirágh and a piece of iron (a sword or chain) are kept in the room at night, and are supposed to avert the bad influences of bhuts or ghosts. At the door of the room a fire is kept burning, and if any outsider wishes to enter, she throws ajwain and rái on it. No cat or dog is allowed to enter the room. The mother is considered impure for 40 days in towns and for 10 days in villages, and no one eats from her hand during that period. In the Punjab the first birth takes place at the house of the mother's father. If the child is a boy, the mother on returning Chhilchhak cereto her husband's house brings back chhuchhak, i.e., gold and silver mony. ornaments, clothes, utensils, etc., for herself and the boy. the Jind tahsil and its neighbourhood the birth takes place at the husband's house, but four or six months afterwards the mother visits her father's house and brings the chhuchhak on her return.

CHAP. I, C.
Descriptive.
POPULATION.
Precautions:
Dasaundh ceremony.
Aqiqd.
Khatnd.
Shand.
Rasulia.

In the Jind tahsil some Muhammadans perform the dasaundh ceremony for a boy's welfare. This consists in placing a hansli or necklet put on his neck every year for 10 years. A sum of money is also spent in charity. The aqiqá ceremony is of the usual kind. Circumcision is termed khatná or sunnat and is performed at home before the age of 12 years. Within the chhilá or 40 days the infant's head is shaved, or rather its hair is clipped with scissors. Some wealthy people give gold or silver equal in weight to the hair as alms to the Nái and the poor. The rasulia ceremony is the same as in Baháwalpur.

Sex statistics.

Table 16 of Part

B.

The number of males in every 10,000 of both sexes is shown below:—

Census of					In villa	ages.	In towns.		Total.	
	<u></u>	Q1		010		5,505		335		479
All religions	{ 18					5,503		,336		48o
···· tengives	119		1		Ÿ.	5,443		,416		439
	(H	inda s			di	5,434	.5	,412	5,4	431
	Si	khs			77)	5,562	6	,766	5,7	716
Census of 1901	   Ja	ins				5,465	5	,253	5.3	382
	M	uhamma	idans	प्रमेव न	पते	5,381	5	,069	5,	2 <b>6</b> 6

The table below shows the number of females to over 1,000 male unus ive years of age as returned in the census of 1901:—

Year of life.	All re-	Hindus.	Sikhs.	Jains.	Muham- madans,	
					<b>500</b> '	<b>8</b> 91
Under one year	***	930	941	944	520'	691
1 and under 2 ··· ··	445	993	987	1,107	1,000	940
2 and under 3		985	1,020	779	1,588	1,015
3 and under 4	***	1,005	993	804	1,250	1,248
4 and under 5 ··· ···	•••	928	935	. \$19	909	960

There are three distinct forms of marriage rites in vogue in the CHAP. I, C. State,—(i) those observed among the Gaur Brahmans and Baniás, (ii) those observed by Sikh Sardárs and wealthy Jats, and (iii) the newly introduced Descriptive. anand rites among the Khalsa Sikhs. These are described separately POPULATION. below.

A pandit consults the horoscopes of the boy and girl who are Gaur Brahmans to be married and finds out a shubh logan or fortunate date and hour and Baniás. for the wedding, receiving a rupee and a sidhá (provisions). is called biáh ugharwáná, or fixing the date of the marriage.

The brotherhood is then assembled and a marriage letter, sprinkled with Kungu chhirk! kungú water and tied with khámní thread, is written at the girl's house chitthí or kungú and sent to the boy's parents. The nái takes this letter and hands (sprinkled letter). it to the boy's father before the assembled brotherhood, receiving in return a lág or due. This is done two or three months before the wedding. The tewá is sent by the girl's father 15 or 20 days before the marriage Tewa. to the boy's father through the nái. It lays down the exact time of the pherá and the number of báns to be observed with other details. Seven sohagans, or women whose husbands are alive, grind 51 sers of Biah ha shagans urd (pulse) in a handmill, each dropping seven handfuls of urd at a karná. time into it. This is called mánh (urd) ko hath logáná, i.e., the beginning of marriage. One day and before the ban or batna cere- Haldat and mony the haldat takes place: 12 sers of barley with haldi (turmeric) ban. are powdered by seven sohágans as before, and then parched and ground. Oil is then mixed with it and the mixture is called batná. Next morning the ban ceremony takes place. The boy receives 5, 7 or 9 báns and the girl two less in her own house. First the ghi ungal ceremony is performed, oil, dub grass and 7 pice being put in a thúthí (a small earthenware dish or cup) and then placed in front of the boy and his bride, the latter being seated on a stool, while the father, mother, and five other relations take dub grass in their hands, touch the feet, knees, shoulders and forehead of the boy and girl in turn seven times. This is called ghi ungal dená. After this the batná is rubbed on the boy or girl's body and washed off by the nái or náin. All this ceremony is called bán. On the day of the first Kangná and bún a kangnú, or cotton thread with seven knots, is tied round the rákhrí bándhná. right wrist and a rakhri (a woollen thread tied on a betel nut) and an iron ring are placed round the left ankles of the boy and girl by the family priest (parohit). The neotá is a sum of money pre. Neotá. sented by members of the brotherhood, and by friends of the boys and girl's fathers. The maternal uncles of the married boy and girl present bhats or nanak chak containing suits of clothes and ornaments Bhat ceremony. and some cash, which may be from Rs. 11 to Rs. 500 or more. The day before the wedding the shant ceremony is performed, the 9 grahs being worshipped by the boy's maternal uncle. This is done by the girl's maternal uncle on the pherá day itself. Mandhá bándhna Mandhá is thus performed: holes are bored in the bottoms of three earthen bandhad. vessels (thúthis) and a rope passed through them. They are then tied upside down to the upper end of a pole which is fixed in the middle of the courtyard of the house where the wedding is being celebrated. The married boy and girl with their parents worship their own mandhás. The women assemble and go to the house of the kumhár Chak pújá, (potter), where they worship the potter's wheel and offer 14 pice, 51 sers of grain and some sweets. This worship of the wheel is performed in token of the sudarshan chakar of Sri Krishna, which was a great defence against evils, and also in honour of the wheel of creation. This ceremony is not observed by the Sikhs. The family priest, Ghert charkne,

POPULATION.

Hindu marriage ceremonies: Gaur Brahmans and Baniás. Barát marriage (procession) and milní ceremony.

Pherd.

Anhaman.

Madh parkh.

Sákhyá ucháran (repeating genealogy). Kanya dan.

Gánth jirná.

Bhandár geremony.

Wida, hida or shát (departure),

Dhán bona ceremony.

Bohû ká utárná.

CHAP. I, C. parohit, paints a tilak (mark) on the boy's forehead, dresses him with the jama (or wedding clothes), and after performing Ganesh Descriptive. paja (worship of Ganesh) the boy mounts a mare and goes in Last of all he worprocession to a temple, where he worships ships the village god called Khera deotá and then remains outside the village. The wedding procession next proceeds to the girl's village and halts outside it either in a garden or some suitable place. There the girls father brings a dán (dowry) of two shawls, gold and silver ornaments, two suits of clothes, a mare, and some money, which may be anything up to In the Sangrur tahsil this dowry is given Rs. 200 according to his means. at the departure of the wedding procession to perform the knút (bedstead) ceremony. But in the Sangrur tahsil a horse and shawls are given at this occasion. The actual marriage ceremony (pherá) takes place at the time of the lagan announced by the horoscope. In the angan (square) where the mandhá (canopy) is erected, the family priests of both parties, and the boy and girl with their relatives, assemble. The boy is either seated on an ásan (seat) of kushá grass or on a low stool, chaukí, and the girl on a khárí (stool). The priest lights the hawan (sacred fire) and the worship of the nine gráhs is first performed. The boy puts water in his mouth three times with a spoon, while the Brahman recites a mantar which signifies that the mouth is purified. The madh parkh ceremony is then perform. ed; dahi (curd) is mixed with bura (sugar) in a cup (katora) and shown to the boy and the girl: this is intended to create affection between them. The family priests of both parties repeat the sákhyás (genealogies) of the boy and girl with their respective góts and clans, and they are made to touch hands. The kanya dán is the delivering of the girl to the boy. It is done thus: the girl's father puts two pice or two rupees in the boy's hand and the girl's parchit pours some water on them and then the father puts the boy's right hand into that of the girl. Annas 2 or a rupee or more are given to every Brahman present. This is called bhur. Two pice or 4 annas are also given to every poor person present. This is called  $b\acute{a}ra$ . The girl's parohit ties the end of the bride's orhná to the bridegroom's dopattá. After this the pherá ceremony takes place, and they both walk four times round the hawan (sacred fire). In the first three pherás (turns) the bride walks before the bridegroom, but in the fourth the bridegroom leads her, and when they sit down they exchange seats. The bride is then given some sweets and retires into the inner apartments. The bridegroom's maur (crown) is taken by his mother-in-law, and he returns to the dandalwásá, leaving his knotted dopattá behind him. On the next day the bhandar ceremony is performed, and the bridegroom's father, with other members of the barát, receives a certain number of pattals containing from the bride's father, and besides sweets he gives some money to be distributed among the married sisters of the bride who live in the village. The next day the widá or leave-taking ceremony is performed: the brotherhood assemble at the bride's house where the bridegroom's father exhibits the bari, consisting of suits of clothes and ornaments, etc., for the bride with money and sweetmeats for the bridegroom's father. The lágs (dues) are then distributed among the lágis, such as the Nái, Dhobi, Chúhrá, etc. Then a bedstead (khát) is put in the square and bridegroom is seated on it. The father and other relations of the bride walk round it, dropping rice seed on the ground for good luck. This is called khát and dhán boná ceremony. After it the barát departs. When the barát reaches the bridegroom's village, the bride is lifted down from her rath (chariot) before the house door by the bridegroom's mother accompanied by other women, and a vessel of water with some pipal leaves in it is placed on her head. On reaching the threshold the bridegroom's

[ PART A.

mother measures both bride and bridegroom with a cloth, and sprinkles CHAP. I. C. some water out of the vessel on the bride's head, the remaining water Descriptive being thrown away. The bridegroom's sister then shuts the door and receives a small present in order to induce her to open it. The POPULATION. kangná khelná then takes place. In this the bride unites the bride- Hindu matriage groom's kangná (a red thread tied round the wrist) and the bridegroom ceremonies: does the same to her. After this a ring is put in a paránt (a flat dish) Gaur Brahmans and Baniás. containing water or lassí, and both bride and the bridegroom try to find Kangná khelná. the ring in it. Whoever finds the ring first is supposed to be the winner. This observance also takes place at the girl's father's house one day before the departure of the barát marriage process. The ceremony Munh dikhát. of munh dikhái is performed on the same day, the bride receiving small presents from her female relatives for showing them her face. With this the marriage ceremonies end. The bride after a few days returns to her parent's house, where she remains till the mukláwá, which takes place several years later. The muklawa ceremony is held an odd number of Muklawa. years after the marriage. After it bride and bridegroom live as man and wife.

Baniás, with the tewá, lagan, consisting of a cocoanut covered with red cloth and khámní thread, 5 ashrofís (gold coins) and 21 sers of sugar for rís. the boy: 101 suits of clothes, gold bangles, saggi and silver chand and Lagan ceremony. panka (ornaments) and shoes for the boy's mother: a horse with silver ornaments for the boy's father, and Rs. 51 for the lágis (menial servants) are of shawls, rupees and sweetmeats. The mahurat or shagan ceremony is Mahurat cere-

The marriage-letter is drawn up as among the Gaur Brahmans and Sikh Sardirs,

also sent by the girl's father. These presents vary according to the parties' means. The tewá and lagan are taken by the family priest, the Nái, Mirásí, Chamár and Jhínwar, and for this they receive their dues, consisting performed thus: five days before the wedding, 14 maunds of coarse rice, mony. bagar and poppy seed are kept in water for a night and then the water is taken out and a púdha Brahman is called in. He traces the figures of the 9 gráhs in a square, with 5 dyes, henna (menhdí), kúngú, turmeric, salára (a black seed) and átá (flour), and then pújan (worship) of the 9 gráhs is performed. Then the mahurat of the wedding is observed. Seven sohdgans (wives whose husbands are alive) grind seven pieces of turmeric and put them in two earthen vessels. Then they put 51/4 sers of wheat into a winnowing basket and give it seven strokes with a pestle (musal). Then they take seven handfuls of wheat and grind it in a handmill. After this Ganesh pújá is performed and coarse rice (bagar) distributed among the children. Rakhri (a phylactory of woollen thread) is tied round the left ankles of the pair. The shant and hangna ceremonies are the same as among the Gaur Shant. Brahmans, but the kangna ceremony takes place on the same day as the shant ceremony. Among Jats and Sikhs Sardárs jandí pújan (worship of jand) worship of jand Brahmans, but the kangná ceremony takes place on the same day as the of the jand tree) is performed by the boy on the day the wedding tree), procession starts. A cotton thead is passed seven times round the tree, and after pouring a little oil at the foot of the tree he strikes it seven times with a sword or gandasa (hatchet). On the night of the phera Sohag patant. the sohág patúri (a basket containing things emblematic of a husband's life or sohag) is sent by the boy's father to the girl. It should contain 5 gold and silver ornaments, shoes, a comb, sandúr and saffron, a phial of atar, sohág pura, 14 dates, a cocoanut, a piece of sandal wood and satnálá (head-thread). The pherá ceremony is the same as among the Gaur Brahmans. The bari ceremony takes place on the day of departure. Bart. The bride's father sends from 7 to 21 baskets or dishes to the bridegroom, and he puts jewellery, suits of clothes, henna, fruit, etc.,

CHAP. I, C. Descriptive.

POPULATION.

Hindu marriage ceremonies: Sikh Sardárs. Sársut Brahmans, lats and Khatris.

Khát ceremony.

in them and returns them to the bride's father. At the time of departure the khát (bedstead) ceremony is performed thus: a pádhá Brahman traces the figures of the 9 gráhs on the ground in a square and the bride's father worships them. Then a khát is put in the square and all the suits of clothes and ornaments for the bride, with the money, sweetmeats and utensils for the bridegroom's father, are arranged in the square and handed to him in the presence of the brotherhood. The lágis now receive their lágs (dues). The dowry, which varies with the party's means, may include cash, jewellery, clothes for the bride and bridegroom, shawls, cloth, cooking utensils, bed and bedding, a horse, camel or other animal (muhris) and a dola (palanquin). A cow is given to the family priest (parohit), a buffalo to the barber (nái) and a pony to the musician (mirási) of the bridegoom's party.

Khálsa Sikhs. 4 nani CHICmonies. Betrothal.

Fixing the date of marriage.

Ardás (prayer) before the Granth Sáhib.

Barat (wedding procession) Anand or real pherá cere.

monies.

Among the Khálsa Sikhs the anand (marriage) ceremonies which were initiated by Amar Dás, the third Guru, have recently come into vogue instead of the Hindu marriage ceremonies. These are as follows:— The girl's father assembles his brotherhood at his house, certain shabads of the Granth Sahib are recited, and the day of betrothal, which should be the birthday or arand (betrothal or wedding) day of a Guru is fixed. The girl's father then sends a Sikh with a rahatnama (rules of Sikhism), a kard (knife), a kará (iron bangle), a kanghá (comb), two kachh (short drawers), a bheli (a piece of gur) and a rupee to the boy's father. These are received by the boy in the presence of his brotherhood and a bit of gur is put in his mouth as a sign of the betrothal. The girl's father again collects his brotherhood and sends for a granthi, or reader of the Granth, to draw up the letter fixing the date of the wedding. This is sent to the boy's house by a Sikh, together with a theli and a rupee, which are received by the boy's father in the presence of his brotherhood. One day before the wedding procession starts, the boy is bathed and dressed in yellow clothes, and a sword or kard put in his hand. Thus dressed he recites an ardás (prayer) before the Granth, and then the brotherhood is feasted. The girl's father also gives a feast to his brotherhood one day before the arrival of the wedding procession.

Next day the procession proceeds to the girl's village, near which her father with a party of Sikhs, singing hymns, receives it. Meanwhile both parties interchange the Sikh salutation of wah guruji ki fatah, and the girl's father gives the milni, consisting of money and clothes, to the boy's father. Then the procession proceeds to the girl's house, where flowers are scattered over the boy, who bows before the Granth, which is kept under a canopy, and sits there while a granthi reads passages from After this the wedding procession is put up in the guest-house. The anand or wedding takes place after midnight. A canopy is erected and the Granth Sahib placed in the angan (square). Then the boy and the girl are seated on two ásans (woollen or cotton seats) face to face, while ragis (choristers) sing the asa ki war (verses in praise of God), and the granthi recites the ardas standing and invokes the Guru's blessings on the pair. Then he recites the conditions to be mutually observed by them, and when they have both agreed to them, the girl is seated on the boy's left, and one end of his dopattá is either placed in her hand or tied to her orhná (sheet). Then the members of her family stand up while the granthi recites the láwás (verses) which set forth the Sikh doctrines and praise of God four times, while the bridegroom leads the bride four times round the Granth. After this the pair sit on one ásan, the bridegroom being on the right. Again the granthi declaims the updesh (exhortation)

to them both, exhorting them to observe the rules of Sikhism and of the CHAP. I, C. household. These being agreed to by them, the granthi recites anand bani (marriage verse), declares the marriage concluded before the Descriptive. Granth Sahib, and prays for the Guru's blessings on the pair. Then the POPULATION, bride bows before the Granth and gives her hand to her husband. A parshad (of flour, sugar and ghi cooked) is offered to the Granth, and some of it given to the bridegroom, who eats half and hands the other half to his wife. Then a sum of money (charhawa or offering) is offered to the Granth. On the day of departure a dowry is given by the bride's father to the bridegroom for the girl.

Among Muhammadans after the preliminary arrangements between Muhammadan the two fathers have been completed the girl's father sends his Nái with a marriage set of clother for the boy's mother and a ring and a handlership of the boy's mother and a ring and a handlership of the boy's mother and a ring and a handlership of the series on ies: set of clothes for the boy's mother and a ring and a handkerchief for the Betrothal. boy, who is seated on a toshak (carpet) in the presence of the brotherhood to receive the gifts. Then a drum is beaten, and sugar and cooked rice distributed among the brotherhood. The Nái then departs, after receiving Re. 1-4 and a thán, or piece of cloth, and a shawl The ceremony is called mangni, and the betrothal is then complete. The next ceremony is the sindhara. When the date of the marriage has been fixed, the Nái is sent by the girl's father with a letter announcing the date. The Nái gets Re. 1-4 and a wrap (chádar) as his neg from the boy's father and returns. The ban and neota ceremonies are the same as those of the Hindús. The procession (janet) on reaching the bride's village goes straight to the Dandal-wasa, where they are met by the bride's relations with the Nai, who gives them sharbat to drink. Then the bride's father gives Re. 1 and a rezái (quilt) to the bridegroom, while the latter's father distributes Rs. 3 or Rs. 4 among the lágis. After sunset the nikáh or marriage service is read by the Qázi in the presence of witnesses, after the bride and bridegroom have signified their assent. The bridegroom then makes a promise to pay a certain amount of money (mahr) in case of talág (divorce) to the bride. The widá ceremonies are the same as among the Hindus. Among Shaikhs, Sayads, Mughals and Patháns, the mukláwa ceremony does not take place, but it still obtains among the Ranghars. Jahez (dowry) is given according to rank and position at the time of widá as among the Hindus. Widow remarriage does not involve great expense. The Qází is paid Re. 1-4, and dates are distributed.

### LANGUAGE.

The chief dialects spoken in the State are Bangra or Deswali includ- Chief dialects,

Number of persons Per 10,000. Dialect. speaking. Bangra or Deswalf, including 200,512 7,110 Hariání. 7.098 Bágrí 252 6,362 226 Ahirwati •••

Panjábí, including Janglí

Hin dústání

ing Hariání, Bágrí, Ahirwati, Panjabi Hindústání, and the figures in the margin show the numbers speaking them, their distribution per 10,000 of the population as re-

turned in 1901. Urdu is of course nowhere a rural dialect. It is confined to the educated classes in the towns, and the number speaking it was

64,091

2,081

2,273

74

Descriptive.

POPULATION. Bángrú.

Bágrí. Abiswati.

Panjábí with its dialects.

CHAP. I, C. returned as only 430 in 1901. Bángrú or Deswálí is spoken in the 8 trans-Ghaggar villages of thána Kulárán, close to the Gohla sub-tahsíl of Karnál. It is locally called Nalí or Jánd and is said to be a branch of Hindústání. Hariani, spoken in the Hariani tract of the State, which covers nearly the whole of pargana Jind and a large tract of pargana Dádri, is also supposed to be a debased form of Hindústání. As spoken in pargana Dádrí it also contains Bágrí words. Pure Bágrí is spoken in thána Bádhra, tahsíl Ahírwatí is spoken in the Ahírwatí tract of pargana Dádrí. Panjábí is spoken in the Sangrúr nizámat and has three special dialects in this State, viz., Janglí, Jatkí and Pawadh. The Janglí dialect is spoken in the Sangrúr and Bálánwálí thánas. As spoken in Sangrúr thána it is mixed with Pawadh and pure Panjabi, but in Balanwali thana pure Jangli is spoken.

### TRIBES AND CASTES.

Priestly castes: Brahmans.

Brahmans, who number 29,630 in the State, are mainly found in the towns. In the villages the few Brahmans there are generally follow agricultural pursuits. Sársut Brahmans are found in Sangrúr and Gaur Brahmans in Jínd, Safídon and Dádri. These are the professional Brahmans. The Bhát, Biás, Dakaut and Acháraj Brahmans are considered inferior.

Chamárwa Brah-

Chanor and Banor were two brothers, Brahmans, who set out to visit the Ganges. One day a calf fell on the chaunká where they were cooking their food and died there. Chanor at the request of his brother removed the calf, and his brother thereupon excommunicated him. Chanor joined the Chamárs and his son was recognised as a Chamár and called Rám Dás Bhagat. His descendants are called Rámdásiás or Chanors. They are the only Chamár group that employs Brahmans. These Chamárwa Brahmans, as they are called, perform all Brahmanical rites for their clients and wear the janeo. Other Brahmans, however, do not associate with them. The story goes that Ram Das Bhagat selected a Brahman as his spiritual guide when he was out-casted from the Brahmans, and the descendants of this Brahman are the Chamarwa Brahmans. Chanors only marry Chanors, but they exclude four gots.

The logi castes.

Jogís who have reverted to 'secularity' (ghirast-áshram) still call themselves Jogis, though they retain their original got. Thus there are Chauhán Jogís of the Patsaina sect in Jind. They claim descent from Manha, a Chauhán who became a Jogí. His wife also became a Jogan, but they both reverted to a secular life and settled at Baluána in Patiála, whence they migrated to this State. Their descendants are Chauhans by gót (but apparently Jogís by caste). Jogís of the same sect and of the following góts are found in Jínd:—Túr, Ráwal,¹ Gathwála, Madár, Bachchhal, Bachchhak, Kachwáha and Napiál. In marriage three góts are avoided, and also the group of their spiritual collaterals. They intermarry with the Kanphara Jogis. Karewa is practised. They eat kachchi food only from Brahmans, Khatris, Vaishyas, Jats, Ahirs, Kayasths and Kalals, An account of the religious orders of the Jogis is given below (page 254).

Baniás (19,169) are the most important commercial class in the State. CHAP. 1, C. Their divisions—Agarwáls, Oswáls, Sirímáls and Mahesrís—appear to be Descriptive. real tribal divisions, for they do not smoke or eat with one another. The Agarwals are found principally in Jind tahsil. They have 17 gots. The POPULATION. Oswáls and Sirímáls are all Jains, and are called Bhábrás. The Oswáls have Tribes and the following gots:—

Commercial castes.

1.	Ranke.	4.	Bambal.	7-	Bamb.	10. Kohár.
2.	Dogar.	5.	Lorye.	8.	Jakh.	
3.	Gadye.	6.	Bhálú.	9.	Náhar.	

They avoid four góts in marriage. Their name is derived from the town of Ósia-Nagrí in Márwár, and the legend regarding their conversion to Jainism is that about Sambat 220 the Rája of Osia-Nagrí, having no issue, went to see (darshan karná) Srí Ratan Súrí, an ascetic who was practising austerities (tap) in a forest near the town, and as he was granted a bar (boon) by the ascetic, he had within the year a son who was named Jai Chand. The boy was, however, bitten by a serpent and died. The ascetic on hearing of this sent one of his disciples to stop the cremation, and, when the body was brought to him, ordered it to be taken back to the palace where the prince had been bitten, telling his wife to lie down beside it as before. At midnight the snake returned, licked the bite, and the prince was thus restored to life. On this the Rája, with all his court and people, became Jains. He and his family took the name of Srí Srímál. his courtiers that of Srímál, and the Kshatriyas that of Oswál. The góts of the Srímáls are— सत्यमव जयत

ī.	Chanália.	3	Kánaudia.	5.	Jaumwál.
2.	Boria.	4.	Bángaria.	6.	Tánk.

An account of the Jains as a religious community will be found below. Khatris only number 470 throughout the State.

The Jats, who number 95,215, or 33.7 per cent. of the total population of Agricultural the State, are by far the most important caste, and form the backbone of the castes: agricultural population. Their distribution by religions is shown in the Jats.

margin. The Sikh Jats are found only in tahsil Sangrur. The principal Jat tribes in the State Hindus 71,118 Sikhs 23.394 are the Sangwan (8,013), Sheoran (4,335), Muhammadans 703 Ghatwal (3,883), Redhús (3,377), Phogat

(3,044), Láthar (2,263), who are all Hindus, and Cháhil (2,939), who are mainly Hindus, and the Siddhu (3,612) and Mán (2,787), who are mainly Sikhs. An account of some of their góts is given below.

CHAP. I, C. Descriptive.

The Ahláwat gót is descended from Ahla, its eponym. It has held three villages, Lajwána Khurd, Fatehgarh and Rúpgarh in tahsíl Jínd for 20 generations or more. About 400 years ago the descendants of Ahla immigrated from Dighal, a village of Sámpla tahsíl in Rohtak, and settled at Rúpgarh. The Ahláwat Jats are all Hindus.

Tribes and castes.
Ahláwats.
Bhainswáls.

POPULATION.

The Bhainswál gót (from bhains, buffalo) is found in tahsíl Dádrí. The Bheda (from bheda, a sheep) is found in tahsíls Sangrúr and Dádrí.

Cháhils.

Bhedas.

The Cháhil Jats claim descent from Bála, son of a Chauhán Rájpút, who contracted marriage by karewá with a Jat widow. Their ancestor agreed to accept offerings to Gúga, and thus acquired power and called his got Cháhil. He also agreed to accept alms offered to Gúga, and the Cháhil (whatsoever their caste) still receive these offerings. This got is found in tahsíls Jínd and Sangrúr, holding 6 villages in the former tahsíl, viz. Devrár, Radhána, Daryáwála and Baraudí.

Dallál. Deswál, Mán and Sáwal Jats. The Jats of the Dallál. Deswál, Mán and Sáwal sub-septs claim descent from Dalla, Desú, Mán and Sewá, the four sons of Khokhar, a Chauhán Rájpút by his karewá marriage with a Jat widow. The Dallál gót holds seven villages in tahsíl Jínd, and the Deswál four in thána Safídon of that tahsíl. The Mán and Sáwal hold no villages, but are found in small numbers in villages of the Jínd and Sangrúr tahsíls.

Duns.

The Dun gôt (so called from duhna to milk, because they used to milk she-buffaloes, it is said) holds two villages, Karela and Bhabbalpur, in Jind tahsil, and is also found in small numbers in tahsil Sangrár. They migrated from Hánsi and founded the above villages. The Gawaria gôt (from gaie, cow) is found in small numbers in the villages of Jind tahsil.

Gawarias.

Gathwálas.

The Gathwála (from gatha, a burden) were once carriers by trade. They hold 10 villages in tahsíl Jínd, and were immigrants from Hulana, a village in the Gohána tahsíl of Rohtak. Their villages are Rámnagar, Rám Kalí, Páulí, Shamlo Kalán, Narána, Narání, Gataulí, Lalat Khera, Anchora Kalán and Kurar.

सत्यमव जयत

Gendás.

The Gendás gót is found in villages of tahsíls Sangrúr and Dádri. Its name is said to be derived either from gandása, an axe, or Gendwás, a village in tahsíl Hissár. The Ghanghas gót holds Bhanbewa village in

Ghanghas.

name is said to be derived either from ganausa, an axe, or Gendwas, a village in tahsíl Hissár. The Ghanghas gót holds Bhanbewa village in tahsíl Jínd. Their ancestor migrated from Bhiwání tahsíl in Hissár, and settled in Bhánhewa. The Jáglan gót is descended from Jágú, a Rájpút, who founded Jáglán in Hissár, and it holds three villages, Anta Kalán, Jalálpura Kalán and Rajána, in tahsíl Jínd, having immigrated from Khánda, a village

Jágláu.

of Hánsí tahsíl in Hissár, 17 generations ago.

Kajláns.

The Kajlán gốt claim descent from Kajla, a Chauhán Rájpút who married by karewá an Ahír widow, and thus became a Jat. It holds Hatwála, a village in tahsíl Jínd, founded 15 generations ago, and Kajal Khera with other villages in Hissár.

<sup>1</sup> The pájáris of Gúga are generally called Chahil in Jind tahsil, but in Sangrur they are called bhogais.

The Kál Khand gót is descended from Kál and has for 25 genera- CHAP. I, C. tions held the villages of Bawana and Buradahar in tahsil Jind, which they founded, having migrated from Rámpur-Khandal in Delhi.

Descriptive.

The Kundú gót is descended from Kundú, a Rájpút, who married a Jat

POPULATION.

widow by karewa and so lost status. It holds six villages in Jind tahsil (see under Phogát).

Tribes and castes. Jats. Kál Khands. Kundús. Lathars.

The Lathar gót claims descent from an ancestor who migrated from Jaisalmer and married a Jat widow. He was once attacked and surrounded by enemies whom he put to flight, but one of them whom he had captured killed him by thrusting a láthí or stick into his mouth, whence the name of the gót. They hold seven villages in the Jind tahsil, viz., Julána, Shádípur, Des Khera, Buddha Khera, Karsaulí, Ráigarh and Lajwána Kalán. Julána was founded 22 generations ago.

The Mor gót holds one village in tahsíl Sangrúr. It reverences the Mors. peacock because the mother of its ancestor who was born in a jangal died in giving birth to him and the child was protected from a snake by a peacock. It is said to be connected with the Khichar  $g \delta t$ .

The Narwál gót is found chiefly in tahsíl Sangrúr. It derives its name Narwáls. fancifully from narwal, lit. beating, because its progenitor used to take such care of the grass growing in waste land that he used to beat the dust out of it. It holds a large part of Jhamola, a village in Jind tahsil.

The Parwaria or Púria gót derives its name from púr or hemp, because Púrias, its progenitor cultivated that plant, and it still points to the johri purwáli or hemp tank near Gúgaherí in Rohtak as the tank used by its ancestor. It is found in Zafargarh, a village of Jind tahsil.

The Pálú gót claims descent from Pálú, its eponym, and holds a part of Pálús. Jhamola, a village in the Jind tahsil. सत्यमेव जयत

The Phogát Jats own 12 villages in tahsíl Dádrí. They claim descent Phogáts. from a Chauhán Rájpút of Ajmer who first settled in Sanwar, a village in Dádri, but Máhí, son of Bhallan Sangat Rái, his descendant, abandoned Sanwar and founded a village or khera, whence he expelled Kundú Jat and took possession of the 12 villages held by him. The Kundú Jats are now found in tahsil Jind. The Phogát derive their name from phog, a plant (used as fodder for camels and also eaten by people in the Bágar) which grew abundantly in the village, which was also named Phogát. The gót worships Bábá Shámí Díál, a Bairágí fagir whose shrine is at Dádrí. The Phogát villages are: Dádrí, Ráwaldí, Kámodh, Jhanjar, Khátiwás, Lohárwála, Shamspur, Maurí, Makrána, Makrání, Dhání and Tikán.

The Púnia gót once held 360 villages in or on the borders of Bikáner. Púnias. The Púnias are by origin Jats and do not aspire to Rájpút descent, claiming to have been made Jats by the pun or favour of Mahadeo. They are found in tahsíls Sangrúr and Dádrí, and hold Akálgarh in Jínd tahsíl. The following are the Púnia villages:-

Tahsil Sangrúr ... Buzurg.

Kalaudí. Ballamgarh. Ghábdán. Máhilán. Sangrúr.

Mandí Khurd. Chupkí. Nanhera.

Tahsíl Dádrí ... Atalah Kalán, Siswála. Pandwán.

Mánkáwás. Súraigarh.

JIND STATE, 7

Tribes and castes.

[ PART A.

CHAP. I. C.

POPULATION. Tribes and

castes. lats.

Ráthis. Gohrás.

Redhús.

The Ráthi Jats claim descent from a Ráthor Rájpút, who contracted a Descriptive. karewá. They are found in some villages in tahsíl Dádrí, and also hold Khera Bakhta, a village founded eleven generations ago in Jind. The Gohra got is descended from Gohar, a Tunwar Rajput. It holds Sila Kheri in Jind tahsíl.

> The Redhú gót is descended from a Jat, Redhú, who founded Kandela in tahsíl Jínd, and has held 14 villages in that tahsíl for 25 generations, having migrated from Hissár. Their villages are:-Kandela Khás, Bhatwála, Shahabpur, Barsana, Jiwanpur, Lohchap, Dálamwála, Manoharpur, Srírág, Ghúnga, Igrá Kherí, Taloda, and Kehar Kherí.

Bhanwalas.

The Bhanwála gót is descended from Bhána, a Ját, who founded Sawáya in Jind, in which tahsil it has also held Asan, and Pilukhera for 24 generations.

Sangrotas.

The Sangrota gót claims descent from a Chauhán Ráipút who killed a dacoit with a sengar or quarter-staff, and migrated from Karnál. It holds four villages-Dhigána, Jámní, Bhairon Khera and Hatthwála-in tahsíl Jind.

Sangwans.

The Sangwan Jats claim descent from Sardha, a Rajput of Sarsa Janglú. Sangú, son of Nainú, his descendant, migrated from Ajmer and founded Bághanwál near Kherí Buttar, Tawála and Jhojú in the Dádrí tahsíl. Sangú became a Jat. He brought with him Mahta, a Godária Brahman, a Jhanjária Náí, a Khurián Dóm, and a Sahjlán Chamár, and these gots are still clients of the Sangwan, which holds 57 villages in Dádrí, 55 of these lying in the Sangwán toppá. It also owns one village in tahsil Jind. From this tribe are descended the Jakhar and Kadan gots, each of which holds twelve bas or villages in Rohtak, and the Pahil, Mán2 and Kalkal gots. The Jakhar got does not intermarry with the Sangwan or Kadán góts; these two latter, however, may marry with each other.

Jakhars.

The following are the Sangwan villages:-

Charkhí. Kubja Nagar. Fatehgarh. Chhapár. Pantáwás Kalán. Dohka Harya. Pantáwás Khurd. Dohka Dina. Dohks. Dohka Mawii. Ikhtiárpura. Ataila Kalán. Rásiwás. Ataila Khurd. Kherí Battar. Baláwál. Kherí Búra. Mandaulf. Mahra. Mandaula. Tiwála. Abidoura. Bádal. Balálí. Asawari.

Godána.

Jhojhú Khurd.

Jhojhú Kalán.

Dúdíwála Kishanpura.

Rámalwas.

Kalálí.

Katlána. Gaurspur. Sohúwás. Galkata.

Nandgáon. Sárang. Bindrá Ban.

Mandí Kehar. Rahrauda Kalán. Siswala. Birhi Kalán.

Birhf Khurd. Pándwán. Mánkáwás. Pachopa Kalán. Pachopa Khurd, Ghilka Herá. Gokal.

Barsána. Mandí Harya. MandijParánu. Narsingwás. Dúdiwála Nandkarn. Bhirwi.

Rahrauds. Rahrauda Khurd.

But the Man are said to be allied to the Dallal, Deswal and Sewals, -see under Dallál.

The Sankhlán gót claims Chauhán Rájpút origin. It held Gorán CHAP. I. C. village in Rohtak, where in consequence of some success gained over the Muhammadans, who objected to the sounding of the sankh or conch-shell, it acquired the title of Sankhlán. It is found in small numbers in villages of POPULATION. the Jind tahsil.

lats: Sankhláns.

castes,

The Saran gót claims Rájpút origin. Its ancestor migrated from Sarans. Saháranpur and lost status by marrying a Jat widow. It holds Júlání village in Jind tahsil, and is also found in small numbers in villages of tahsil Dádri.

The Sheoran gót claims descent from Sheora and Samathra, Chauhan Sheorans. Rájpúts, who migrated from Sámbhar and settled in Sidhú in the Lohárú State. They founded villages in Lohárú and in the Dádrí tahsíl, and their descendants held a chaurásí or 84 villages, 52 in the modern State of Lohárú and 32 in tahsíl Dádrí, but the number of villages is now about 100 all told, the gót holding the 35<sup>1</sup> villages of the Sheorán tappá in Dádrí. From the Sheorán are descended the Dhankar, Dháka, Tokas, Jabar, Kundú, Rapria and Phogát.

The Sahráwat gót claims to be Túr Rájpúts by origin. Their ancestor Sahráwats. conquered Tárágadh in Akbar's time and thus obtained the title of Súr Bir or chieftain, whence the name Saráwat or children of Sar (Súr). It holds two villages in Jind tahsil and is found in small numbers in villages of Dádri.

The Sinhmár (or 'tiger-slayer') gót is found in small numbers in the Sinhmárs. villages of Gataulí, Jajawantí and Bartána in tahsíl Jínd and in tahsíl Dádrí. Originally Kalhar by gót, one of them killed a tiger and acquired the title of

Five góts of the Jats derive their names from parts of the beri tree, Rangis, Jarjas, Berias, Jharis thus-

and Khichars.

- (i) Rangi, from rang, or bark of the beri tree used for dyeing,
- (ii) Jaria, from jar, the root,
- (iii) Beria, from ber, the fruit,
- (iv) Jhari, or seedlings, and
- (v) Khichar, or bud.

Sinhmár.

These five gots may, however, intermarry. They are found in small numbers in tahsíl Dádrí.

Rájpúts are found in tahsíl Dádrí and the Safídon ilága of Jínd. Rájpúts. Their distribution by religion is shown 4,908

in the margin. The Punwars who number 3,608 are mainly Hindus, and so

Muhammadans 5,404 are the small Játú group, the other sub-divisions, Bhattí, Chauhán and Mandáhár being mainly Muhammadans. Hindu Rájpúts are found in about 31 villages of the Dádrí tahsíl, while the Muhammadan Rájpúts, or

10

The following are their villag	es in Dádrí tahsíl:-	
Shám Kalayán,	Gobindpura,	Jeolf,
Doárka,	Mathra,	Nímar,
Ládáwás,	Súrajgarh,	Kanarah,
Dandma,	Lád,	Kadma,
Bhúpálí,	Bhándwa,	Ún Mutasil Badhwána,
Kárí Tokha,	Hánsáwás Khurd,	Dagrolí,
Kárí Adú,	Hánsáwás Kalán,	Rodrol,
Kárí Rúpa,	Nánda,	Chandainí,
Kárí Dás, Kárí Dharní, Kárí Múdh, Khorra,	Dhanásarí, Kaskanda, Chándwás, Bádhra.	Jagrámbás, Rám Bás, and Húi,

AP. I, C
Descriptive.
POPULATION.
Tribes and
castes.

Rájpúts.

Ranghars, live chiefly round Safídon. Ranghar is fancifully derived from rana, strife or battle, and ghar, home, owing to their turbulence. The Ranghars are Muhammadan Rájpúts who were in this part of India largely converted to Islám in the reign of Aurangzeb. They have the same góts as the Rájpúts, including Bhattí, Punwár, Túr, Játú, Chauhán, Mandáhar, Batgujjar, Mander, Kandáhr, Panhár and Sankarwár. The Ranghars of Jind tahsil claim descent from Firoz, son of Bhúra the first Hindu Rájpút converted to Islám under Aurangzeb. They avoid one gót in marriage, and the bridegroom wears a sehrá on his forehead, not a maur or crown. They still have Brahman parohits, who give them protective threads (pahunhchí or rakshabándhan) to wear on the wrist at the Solono festival, and naúrte or barley seedlings which they put in their pagris on the Dasehra. The parohits are given money at such festivals and at weddings. They cat and smoke with all Muhammadans except Mirásís, Dhobis, Pharáis, Khatiks, Chamárs and Chúhrás. They do not practice karewá as a rule. Those, who do, are looked down upon, but not excommunicated. They strictly observe parda, and their women generally wear blue trousers, a kurti or bodice and a blue and red chadar. They are addicted to cattle-theft and have chiefs called agwas, i.e., agewalas or agesambhalnewalas, who take charge of the stolen cattle and keep them for a time by turns. When the owner gets a clue, he goes to the agwa, who restores the cattle for a consideration, called bhunga, which is divided between him and the actual thieves. They profess belief in Guga Pir, but most of them have strong faith in Deví Shaktí, and before starting on a thieving expedition they often vow to offer her a tenth of the booty, which is called dasaundh. The following proverbs illustrate their turbulent and thieving character:-Ranghar mit ná kíjiye, Ai kanth nádún: Bhuká Ranghar dhan hare, Raja hare parán. "O simple-minded husband, do not make friends with a Ranghar, for when hungry he steals and when rich he murders." Ranghar kis ká piyárá, le rok batáde nárá; Ho tínká, mol kare bárá le to le, nahín dikháwe talwárá. "A Ranghar, dear to no one, borrows in cash and pays in cattle. He asks Rs. 12 for a cow worth Rs. 3 saying 'Take it or look on the sword,"

Other agricultural castes:
Ahirs.

Other agricultural castes are the Ahírs, Aráíns and Málís, and various other smaller bodies. The Ahírs have the following tradition as to their origin: A Brahman once took a Vaisya girl to wife and her offspring were pronounced amat-sangiá or outcast; again a daughter of the amat-sangiás married a Brahman and her offspring were called Abhírs (i.e., Gopas or herdsmen), a word corrupted into Ahír. They are divided into three sub-castes:—(I) The Nandbansí, who call themselves the offspring of Nanda, the foster-father of Srí Krishna; (2) the Jádú-bansí, who claim to be descendants of the Yádú, a nomadic race; and (3) the Guálbansí, who say that they are descended from the Gopís, who danced with the God Krishna in the woods of Bindrában and Gokal.

Some of the góts of the Nandbansí Ahírs are—

- 1. Harbanwál.
- z. Kaholí.
- 3. Khatbán.
- 4. Bachhwál.
- 5. Pacharia.

Sanwaria.

- 6 D41 ....
- 6. Rábar.

[ PART A.

The Jádú-bansí Ahírs are mostly found in the Ahírwatí and Hariána CHAP. I. C. tracts which lie partly in this State, while the Nandbansis and Guálbansis are found in Mathura and Bindrában. All three sub-castes are endogamous and avoid four góts in marriage. The góts of the Jádú-bansís are-

Descriptive.

POPULATION. Tribes and

castes.

Other agricultural castes : Ahfrs.

	J	~	-		
I.	Sánp.	19. Not	iwál.	37.	Mandhar.
2.	Thokarán.	20. Dho	oliwál.	38.	Khalodhia.
3.	Kalgán.	21. Jhai	udhia.	39.	Narbán.
4.	Bálwán.	22. Dáb	oar.	40.	Kankas.
5.	Khálod.	23. Jar	wál.	41.	Kakrália.
6.	Khola.	24. Son	ária.	42.	Khiseva.
7.	Dhundala.	25. Abl	úria.	43.	Mohal.
8.	Kosalia.	26. Sul	tánia.	44.	Khurmia.
9.	Mitha.	27. Tol	nánia.	45.	Jánjaria.
.01	Lanba.	28. Ch	ıtasia.	46.	Datalí.
ıı.	Lodia.	29. Cht	ıra.	47.	Karera.
12.	Dahia.	30. Mal	nla.	48.	Kinwal.
13.	Kharpara.	31. Kal	ália.	49.	Bhúsaria.
14.	Bhusla.	3 <b>2</b> . Bha	gwária.	50.	Nagária.
15.	Jádam.	33. Kh	or <b>ria.</b>	51.	Harbála.
16,	Bachhwalia.	34. Bha	ankaria. 🖣 🐬	52.	Dumdolia.
17.	Tundak.	35. Pac	hária.	53.	Kákudia.
18.	Khosa.	36. Kha	arotia.	54.	Bhunkálán,

The Ahirs are all Hindús. They worship Shiva, Deví and Thákur, whose Religion of temples they frequent. They consider the pipal, tulsi, siras and barota sacred. Ahirs. do not even cut a branch from them, and often worship the two former. They consider it a great sin to kill cows, oxen or bulls, and they worship them. They worship the small-pox goddess to protect their children, and reverence Brahmans, giving them dún or alms. They keep fasts on Sundays, Tuesdays and the Ikádshí days, and make pilgrimages to Gaya. They adopt gurús who are either Brahmans or Bairágís, receiving kanthís (beads) from them and also a gurú mantra, called the Krishna mantra, and offer them two or three rupees as bhet or pújú. They chiefly worship Srí Krishna. Their birth, death and marriage ceremonies resemble those of the Málís, Gújars and Jats. Like them they practise karewá, but the elder brother does not take the widow of the younger. They eat uncooked and Social position. cooked food with all Brahmans and Vaisyas, but the latter do not eat uncooked food with them. They will eat uncooked food with Rájpúts, Jats, Hindu Gujars, Rors, Sunars and Tarkhans. Their primary occupation is rearing cattle, making ghi, and selling milk. As cultivators they do not take a high place, as they depend more on their cattle than on their fields. Their women wear blue coloured gowns (lenghás).

CHAP. I, C. Descriptive.

POPULATION.

Tribes and castes.

Other agricu!tural castes :

Málís.

(t. Phúl. I.—Endogamous sub 2. Gole.

Caste. 3. Bhágirikí. caste. 14. Siána, (5 Súrajbansí.

II.—Endogamous sub-caste.

(6. Kachhwáí 7. Sikas Kancháí, 8. Káchhí. 9 Machhí.

The Mális in Jind (4,491) are mainly Hindus and are by occupation caste gardeners (Sanskrit Málakár, one who makes garlands). They have the groups noted in the margin. Group I do not cat flesh and hence are called ujjal-baran ke Mális (or superior Mális). Group II are Púrbíás and eat flesh, whence they are called niche

baran ke Málís (inferior Málís). The first five sections perform the Hindu wedding ceremonies, avoid 4 góts in marriage, and practice karewá. They adopt Brahmans or Bairagis as their gurús, and receive kanthis (beads) from them. Sikas Málí girls wear glass bracelets (chúrís), but married women do not. Besides gardening, some Málís work as watermen in tahsíl Dádrí. In tahsíl Sangrúr some of them have adopted Sikhism and follow the Guru Granth. In tahsil Jind are mostly found Phul Malis of the Bhagel and Sawáníwál góts. Gola Málís of the following 9 góts are found in the State: Kapur Kainthlí, Tánk Girnú, Dhaya, Agarwál, Gau Sach, Kohár, Bawáníwál and Bágrí.

The Mughals.

The Mughals (854), who are mainly confined to the town of Jind and are a diminishing community, are represented by the Chaghatta and Turk. mán tribes, which intermarry with each other and with Shaikhs and Patháns. but to Sayyids they only give daughters and do not obtain wives from them.

Artisan and menial castes: Sunárs.

The Sunars (1,539) have two main sub-castes (fariq), Mair and Tank, which in this State are strictly endogamous. They claim descent from Marrutta, a Rájpút. The Mair claim to be a branch of the Bhattíl Rájpúts. The Tánk, a sept of Rájpúts, in the western Districts, claim to be descendants of the Yadú-bansi. The Bagge, a Mair gót, claim descent from Ráo Chhabila of Delhi, whose complexion was bagga, which means white in Panjabi, whence their names. The Plaur, also a Mair got, claim descent from Saint Pallava, whose name is derived from Pallava, or "leaf," owing to his worshipping below the leaves of a banyan tree. The Masan gót of the Mairs claims descent from a child born when his mother became sati at the chhala or masán, 'burning place.' The Jaura derive their origin from the twin (jaura) birth of a boy and a serpent. The serpent died, but the boy survived and the Sunars of this got still reverence the scrpent.

Tarkháns.

The Tarkháns (6,513) are mostly Hindus. In Jínd tahsíl the Hindu Tarkháns have two sub-castes, Dhaman and Khátí, the women of the former wearing the nose-ring, while those of the latter do not. The two sub-castes eat and smoke together, but do not intermarry. The Khati gots are Sapál, Manor, Min and Tin. The Dhaman góts are Rapál, Jandú Matharu and Birdí. In marriage they avoid four góts and practise karewá. The Khátís worship Guru Govind Singh and the Dhamans Sidh, whose shrine is at Rakhra, a village ten miles from Nábha. The Muhammadan Khatis have the same sub-castes as the Hindus, but are further divided into Desí and Multání. These two groups intermarry. The Muhammadan Dhamans have three sub-castes, Birdí, Cháne and Mankú.

Náis.

The Nais (5,371) are nearly all Hindus. They claim descent from Bhána and Gokal, the two sons of Sain Bhagat. The descendants of Bhána are Banbherú and those of Gokal Golás. The gót names are taken either

Bhattí (Sanskrit Bhatta, lord), a Rájpút sept of the Punjab Branch. Bhattí, the Panjáb form of the Rájpútána word Bhátí, is the title of the great modern representatives of the ancient Yádú-bansí or Royal Rájpút family, descendants of Krishna and therefore of Lunar race.

from the names of ancestors or of the places whence those ancestors immi- CHAP. I, C. grated. The Muhammadan Banbherús marry within the gôt. A man of another caste cannot under ordinary circumstances become a Nái. If, however, a boy of another caste is apprenticed to a Nái who has influence in his caste, Population. the master obtains a Nái wife for the boy, and he thus becomes a Nái. The Tibes and pancháyat system still obtains among the Náis. The head of the pancháyat csstere is the sarpanch, who lives at the sadr. Subordinate territorial divisions are the nizámat and thána. Hindus pay especial reverence to Sain Bhagat, menial castes: and Muhammadans to Sulemán.

Náís.

The Mirásís (1,698), a caste of singers, minstrels, and genealogists, are Mirásís. mainly Muhammadans. The word mirási is derived from the Arabic máris, ' inheritance,' the members of this caste being hereditary bards or minstrels. They are divided into the following eight occupational groups, which as a rule do not intermarry one with another :-

- 1. Rái Mirásís, who receive education, and as padhás teach boys Hindí accounts, &c., and also compose kabits (verses). These are mirásis of the Jats.
- 2. Mír Mirásís who recite eulogistic verses.
- 3. Kaláwant, 'possessed of art and skill' (kala), who sing and play on the tambourine and are mirásis of the Rájpúts.

These three groups are true Mirásis.

- 4. Karhale Mirásis, who are considered lower than the real Mirásis, as their ancestor married a woman of another tribe. They are genealogists and their musical instruments are the tabla (small drum) and sarangi. The true Mirásis do not marry with them.
- 5. Naqqal Mirasis, who are mimics. They have no relations with the true Mirasis.
- 6. Dums, who live in company with dancing girls, and play the tabla, sarangi, etc., when they sing and dance. On this account they are considered entirely distinct from, and lower than, the true Mirásis, with whom they do not intermarry or associate.
- Rabábis, who are really Mirásis, and trace their descent from Bhái Mardána, who was a Mirásí and played the rabúb before Guru Nának, whence his descendants were called Rabábis. They do not intermarry with Mirásis or Dúms. They beg alms only from Sikhs, while Mirásis beg from all castes. They believe in Guru Nának and recite the shabds of the Granth. Their instrument is the rabáb.
- 8. Dhádhís, who play the dhadh, and sing of the deeds of the heroes of the past. A Dhádhí will marry with a Dhádhí, but not with other Mirásís.

A kabit (verse) describes these divisions, thus-"Gunan ke sagar hain, zát ke ujágar hain, bikhári bádsháhon ke, parbhon ke Mirási, singhon ke Rabábí, Qawwál Pirzádon ke; sabhí hamen janat hain, Dúm maljadon ke"—"We are the ocean of knowledge (gun), the enlighteners of castes, beggars of the kings, Mirásís (hereditary bards) of our jajmáns (patrons), Rabábis of the Sikhs, and Qawwál (story-tellers) of the Pírzádás (Shaikhs). All men know us, we are the Dúms of rogues.

[ PART A.

CHAP. I. C. The góts of all these Mirásis, Dúms, Rabábis, &c., are the same, and are Descriptive.

POPULATION.

Tribes and castes.

Mirásís.

Artisan and menial castes :

- 1. Mokhars, the Mirásis of the Punwar Rájpúts and Jats.
- 2. Tangar, the Mirásis of the Sidhu Jats.
- 3. Chunbhar.
- 4. Sadeo, the Mirásis of the Mán gót Jats and hence called Manke.
- 5. Pabbí, Mirásís of the Jondhí and Tahindse Jats.
- 6. Posle, the Mirásís of the Sayyids, and hence considered superior.
- 7. Bhet,
- 8. Kattú, / Mirásís of Shaikhs, Rájpúts and other Muhammadans.
- 9. Kalet, **j**
- 10. Limba, the Mirásís of the Dhalíwál Jats.
- 11. Dhummun, the Mirásís of the Bhandhál Jats.
- 12. Goche, the Mirásís of the Bandher Jats.
- 13. Jhand, the Mirásís of the Gil Jats.
- 14. Sangal, the Mirásis of the Bhular Jats, and hence also called Bholra.

The Mirásis of each gót have their own clients or jajmáns, from whom they receive lágs (dues) on ceremonial occasions, when they recite genealogies, etc. They are also agriculturists, and take service in the State and British territory. The Mirásis make it a general rule to imitate their jajmáns, so that a Mirási in marriage will avoid as many góts as his jajmán does. This is also the case in the matter of karewá, i.e., a Mirási will practise karewá if his jajmán does so, otherwise not. The Mirási women dance and sing before the women of their jajmáns. They are called mangla mukhi (mouth of happiness) because they initiate festivities. The Mirásis have, like all Muhammadans, faith in Muhammad, but a few of them are also believers in Deví, whom they call Durga Bhiwání, and before beginning a song or hymn sing her bhet as follows: A' Durga Bhiwání hamáre ang sang, hamárí mushkil ásán hoe, 'O Durga Bhiwání, come into our company, so that our difficulties may be removed.' The Mirásis also have Mirásis of their own called Mír Mang (begging from Mír), who do not beg alms from any caste except the Mirásis, and do not remain, eat or drink in a village where there is no Mirási. A pancháyat system exists among them, but is nearly obsolete.

The Telís (3,445), who are all Muhammadans in Jínd, have three occupational groups, the Kharásiás or millers, the Pínja or Dhunna, cotton cleaners, and the Telís proper, who are oil-pressers. These groups intermarry, eat and smoke together. They have four territorial

Telis.

PART A.

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groups-Desi, Multáni, Bágri and Nágauri. They have the following CHAP. I. C.
góts:-
                                                                         POPULATION.
    Jhamin,
                so called from the names of their ancestors;
    Karím,
                                                                         Tribes and
                                                                         cas es.
    Balim,
                                                                         Artisan and
                                                                         menial castes r
    Maindra,
               from Khatrí góts;
    Dhamán,
                                                                         Telís.
    Bhatti.
    Chauhán,
                from the Rájpúts of these góts whom they originally
    Tur,
    Rágú,
                   served:
    Saihsaroe, J
```

and Gorye, Talium, Saundhi, Mandhril, Gaindí, and Alamí Panwár, descendants of Rajde, a Panwar Rajpút of Dharanagrí; Malik, a title given to their ancestor by the king of Ghazni; Nigáha and Jhamain, from Nigh and Jhemen two Brahman gots; and Khilji, who were converted to Islam in the time of the Khilji Sultans. Some of these gots avoid four gots in marriage, others follow the Moti custom. They revere Abdul Qádir Jílání (commonly called Pir Sáhib), in whose honour the Raushani fair is held at Ludhiána in Rabí-us-Saní. The Telís carry their sick cattle to his sarine and tie them up there all night to cure them (chaukí bharná). They also make offerings to the shrine at fair-time. They worship their oil-press as a representative of the god, Bhairon, and make offerings of karáh or halta (porridge) to it. The panchayat system exists among them. In the Jind tarsil there are the following toppás: Ikas, Kandels, Niráns, Zafargarh, Gangolí and Julána. The chauntra is at Jind town. The office of sarpanch is hereditary. Anyone adopting the occupation of a Telí is allowed to eat and smoke with them and his descendants are received into the caste after one or two generations.

The Kumhars in Jind (6,393) are both Hindu and Muhammadan, and Kumhars. each religion has different groups, though there is a Desi group in both. The Hindu Kumhárs are divided into two territorial groups, Márwárí and Desí. The former are immigrants from Márwár and are sub-divided into Kháp Márús or agriculturists, and Kháp Bándás, who are potters by occupation. These two groups do not intermarry, eat or smoke with one another. The Hindu Kumhárs are mainly Márwárí. They avoid four góts in marriage. The Desí Kumhárs are also sub-divided into two endogamous groups, Mahar or Marú, and Gola, whose members may smoke and eat together. The females of the Maru group wear a nose-ring of gold or silver, while those of the Golds do not. Both work as potters and keep donkeys for carrying loads. The Mahar Kumhá-s claim descent from Kubba Bhagat of Jagannáth. He quarrelled with his wife, because she had broken his málá and so she left him and married his servant, from whom the Golas are descended. The story emphasises the social superiority of the Mahars. The Hindu Kumhárs are also cross-divided into several occupational groups, Kumhárs or potters, Kúzgors, who make toys and small articles of pottery, Shorag rs, saltpetre makers, and Nungars, or salt-workers. marriage between these groups is not prohibited, but it is unusual. The Muhammadan Kumhars are either Desi or Multani, forming two endogamous sub-castes. The Muhammadan Kumhars are mainly Desi.

CHAP. I. C. Descriptive.

POPULATION. Tribes and

Artisan and menial castes: Kumhárs.

castes.

The females of the Desi Muhammadan Kumhars wear a chola or pehan (a kind of gown) after marriage, and those of the Multání do not. Multání Kumhars take offerings to the Sitta goddess. The Muhammadan Kumhárs have their chauntra (lit. platform) or head-quarters of the community at Hissár. The elder (chaudhri) receives one rupee at a wedding. The panchayat system is still found among the Kumhars. The Mahar Kumhárs have their chauntra or gaddi at Kaláyat, an ancient village in tahsíl Narwána, Patiála State. The elder acts as an umpire or patriarch of the sub-caste, and cases between members of the brotherhood are settled by him. He receives a rupee and a garment at a wedding. The office is sometimes hereditary and sometimes elective. Outsiders cannot become members of the caste.

Chhimbás.

The Chhimbás or Chhimpás (2,361,) 'Stampers' claim descent from Nám Deo, a son of Bám Deo, a resident of Pindlapur village in the Deccan. Concerning the birth of Nam Deo, tradition avers that Bam Deo one night entertained Sri Krishna and Udhoji, who were turned out by the people, as Udhojí was a leper. They were in Mayaví forms. At midnight Srí Krishna and Udhoji disappeared, leaving Bam Deo and his wife asleep. Udhojí hid himself in a sípí (shell), and when Bám Deo went to wash clothes he found the shell which was put in the sun and produced an infant, afterwards called Nam Deo. This infant was fed and nursed by the wife of Bám Deo. Nám Deo taught his son Tánk and his daughter's son, Rhilla, the trade of dyeing, stamping and sewing clothes. Nám Deo died at Ghamána in the Amritsar District, where there is a temple to him cailed "Nám Deoif ká Dera," and a festival is held there yearly on the shankránt of Magh. The two sub-castes, Tánk and Rhilla, do not intermarry, though they may eat and smoke together. The Tank has the following gots:

Ratan Saráo.	Madahar.	Uthwál.
Jassal	Dhilon,	Kainth.
Purbe.	Ságú.	Ráin.
Sappal.	Daddú.	Ráin Kamoh.
Khurpa.	Mán.	Agroha.
Panwár.	Sur.	Ola.
Panpher.	Khatti.	Halau.
Thonwa.	Jassau.	Panda.
Tohánia.	Taggar.	

The Rhilla góts are—

Gádu.	Moche.	Panisap.
Unt.	Untwál.	Gadhiya.
Jábora,	Lakhmira.	Bandarya.
Chhobapind.	Bananwál.	Gar.
Láta.	Kanhára.	Thepra.
Mosia.	Rálu.	Músa Chúha.
Balda.	Newal.	Ganan.
Yandla.	Rajalwál.	Miyánú.
Kathwara.	Kasab.	Sahau.

The Muhammadan Chhímbás are divided into two groups, the Deswáli CHAP. I. C. and Multání, which intermarry. The Deswáli góts are—

Descriptive.

Patya. Kokar. Sampal. Katarmál. Chamra. Sata.

Population.
Tribes and castes.

The Multání gôts are-

Singh. Jhakkal. Bagich. Chauth.

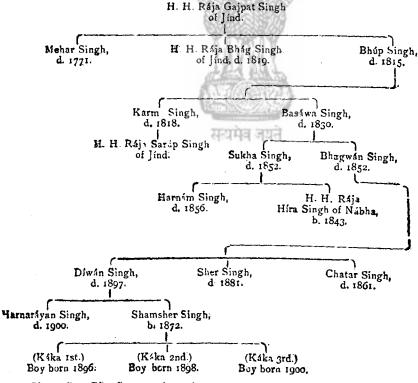
Khakhrakha. Artisan and menial castes: Chamra. Chhímbás.

In marriage both groups avoid one gót and practise karewá.

The Chúhrás (8,918) are divided into two groups, Mazhabí or converts Chúhrás. to Sikhism and Desí. It is said that they intermarry in this State, though the Mazhabís will not touch night-soil and are by occupation weavers. The Chúhrás have the following gúts:—Tápak, Dogchal, Sarswál, Kagráh, Machal, Bed.

Chamárs (23,565) after the Jats and the Brahmans, are the largest Chamárs. community in the State.

The family of Badrúkhán, one of the minor Phúlkián samilies, is the Leading families: most important in the State, and is described at pages 275—277 of Griffin's The Badrúkhán. "Rájás of the Punjab." The pedigree table of the family is as follows:—



Shamsher Singh, now (1903) 32 years old, is the representative of the younger branch of the family and is entitled to attend Provincial Darbars as a zaildar or feudatory of the State. This branch holds Badrukhan and Bhammawaddi, two villages of which the yearly jama is Rs. 8,843 on are area 6,443 acres, and pays Rs. 644 a year as commutation tax to the State.

<sup>1</sup> He died in 1906.

CHAP. I. C. Descriptive. POPULATION.

The Dialpura lamily.

Less important than the Badrúkhán family, but also one of the minor Phúlkián families, is that of Diálpura. Its founder Buliqí Singh, the third son of Sukhchen, was a full younger brother of H. H. Rája Gajpat Singh of Jind. He had two sons, Mirza and Jítú Singh. Mirza founded the village of Dialpura, where both brothers lived, and their descendants now share it in Leading families: 4 pattis and 17 thulás, their total income being Rs. 4,800 a year less Rs. 516 payable to the State as abwib (local rates). Diálpura is in tahsíl Sangrur. Bír Singh, a grandson of Mirza, held the village of Jalálpura Kalán in tahsíl Jind, with a mihásil or income of Rs. 595 a year, still paid in cash to his descendants. Makkhan Singh, another grandson of Mirza, held the village of Ikas in tahsil Jind with an income im hasil) of Rs. 434 a year, still paid to his descendants. Though this Phúlkián family has no political or historical importance and is not entitled to be present at any Darbár, at marriages, e.c., they are treated as brethren receiving and giving neotás and other ceremonial gifts.

The family of Chaudhri ]h.rú.

The family of Chaudhri Ihara, in the town of Dadri, comes next in importance. Ihárú obtained the title of Chaudhuí from Mahárája Jaswant Singh of Jodhpur, on the occasion of his journey from Delhi through Dádri to his capital as a reward of his hospitality and other services. He was also granted liberal allowance by the Maháráji in the form of cash and grants of villages. During the rule of the Nawab of Dadri the members of this family had considerable influence, and still, though not Darbaris, they have entered into alliances with the chiefs. The daughter of Chaudhri Jawahar Singh, seventh in descent from Jhárú, was married to H. H. Raja Raghbír Singh of Jind. Chaudhri Kapur Singh, now (1903) 32 years old, is the representative of Jawahar Singh. The following is the pedigree of this family:-

> Jhárú Singh. Sobha Singh. Kusal Singh. Sukhram Singh. Jagan Náth. Bishen Singh. Bahái Singh. Jawahar Singh. Híra Singh. Kapúr Singh. Khúsi Singh. Duryão Singh. Sultan Singh.

Religious sects: Sikhs.

almost entirely to tahsíl Sangrúr, being The Sikhs are confined very few in Jind and Dadri, where they are generally either in State service or recent settlers.

	Se	ct.		Number.	Percentage.	The table in the margin gives
Siogh, Amrit Sikh Guruke Mazhabis Sultinis Nánik Panth Rámdúsis Diviopáshis Others	or Sah	at Khálsa aidhéris	000 000 000 000 000	3,152 18,345 1,022 6,974 85 292 40	*0-5t 61·20 3·4t 23·27 •28 •98 •13	the numbers of the Sikh sects and their percentages on the total Sikh population.

The Singh Khalsa are the followers of the tenth Guru Govind Singh, CHAP. I. C. who are initiated by taking the p hul or baptism in order to be admitted into the Solh Bans Kháls. They are distinguished by the five kakkús: Descriptive. (i) the kes or long hair unshaved nead; (ii) the k chh or short drawers population. in place of the dhoti of the Hindus, and the t. ihmat of the Muhammadans; (iii) the kará or iron bangle; (iv) the kanghá or comb; and (v) the kirod Khálsa, or knife; and are also called pihalis or Amitia. They follow the Granth, are forbidden to use tobacco, but are allowed to indulge in spirits and drugs. They relieve that Mahakal, Mahakali, Lakshmi are but a rup or form of the Akalpurkh, and that the ten Gurus are the Ans-autars or incarnation of that rup, and that both the ál and Dasam Granths are the embodiment or deh rúpisnt of Púran Rúp Guru. The Sahajdhárís are Sikhs, who are not initiated Sahaj hárís. by the pahul or d'stinguished by the five kakkás. The Sultání Sikhs Sultánís. believe in Pír Sakhí Sarwar Sultán Nigáhiya. They distribute a large round flat cake every Thursday after having the kalama read by the In sickness or distress they call in the Bharái to beat a drum and keep a vigil (jágran rakhná) for the night. Sultiní Sikhs do not eat the flesh of any animal killed by jhaika or decapitation, as other Sikhs do, but like Muhammadans eat flesh killed by hulál. Some of them wear the kes or long hair, but not so others. They do not eat the flesh of pigs. Mazhabí Sikhs are generally Chúhrás (sweepers), who have Mazhabís. abandoned their occupation after being initiated by the puhul. They are the followers of the tenth Guru Govind Singh.

Religious sects :

The Hindu customs are as a rule strictly adhered to in the State, Hindus. even some Sikhs and Jains performing certain Hindu religious ceremonies, such as the shráth and worship of Durga and Deví. Brahmans and Vaisyas are often seen going to the temples of Shiva, Naráin, Devi, etc., in the evening, where they worship with flowers and sandal, singing bhojans or hymns, ringing bells, and holding a lighted lamp with four wicks in their hands. This ceremony is called árti utárná. The worshippers receive charnámat or holy water, leaves of the tulsi plant and some paiás rái, called devi ká bhog or parsnál. In small villages, where there are no temples, Brahmans and Vaisyas go and bathe in the tank in the morning, repeating the words, Rám, Rám Narayana, Srí Krishna, etc., some also taking málás (beads) in their hands. Hindu religious reform movements such as the Arya Samái Deo Samái, etc., are not very popular. The ordinary objects of worship of this class are Sitla Mata, the goddess of small-pox, worshipped mostly by women, who offer water in a iota and a charhawa or offering consisting of cooked rice, sweet cakes, etc., at her shrine. The worship of the pipal tree and of Muhammadan saints are also common among the Hindus. The Hindu sects and religious orders are as numerous in Jind as elsewhere in this part of the Punjab. The following notes on some of the more important are by Master Raghonath Dás:-

The Dádúpanthis are a Hindu sect which derives its name from Dádu, Dádúpanthis. a Gaur Brahman, who died on Phágan 9th badí, Sambat 1760, at Sámbhar. where his gupha (cave) was, and where his hair, his tumba or drinking vessel, chola (gown) and kharáun (sandals) are kept. Dádu was born at Ahmadabad in Guzerat, whence he migrated to Naraina (about 50 miles south-west of Jaipur), the head-quarter of the present Mahant of the Dádúpanthis. There is a gurúdwára in honour of Dádu here, and in Phágan the Dadupanthis begin to assemble at it. Their offerings consist only of money, in amount according to their means. From this place they go to

JIND STATE. ]

Religious sects.

[ PART A.

CHAP. I, C.

R eligious sects: Hindus. Dácúpanthís.

POPULATION.

Sámbhar, where a fair is held yearly on the 9th of Phágan badir Descriptive. the offerings consisting of cocoanuts, sweetmeat (parshad) and money. Dadu is said to have had 52 disciples, who established 'de'as' or resting places at different places. The Dadupanthis are usually divided into-(1) The Nágas (from the Sanskrit Nangikaya, a naked ascetic), who generally live in the villages about Jaipur. They wear the choti (the lock of hair left uncut), and are generally skilled in fighting, wrestling and fencing. They also wear ornaments. (ii) The Vicaktás or those void of attachment to worldly objects. They live generally in assemblies and do not dwell in houses. They wear othre coloured clothes. (iii) The Uttradhes who shave the head, beard and moustache. They wear white clothes and are generally harims. In adopting chelás or disciples, the rule is that any Brahman, Khatri, Rájpót, Jat or Grjar, who desires to become a chelá, has his chotí cut off and his clothes dyed ochre, the Gurúmantra being then spoken into his ear. Dadu appears to have taught the unity of God. To this day the Dadipanthis use the phrase 'Sat Rim,' the true God. He forbade the worship of idols. The religious book of the sect is the Dádu Báni, whose árti is performed both morning and evening by singing the Báni songs in an assembly.

Hindu Jogis.

There are both Hindu and Muhammadan Jogis. The Hindu Jogis are followers of Garu Gorach Nath and have split up into numerous schools or orders. Thus Mast Nath, the famous mahant of Bohar in Rohtak, founded the Mast Náth ke Jogi, a school which has developed twobranches, the Bari-dargah or 'senior' and the Chhoti-dargah or 'junior The former abstain from meat and spirits. The latter do not. Báwa Mast Náth had two disciples, Ránpat and Mándháta, two Punwár Rájpút brothers who practised yoga by standing and who remained in that posture through a hailstorm. Mast Nath warmed them to life again, and when they asked for food told them to go and eat the game which the hail had killed. Hence their disciples eat meat and drink spirits. Jogis reverence the bur, siras, buns, tulsi and chandan trees. They perform sh adhs and fast on Sundays, ikudshis and puran mushis. They receive offerings made to Shiva, Guga and Sula. On the Guga-naumi (9th. Bhadon) they carry Guga chhari or Guga's flag through the streets, and receive two offerings, one in the jholi in the name of Gorakhnath, the other in Guga's name. Un certain days they receive puris (small sweet loaves), áta (flour), gur and pice in their pattars (a kind of bowl) playing on the nad at the same time. This is considered propitious to children. They also beg, play the sarangi, and work as labourers and cultivators. Jogis who pierce their ears become Kanpharas, and in joining one of the 12 panths or orders become Shiv-ke Jogi. A Jogi is initiated at Kalram, in tabsil Kaithal, or Bohar or Kotha Kheri in the His ar District. There the guru cuts off the novice's choti and communicates to him the guramantra, receiving Re. 1 and 4 annas worth of patáshás. Any Hindu can become a Jogi, but he loses his caste thereby, though not his got. Birth and marriage ceremonies resemble those of the Hindus, but the funeral rites are different, the dead being buried in a sitting posture cross-legged (súmádhí) on a cloth spread in the grave. On the 3rd day (taiy 1) after death at least 4 men are fed, and on the 13th (terhwin) Brahmans and fagirs.

Muhammadan logis.

Muhammadan Jog's do not practise yoga yet, as they beg alms by pheri, i.e., at fixed times and play the surangi. They have three groups, Bachchowalia, Padha and Ramli. The former name is derived from Bhuchchon in Patiála, the home of their founder, one Sajjan Jat, while the Padhás and Ramlis are descended from Gajjan, his brother. These two brothers and other Muhammadan Jogis composed kabits in, it is said, the 17th century. The Padhas teach Hindi and the Ramli earn by

geomency (ramal). The Muhammadan Jogí sections are Cháhil, Bhullar, CHAP. 1, C. Sekhu, Pándhi, Mán and Káliraund. They observe Muhammadan ceremonies at birth, etc., and practise karewá, but avoid 4 góts in marriage like Descriptive. Hindus.

POPULATION.

Religious sects :

The Sampelés (from Sánpwála, a snake keeper) are a caste of inferior The Sampele. Jog's. They claim descent from Kaunhipa, son of a Jhinwar who caught the fish, out of which came Machhindar Nath. Kaunhipa and Nachhindar Náth were brought up together, and Kaunhipa became a chela of Jálandhar. The Sampelis are secular (ghristi), and are less particular than the Jog's, eating jackals and taking food from Muhammadan dishes. They bore holes in their ears and wear large glass earrings (mundra) and othre-dyed clothes. They make their living by exhibiting snakes and playing on the gourd pipe bin). Kalu, a Jhinwar saint, is honoured among them. They rank below the ordinary Jog's, but above the Kanjais, and do not practise thieving as a profession. They avoid four gots in marriage. Some of their principal gots are Gadarye, Tank, Phenkre, Linak, Chauhan, Tahaliwal, Athwal, Sohtre, Bámna.

The Bairag's have four sampardas, -Ramanandi, Vishnu-swami, The Bairag's, Níminandí aud Madhochárí. The first of these contains 6 of the 52 dwárás of the order, viz., the Aubhinandí, Dundurám, Agarjí, Telají, Kubbájí and Rámsálújí. Both Rámánandís and Vishnuswamis wear the tirpundri or trident. They are devotees of Ramchandrjí, hold a great feast on the Ramnaumí, the day of his incarnation, study the Rámáyána, and make pilgrimages to Ajudhya. The Nimanandis and Madhocharis wear as their caste-mark a fork with only two prongs, being devotees of Sri Krishna. They hold a great feast on the 8th of Bhadon, the day of Krishna's incarnation, and study the Srí Madh Bhágwat and the Gíta, regarding Mathura and Bindrában as sacred places. The Bairágís in this State are mostly ghristí or secular, and in marriage avoid only their own samparda and the mother's dwara. They make disciples of Brahmans, Kshatriyas and Vaishyas, the chela or disciple being received into the samparda and dwara of his gurú. If the gurú marry, his property devolves on his disciples. Celibate Bairágís are called Nagás. The Charandásias are a modern off-shoot of the Bairágis. Sukhdeo was a spiritual son of Biásji, and Ranjít, as a boy of five, met him and told him he would become his chelá. Ranjít when aged ten again met the sage and became his disciple, taking the name of Charandas in Sambat 1708. The Charandasias are all celibate. They are devotees of Rádha and Krishna, and on the forehead wear a straight perpendicular line of white called the sarúp or body of Bhagwán, or the jotí sarúp or body of flame. They wear saffron-coloured clothes with a necklace of tulsi beads.

Gusain or Gosain is derived from the Sanskrit, Goswami (go, senses, The Gusain and and swami, master), i.e., one who is master of his senses or organs. Brahmachari Their usual account is that Shankra-acharya had four disciples, Sadhos. Sarupak, Padma, Naratroka and Pirthi Udra Acharyas, and these founded four sampardas with four maths (sacred houses) at various places: 1. The Kantiwal samparda was founded by Sarupak Acharya, who established the Sarda Math at Dwarka. The sacred river of this samparda is the Gumti, and its chief sacred book the Sham Veda.

Descriptive. The Gusain and Brahmachári £ adhás,

CHAP. I. C. 2. The Bhogwall samparda was founded by Padma Acharya, who established the Govardhan Math at Jagan Nath. Their chief sac ed book is the Rig Veda. 3. The Anandwal samparda was founded by Naratroka Achirya, who established the Joshi Math at Badri Nath.

Religious sects: Their chief sacred book is the Atharwa Veda. 4. The Phuriwal samparda was founded by Pirchi Udra Acharya, who established the Shiri Nagri Math at Rameshwar. Their sacred book is the Yajur Veda. The Gusains are further divided into ten sections, namely, (1) Tirath, (2) Asrama, (3) Saraswati, (4) Vana, (5) Aranya, (6) Puri, (7) Bhárti, (c) Giri, (9) Parvata, (10) Sagara. The first three of these are called Dandi Swamis (from dindi, rod, which they keep), and are considered su-The remaining 7 are inferior, and are commonly called Gustins. The Dandi Swam's do not wear sewn clothes and their garments are died in ochre. They will not eat uncooked or cooked food at the hands of any caste except Brahmans, who cannot eat from the hands of the Dandi Swamis. They may not pass more than one night in an ordinary village, but may stay three nights at a regular place of pilgrimage. Their chief sacred places are Benáres, Ajudhya and Mathura. They do not touch with their hands any kind of metal, nor do they cook their own food, because they are prohibited from touching fire. They do not use int xicati g liquors, fish or meat of any kind, but other Gussins may co so. The Dandi Swamis admit none but Brahman initi tes, while the Cusains admit all initiates of any Hindu caste. They carry a begging bowl (karmand 1), wear a rosary of rudráksha seeds, and smear their faces with ashes (bh bút). They bury their dead. A grave is dug with a niche towards the south, in which an alms bowl The face of the corpse is turned towards the niche and the body covered with an ochre-dyed cloth and placed in the samú.l.i posture. The grave is filled up with salt, a pot and nad (flute) placed at, the top, and it is then covered with an earthen mound and a samadh is erected. There are no other death ceremonies except that after a year or two a feast is given to the brethren. The Dandí Swámis are all a cetics, while the Gusains are either ascetics or secular. The head of the ascetic branch is called mahant, and he is generally elected by the votes of his disciples (chelás). The Dandí Swámís are divided into three classes:-

- 1. Those who took the dand in their childhood without being married and remained celibate through their whole life. They are considered Dandis of the first class.
- 2. Those who married as Brahmans, abandoned their family, adopted asceticism and took the dand, and are called and class Dandis.
- Those Brahmans who only take the dan't some time before their death.

The mode of initiation is as follows:-The candidate is generally a boy, but may be an adult. At the Shivaratri festival water, brought from a tank in which an image has been deposited, is poured on the novice's head, which is then shaved. The gu i or spiritual guide whispers to the disciple a sacred text (montra). In honour of the event all the Gusains in the neighbourhood assemble, and sweetmeat (shirni) is distributed among them. The novice is now regarded as a Gustin, but he does not become a perfect one, until the vijaya homa has been performed. After performing this he is removed from other persons, and abandons the secular world.

The full initiation is as follows: - The novice first performs sharadhs CHAP. I. C. to pay the debts of three kinds of armás—

Descriptive.

The Rishi rin or debt of the karmás incurred from the Rishis.

POPULATION.

The Deva rin or debt of the karmás incurred from the Devás.

Religious sects: Hindus. The Gusain and Brahmacnáci Sádhús.

3. The Pitar rin or debt of the karmás incurred from the pitrás or ancestors.

His head lock is then cut off, and the janeo taken from him. the vijaya homa ceremony is performed.

Braham: cháryas (Sanskrit trahamchárya, celibacy, or one who is Brahamacháryas, celibate), are of two kinds: 1. The Math ke Brahamacharyas: The Math Brahmacháryas belong to a certain Math, founded by a certain achárya or sidh (spiritual guide). 2. The Desi Brahamacharyás, who have no connection with any Math, but adopt any Brahamacharya or any learned Brahman as their gurú. A Desí Brahamachárya puts on a white kapín (or loin cloth tied with strings in front), and a white kuti-bastar (a kind of waist cloth). He keeps his head bare, wears wooden sandals instead of shoes, and sits on an asan of deer skin or kusha grass as a seat cloth. The Math ke Brahamacháryás wear such baran (clothes) as their Math allows. Both sections of the Brahamachárya have as their head mark the trikund tilak and worship Shiva. Some of them keep their hair uncut (jata), smear their bodies with ashes, sit over a dhúnt (fire), and believe chiefly in Vedás. Others simply live on alms and reside outside the village. The Brahamacháryas are often taken from the Brahman caste and secular Brahmans and Brahamacháryas can eat together, because the latter do not perform the vijaya homa ceremony, but secular Brahmans do not eat from the hands of those Gusains who have performed the viraya homa, whether taken from the Brahman or any other caste. The Brahamacharyas who adopt the rule of mon (silence), a practice of yoga, i.e., those who never speak, are called monf. In the same way Brahamacháryas who perform different other practices of yoga are called by different names. The initiation rite is simple. The novice receives a guru updesh, which is a mantra (sacred text) from the Veda.

The Muhammadans number 38,717, or 13.73 per cent. of the popula- Muhammadans. tion of the State. Tahsíl Jínd has more Mussalmáns than Dádrí and Sangrúr, and Sangrúr more than Dádrí. The Muhammadans are almost all Sunnis, there being but few Shiás. Strictly orthodox, most of them have a fair knowledge of their religion. The towns and large villages have mosques, where a mullá or a faqir, often a Quraishi, is maintained by the village to perform religious duties and sometimes to teach the village boys. For these services he receives a share of grain at harvest, and some fees at weddings and other ceremonies.

The Jains are so called as being the followers of the Jinás, Arháts The Jains. or Tríthankarás, who are 24 in number. They are also called Saráogís, a corrupt form of Shrawaka. As a caste the Jains are recruited from various sub-castes of the Baniás, such as the Aggarwál, Oswál, Srímál and Khandelwál, the last three of which are also called Bhábhrás, a corrupt form of Bháo-bhala (from bháo, motive, and bhala, good), or 'those of good motives.

JIND STATE. ]

CHAP. I, C.
Descriptive.
Population.

Religious sects: The James.

An account of the three former sub-castes will be found above under Tribes and Castes. As a religious community the Jains have a complicated grouping which appears to be as follows:—There are two main groups—Dhundía and Mandarpanthí. The former word means 'elect,' and this group is also called Sádhú-márgí or Sádhú-panthí. Its followers have no idols, and their priests are par excellence Jain Sádhs or Sádhús. There are two schools of these priests, the Terah-panthí and the Báístola. The rest of the Jains are Mandarpanthís, i.e., those who 'worship in temples, and are of two sects, the Digambará or 'naked' so called because their idols are naked, and the Swetambarás or white-clad, whose idols are so clothed. The priests of both these sects are called Púj.

The jain priest-

Eikkhya (nitiation).

Both the Poj and the Sádhs are celibate, but the latter are stricter in their observances and are regularly initiated into the order. They are thus initiated. A man who wishes to become a Sádhú has first to live for some time with a Sádhú and become accustomed to austerities and hardships. Thus prepared he is initiated. First a short ceremony like a wedding is performed; then his body is plastered or rubbed with batná (a mixture of barley flour, oil and haldi, turmeric), his hands are stained with mehndi (henna), and he is bathed just as a bridegroom would be. This ceremony is called bane. A meeting (called uchchhab) is then held, at which the Sarogis of the neighbourhood assemble. A feast is next given and the neotá ceremony observed. A sehra or wreath is put on the novice's forehead, and he is carried through the tasas in procession, in order to give him a last opportunity of enjoyment. His head having been shaved (mundan) he puts on white clothes and adopts the Sádhú, with whom he has lived, as his guru, reciting the panch mahabrats and promising to observe them, to remain an ascetic and abandon money, wife and land (zar, jorů, zamín), which are considered the chief factors in creating karmá (causation) and thus binding man to re-birth. The chief aim of the Sádhús is to liberate themselves from the bondage of karmá and thus obtain nirvána (liberation). He then takes up the ogha or rajo-harna (a kind of brushing stick), mouth cloth and the 4 pátrás (wooden utensils), which are called the barans of the Sádhús. Having thus become a Sádhú he has to lead a life of austerities, walk bare-footed, never cat or drink after sunset, or eat certain vegetables, fruits, to live by begging cooked food, and so on. The Sádhús of the Dhundías are sometimes called Swamis (lords). Those Sadhús who lead a very austere life are called Tapashshis (those who perform tapa); some of them only eat every other day, and some live on milk only. The Púj are also celibate, but they differ from Sádhús, in that they do not wear a mouth-cloth and need not lead such austere lives. They may possess money and land and often practise hikmat or medicine and use sandals in walking. They are gurus of the Mandar-margi Jains. The main groups have corresponding differences in their religious practices. Thus the Sadhupanthis have their own sacred days, viz., the pachusan, eight days from the beginning of Bhádon (Bhádon badí 12 to sudí 5). The latter day, Bhádon sudí panchmí, is called the bari-pánchmí or chhámachhrí. During these days they spend much of their time in reading or listening to their scriptures, the Sútras, and keep a fast, some fasting one day, some for the two days called belo, and some for all the eight days called atháin. The Sútrás are read by Sádhús. Their chief religious aims are to protect iivás (lives) and to kill desire, trishná. On the other hand, the Mandarpanthis have ten sacred days, from Bhádon sudí 5th to 14th, called the das-lakshan, during which they fast, etc., as described above. They also sing bhajans (hymns) and pass through the bázár in procession.

The Jains do not practise the kiriá ceremony at death, but in this CHAP: I. ( State they observe the shrúdh rite. Religious differences are no bar to social intercourse, for the Mandarpanthis and Sadhupanthis intermarry, eat and smoke together within their sub-castes. Moreover, Jains and POPULATION. Vaishnavá Agarwáls intermarry in this State, though in some parts, e.g., Religious sects Karnál, they do not. Jains, however, dislike giving daughters to The J Vaishnavás in fear lest they will be unable to pursue their own religious hood.

Descriptiv

The Jain pries

Persons. Fain sect. 812 Dhundía Swetambará 406 Digambará 40

practices in Vaishnavá families, but there is no prohibition against such marriages. Similarly Vaishnavás dislike giving daughters to Jains. 1901 the Jain sects were returned as shown in the

The methods of using magic and charms are of various kinds- Magic and (1) Táwiz or gondá; (2) 'Thárá; (3) Sukh sukhná or mannat charms. manná (to take a vow); (4) Utárá utárná (to transfer the evil spirit to the utárá); (5) Puchha karáná; (6) Grah, pacifying with dáns, charity, and japs, hymns of praise. The tawis or ganda is a piece of paper or sherd on which a magic table (jantar) or a verse of the Qurán is written. It is used in intermittent fevers such as teiyá (tertian) and chautháyá (quartan), the paper or sherd wrapped in cloth being hung round the neck of the patient or tied on his arm before the attack comes on. Thárá dená or dam karná (blowing as a charm) is resorted to for headaches, pasli ká dard (pleurisy) and boils. A jhárá dene wála (magician) takes a knife, a jhárú (broom) or some ashes and touches the part affected with it, repeating mantrus in the name of a god or goddess, such as Hanúmán or Deví-Shaktí, or a verse of the Qurán each time, touching the ground with the knife or broom: this is done seven times. During sickness a vow of pilgrimage to a god or pir's shrine or of an offering, charháwá is sometimes made. Certain shrines are considered peculiarly beneficial for certain diseases; the shrine of Mírán Sháh at Máler Kotla is resorted to by women and children, who are hysterical or under an evil influence. Utárá utárná is especially resorted to for sick children. An earthen vessel filled with cooked rice covered with sugar and having a lamp with four wicks placed on it is passed over the head of the sick child and from its head to its feet seven times, and is then put in the middle of a churáha (cross roads) by an aged member of the sick child's family. This is believed to avert the evil influence of the evil spirit over the child. This process is also resorted to for children with fever. Grah dikhláná (consulting the horoscope of a sick person) is performed when he or she has been suffering for a long time; a Pandit is called in and he consults the patient's horoscope, and on detecting the evil influence of the grahs (planets) he pacifies the devás of the grahs under whose influence the patient is by offering certain things in dan (charity) to the Brahmans or to the poor, and certain japs, hymns of praise to the gods of the grah, are recited; when the patient is on his death bed, the treatment is given up, and a cow, grain and some money are given in charity with a view to lessen the suffering of the dying person.

The Jats of the Sángwán gót, who occupy 57 villages in Dádrí, are Taboos. not allowed to cultivate cotton, in consequence of the following tradition :-A Jat of this got killed Ban Deotá, a Brahman, in a quarrel, and afterwards suffered misfortune which he attributed to his crime. He accordingly erected a temple to the Brahman in Mahra village and proclaimed that in memory of the murdered man his descendants should not cultivate

Descriptive. POPULATION.

Magic and charms.

CHAP. I. C. cotton (ban). Hence the Sangwan Jats do not grow cotton, and if any one does so, he reaps no benefit from it. The inhabitants of Sanwar in tahsil Dádrí are sorbidden to build a chaubárá (a cool room in the uppes storey) owing to the following tradition: -Lekhan, a wealthy mahajan or Sánwar, had a son at the Akbar's court, and he married a girl from Pápora, a village in tahsíl Bhawání. One day he had gone to his father-in-law's house to fetch his wife and on his way home was murdered by the people of Pápora and his wife robbed. The bridegroom was accompanied by his sister's son, a Brahman and a barber. Of these, the nephew and the barber fled, while the faithful Brahman remained, burnt the body, and with ashes set out for Sanwar with the widow. On the boundary of Sanwar he threw down the ashes. The widow became sati, and cursed her nephew, prophesying that his daughters would never lead a peaceful life. The father of the murdered man summoned all the people of his village and attacked the inhabitants of Papora, which he razed to the ground, removing all the bricks and erecting a choubará in Sánwar with them. He then made a rule that no resident of Sánwar should construct a chaubará except with bricks brought from Papora, and so nobody now builds a chaulara, or if any one does so, he meets with bad luck. The feud still survives between the two villages, and they never intermarry. The following taboo is also observed by the inhabitants of Pápora. The general custom on the birth of a boy is to set up an iron bar perpendicularly near the door, but the people of Papora always place it upside down until such time as they shall conquer Sanwar and bring back their bricks. The following taboo is observed in Chiria, a village in tahsil Dádrí:-No woman may carry two water pitchers, one on top of the other, from the well to the village. The reason is that some 35 years ago a disease broke out among the cattle, and Khushal Singh, a fagir, exorcised the plague, but imposed this restriction on them for ever.

Temples and fafrs.

The principal temples, and the fairs connected with them, are described below:-सत्यमव जयत

Harí Kailásh iair at Jind.

(1) The temple of Hari Kailash stands in the centre of a large tank in Jind town. Two fairs are held here, - one on the 13th and 14th of Sawan baai, the other on the same dates in Phagan. The name is derived from Harí, a title of Mahádeo, and Kailásh, the mountain where he resides. Formerly the site on which the temple now stands was occupied by a tank, of an antique type, but in Sambat 1925 H. H. Rája Raghbír Singh rebuilt the temple after the model of the Golden Temple at Amritsar. On the fair days the people fast in honour of Shivjí, taking no food till evening, when they worship and then break their fast. There are, in this temple, idols of Mahadeo, Parbatí, Ganesh, Soma Kartaka and Nandí Gan. These idols stand in the temple in a circular place called the jalehri. The temple is managed by the State; and a head pujári, with four subordinate pujáris (all of whom are Brahmans of the Vashisht gót), holds charge of it, being paid by the State. On the death of a pujari his successor is appointed by the State. The head pujúri performs special worship. The bhog (or food) offered consists of patúshás (lumps of sugar) or iláchí-dána. The artí (a ceremony performed in worship of a god by moving a platter full of burning wicks round the head of his image) is performed twice daily,—in the morning by burning dhup and in the evening with three or five lighted cotton-wicks saturated in ghi. The pujúri recites mantrás in praise of Mahadeo during the arti, and a bell, conch-shell, drum, etc., are sounded. Hindus make offerings of gur, cocoanuts, seasonal fruits, money, etc.

The temple of Mahadeo Bhuteshwar, which is also within the town CHAP. I, C. of Jind, has been in existence since the time of the Pandavás. It consists of a quadrangle, in which is a raised platform about three yards high and on this the idols are placed. A fair is held every Monday evening, and the Hindus POPULATION. of the town, both men and women, attend for worship. Another celebra- Temples and tion takes place yearly on the 13th of Phágan badí when Mahádeo fairs: is adored from morning to evening and for the whole of the following Mahádeo Bhá. night. The origin of the name is thus described. In Sanskrit the word teshwar fair. bhút means a living being and Ishwar, 'master' or 'lord.' Hence the compound 'Bhúteshwar' means 'Lord of all living beings,' and the temple was given this name. It contains images of Mahadeo (made of grey coloured stone) and of Parbati (made of white marble), both 9 inches high and the former 41 feet in girth: also two small images, each of Ganesh, Somá Kártaká and Nandí Gan. A Jogí of the Tánt sect, by gót a Malanbans, is in charge of the temple. He is a ghristi or non-celibate, and receives Rs. 36 annually for its maintenance. He performs worship daily. Water, flowers, bhojpattrá, sandal, etc., are offered. The bhog consists of patāshás, milk, etc. Arti is performed both morning and evening.

Descriptive.

The urs (or death anniversary) held annually at the shrine of Shah Shah Dujan's Dujan on Muharram 1st takes the form of a fair. Fagirs and darveshes, both Hindu and Muhammadan, attend it and a bázár is opened. Sháh Dujan's father was originally a native of Baghdad, who visited Saharanpur on a pleasure trip and ultimately settled there. He was a cultivator and also reared cattle, which in his youth he used to graze on the banks of the Jumna, and one day he met the five saints, Shah Bú-Alí Qalandar, Khwaja Khizr, Shah Bahlol Hissari, Shaikh Badar-ud-din Sulaimani, and Shaikh Sadar-ud-dín Málcrí. As he was terrified by their sight, they comforted him, telling him that God had bestowed upon him a high place among His saints. But as he was still very young their consolations proved ineffectual and his fears increased. Khwaja Khizr then caught him by the hand and put his finger on his eyes. Shah Dujan remained with his eyes closed for a time while divine secrets were revealed to him, and having lost all fear he knelt down and touched the feet of the saints. Khwaja Khizr then directed Bú-Alí Qalandar to instruct him in all mysteries, and this he did. Khwaja Khizr thereupon told Shah Dujan that he knew his position and rank, and that he must become a disciple of Shaikh Sadar-ud-dín Málerí, who gave him the Khirqa-khiláfat (a garment by wearing which a devotee is considered to be the successor of his predecessor) and appointed him Shah or spiritual governor of Jind. He lived for about 100 years and worked miracles, dying in 964 A.H., and his shrine has been in existence ever since his death. There are two tombs, one of the Shah himself, the other of his wife. The shrine is now in charge of Pírzáda Ghulám Husain, a descendant of Sháh Dujan, and its khalifa is a Shaikh by caste, the office being hereditary. The right of succession devolves upon lawful heirs of the Shah. The State allows Rs. 17 annually for the maintenance of the shrine. Darúd (or blessings sent to the soul of Prophet) are recited every morning and evening and a lamp lighted every evening. The offerings consist of cash, liháf (quilts), laddú (sweet-balls), reori (a sweetmeat), malida (bread rubbed into crumbs and then mixed with sugar and butter, and again rubbed well together with the hands), etc. The said reoris and laddús are considered to become sacred and are distributed and used as such.1

The shrine of Shah Walayat is also in Jind town. A fair and urs are shrine, held here in the Muharram every year. Shah Walayat accompanied Shaháb-ud-dín Ghori in his campaign against Rái Pithora, and was killed

Sháh Waláyat's

<sup>1</sup> The capital of the State of Dujána derives its name from this shrine.

CHAP. I, C.

Temples and fairs : Sháh Walavat's shrine. Mubáriz Khán's shrine.

in battle at Jind, whereupon a shrine was then built to him. The mujawar who is a Sadíqí Shaikh, looks after its management. Marriage is permitted Descriptive. to the mujúwars and legitimate heirs succeed to the gaddí. The State POPULATION. allows Rs. 22 annually for its maintenance. Darúd is repeated every morning and evening. The offerings made are quilts, reori, laddú, malida, etc., which are distributed as sacred things.

> This shrine is at Kaliána in Dádrí tahsíl and preserves the memory of Hadáyatullah alias Mubáriz Khán, a native of Arabia, who came to Delhi as a traveller. Alaf Khán, son of Tughlaq, king of Delhi, finding him a daring and loyal man, possessed of miraculous powers, made him Commander-in-Chief of his armies, and when Raja Kalian, who in those days ruled over Kaliána and the country about, revolted, he deputed Mubáriz Khán in 730 A.H., at the head of a large army, against the rebel. Mubáriz Khán was killed in the battle that ensued, and a few years after the occurrence a certain banjura, or travelling grain-dealer, happened to pass the night in the Ganj Shahidan or enclosure where the martyrs were interred. He was directed in a dream to erect tombs to all of them with a shrine to Mubáriz Khán. This he did, and after the lapse of a century Mirza Bábar Beg, ruler of Dádri, added to the building a two-storeyed house with a roofed gateway and spacious dáláns (courtyards) for the accommodation of strangers. The shrine is half a mile north of Kaliána on the side of a hill, and around is the Ganj Shahidan. It contains the tombs of Mubáriz Khán and of his diwán, bakhshi, khazánchi and other officials. An urs is held here yearly on the 26th of Zulhaj, the date on which he was killed, and people from far and near attend it. The management of the shrine is in the hands of Sunní mujúwars, who are Sadígí Shaikhs. They are 12 in number, and every one of them attends for a week in turn, appropriating all the offerings made during the week. Shaikh Kallú, the ancestor of the mujúwars, was told in a dream by Mubáriz Khán to assume the office of mujáwar, and from that time the office has been confined to his family. The State pays Rs. 800 annually for its maintenance. The offerings consist of sweetmeats, living animals, doshálás or shawls, etc. Many people make vows at the shrine, and, when their requests are acceded to, bring the offering vowed and distribute it in the shrine. On the urs day an illumination is made, and rice cooked and distributed among the poor.

#### FAIRS AND FESTIVALS.

Dusehra festival at Sangrúr.

At Sangrur the Dusehra festival is held every year, wrestlers, singermusicians and others assembling amid a crowd of spectators. It is encouraged by the State which gives rasad (rations) to the wrestlers, etc., and the Rája attends the wrestling and other shows and gives prizes to the winners. On the Dusehra day he visits Gurdwara Nanakyanal with all his officials in the morning. In the evening he holds a public darbar in the Diwan-i-Khana, where all the State officials, chaudhris, etc., present nasars and sometimes Rám Líla takes place.

Jind.

At Jind town a fair to Gugá, called charyon-ká-melá, is held on Gugá's fair at Bhádon badí 14th. Gugá's bhagats who are Jhínwars or Málís, wave flags called chharis and iron chains, and the Chuhras beat dorus or small drums. They go first to Hindus' houses and are given charhawas. Then they go to Gugá's shrine outside the Jhanjwála gate of the town and there a mela is held

Deví fair Dhání,

At Dhání in tahsíl Dádrí a fair is held twice a year in honour of Deví Dhání in Asauj and Chait. It lasts one day and is attended by about 1,000 people from the adjacent villages.

<sup>&</sup>lt;sup>1</sup> This gurudwára was a halting place of Guru Nának. It is also visited by the Rája on the Baisakhi and Basant Panchmi, A fair is held here yearly on the Baisakhi day.

## CHAPTER II.-ECONOMIC.



### Sectin A.—Agriulture.

At the fourth settlement in 1897, 14 per cent. of the cultivation was CHAP. II, A. returned as irrigated from canals, 3 per cent. from wells, 1 per cent. from the Choá, while 82 per cent. was wholly dependent upon rain. The summer rains should begin towards the end of June. On the rainfall Agriculture, of June and July the sowing of all kharif crops depends, while that of General agriculture important for on it depend the ripening August and September is very important, for on it depend the ripening tural conditions, of the kharif and the sowings of the rabi on unirrigated land. Without fair showers in the winter, from December to February, the rabi will not ripen well, and may even fail altogether. In the Jind tahsil only canal-irrigated and barani lands are to be found, there being no well irrigation. The Western Jumna Canal irrigates about 125 villages in this tahsíl. Sangrúr tahsíl is irrigated from distributaries of the Sirhind Canal, from the Chos, and by wells. The canal irrigates about 82 villages. Dádrí tahsíl is irrigated by wells only. The area irrigated is 18 per cent. of the total area cultivated, leaving 82 per cent. entirely dependent on rain for its cultivation.

Economic.

A small portion of tahsíl Sangrúr is flooded by the Ghaggar and Flood irrigation. Choá, and the flood water serves the purpose of irrigation. In Asaui and Kátik, when the flooded lands have absorbed the surface water and become dry, they are ploughed and levelled for wheat and gram, which can be raised without further rainfall. These lands, when the flood has been a foot in depth, are used for rice; they are generally ek fasli.

The principal soils are dúkar, rauslí and bhúd. The dúkar soil is a very Soils and their stiff loam, blackish grey in colour. It requires a great many ploughings, composition: several waterings and much labour, and hence is locally called bailmar. dharti, or 'soil which exhausts the bullocks.' As it takes time to absorb water, the surface moisture evaporates and a few light showers of rain are not enough to fertilize it. Moisture is usually found 3 feet below the surface. After rainfall the ground cracks, and when it is ploughed, clods are formed which have to be broken up by the sohága, or by a light roller, to make the surface compact and level. It requires five or six ploughings and levellings, and gives a good yield of rice if abundantly watered artificially or by constant rain. Generally wheat, gram, or jowár are raised on it. When the seasonal rains are abundant, even the bárání dákar produces two crops in the year; bájrá (millet) being reaped in Asauj, and wheat and gram sown for the rabi. In waste lands of this soil the samak grass, which is good fodder, grows. Rausli is Rausli. an intermediate quality of soil containing less sand than bhud, while it is not so stiff as dákar. It is grey on the surface, and black at a depth of one foot. When ploughed, no clods are formed but a fine tilth, and so no great labour is required to plough and level it. Hence it is called rasili dharti (easy soil) or thandi dharti (cool soil). All crops except rice (dhán) can be raised on it, and it is a good productive soil with seasonable,

Economic. AGRICULTURE. Soils. Rausil.

Bhúd,

CHAP. 11, A. if occasional, rain. Moisture being absorbed quickly is very beneficial to it. and is usually found two feet below the surface. When this soil lies waste, it produces the sámak, palinji, takharia and dúb grasses, which are used as fodder. Bhúd is an uneven sandy soil consisting of tibbás or hillocks and level stretches of sand. The hillocks shift under the high winds in Baisakh and Jeth from one place to another. It is generally very unproductive, and is locally called dád lagí húi, 'as troublesome as ringworm,' and its owners often have to pay revenue when no crop is raised. If there are a good many light showers, it yields fine crops of bájrá and moth. Bhúd absorbs the rain as it falls, and moisture is usually found 11 feet below the surface. It requires no great labour in ploughing. Heavy rain destroys the seedlings, uprooting them and covering them with sand. Strong winds have the same effect. The káns and dúcháb grasses grow on this soil.

Local distribution of soils.

Jind tahsil is mainly a level plain, unbroken by hillocks and containing dákar, rausli and bhúd intermixed. Its southern part is bárání, but the remainder is irrigated by the Western Jumna Canal. Dádrí tahsíl has an uneven surface, interspersed with sandy hillocks and arid hills. Ataila and Kaliána hills may be taken as the boundary line dividing the better soil from the worse. Towards the south and west of the Ataila hill, bounded by the Lohárú State and the Kánaud tahsíl of Patiála, is a stretch of bhúd covered with sandy hillocks, though here and there patches of stiff soil, termed táls, are met with No cultivation is possible on the hillsides and only a little grass grows on them. The tract between the Ataila and Kaliana hills is mostly rausli and bhúd with a very small area of dákar. The tracts towards the east, south and north of the Kaliána hill is chiefly rausli and dákar, with very little bhúd soil. Sangrúr tahsíl may be divided into two tracts as regards physical configuration. The Sangrur and Kularan ilúqus are a level plain, the soil consisting mostly of rausli, with dákar and bhúd here and there. Bálánwáli ilága is an uneven surface containing rausli and bhúd.

Agricultural calendar.

Though the Bikramí year begins according to the calendar from Chet sudi 8, the agricultural or fasli one commences in the beginning of Asarh, when agricultural partnerships are formed, leases renewed, etc. The year is divided into three seasons,—the hot season, garmi or kharsa from Phagan to Jeth, the rains or chaumásá, from Asárh to Asauj, and the cold season or sardi, from Kátak to Mágh. Work begins in Jeth, but when the rains are late the crops are not sown till Asarh. If the rains come fairly early, in the last half of Jeth or in the beginning of Asarh, bajra (spiked millet) and mung will be first put in, and then if the rains continue, jowar (great millet) and other pulses such as moth and másh will be sown. If the rains are delayed till the end of Sawan or the beginning of Bhadon, jowar. moth and gowara will be sown. If there is a fairly good fall in the middle of Asauj, a large bárání area will be cultivated for the rabí, and wheat, gram, barley and sarson (rape) sown. If the rain comes later, at the end of Asauj or the beginning of Katak, the yield on unirrigated lands will be scanty, but barley, even if sown as late as Mangsir, will give a fair yield. All the unirrigated kharif crops ripen in Katak, and are then cut. The first crop to ripen in the rabi is surson, which is ready for cutting by the end of Phágan or the beginning of Chet. Gram is ready for cutting in Chet, and other crops, such as barley and wheat, ripen soon afterwards, towards the end of Chet or in Baisakh, barley a little early than wheat.

# An agricultural calendar is given below:-

CHAP. II, A.

Economic.

AGRICULTURE.

Agricultural calendar.

		· · · · · · · · · · · · · · · · · · ·			
	NAME O	F MONTH.			
No	Vernacular.	English.	Agricultural work.		
ī	Chet	March-April	Sugarcane planted in canal lands. The ground is prepared for irrigated cotton and indigo, and these crops are sown, as is also chari on irrigated lands. Sarson is cut at the beginning of the month, gram reaped towards the middle, and barley towards the end. Wheat is watered and also tobacco.		
2	Baisákh •••	April May	All rabi crops reaped and threshed, tobacco and cane watered, cotton-sowing on irrigated lands completed, and further sowings of charf made.		
3	   Jeth	May-June	Threshing completed, grain stored and tobacco cut.		
4	Asárh	June-July	Kharsf sowings on bûrâns lands commence with the first rain. Bûşrâ and mûng are sown first during the first half of the month.		
S	Sáwan	July-August	Jowar, moth and mash are sown, if the rains are favourable. If the rains have begun late, jowar, bajra and pulses are sown mixed, in the first half of the month; irrigated jowar sown on canal lands and rice on flooded lands. If rain continues favourable, rabi ploughings on unirrigated lands commence, and in any case on irrigated lands.		
6	Bhádon	August-September.	If there is rain in the middle of the mouth, jowar will be sown on unirrigated lands. Kharff crops weeded and rabi ploughings continued.		

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Agricultural calendar.

	NAME OF	MONTH.		
No.	<b>V</b> ernacular.	English.	Agricultural work,	
7	Asauj	September- October.	If there is a fairly good rainfall in the early part of the month, gram mixed with barley will be sown on unirrigated lands. The same is the case on flooded lands, if floods are favourable. Irrigated charf is cut on canal lands.	
8	Kátak	October- November.	Rabí sowings completed on unirrigated and cotton-picking begun on irrigated lands. Harvesting of all kharif crops, including rice, bogins, and threshing is carried on. Wheat sowings begun on irrigated lands. Wheat and gram (gochani) sown in flooded lands.	
9	Mangsir	November.	Threshing and storing of kharff crops and cotton-picking completed, wheat sowings completed on canal lands, cane cut, and irrigated land prepared for a tobacco crop.	
10	<b>Po</b> h	December- January,	Wheat watered and tobacco sown. If there is fair rain, late barley (Kanauji jau) is sown.	
įį	Mágh	January. February.	Ditto ditto.	
12	Phágan	February- March.	Tobacco seedlings transplanted to the prepared beds.	

The breaking up of waste land and bringing it under cultivation, CHAP. II, A. called nautor, is generally done in the rainy season. The bushes and small plants are uprooted, and the land then broken up and levelled, and so prepared for cultivation. Nahri and cháhi lands, whether Agricultures, ploughed or not, are first watered before sowing. This watering is Agricultural called palewar or rouni. After that they are ploughed and levelled as operations: often as may be necessary, to enable them to retain the moisture and land, ploughing, then sown. When the seedlings appear they are again watered. This etc. second watering is called kor. Ploughing of dákar and rausli land begins in Phágan, about the middle of February, and continues to the end of Jeth, the middle of June, two ploughings at least being given in this interval. The result is that rain being absorbed to a sufficient depth, the moisture is retained for a considerable time, and there is no need of rain in this period. No weeds grow and so the productive power of the soil is not decreased. The more dakar and rausli lands are ploughed, the greater their yield, and as the saying goes Báh ná háre karam bháwán lotjaen, 'ploughing never fails to profit, though karmá (destiny) may be unfortunate.' Bhúd soil requires only one ploughing; sugarcane, wheat and cotton require several plough. ings, and are generally sown on niái cháhí land (called ádmí-már dharti or 'man-killing land,' as it requires great labour) and also on dákar and rauslí, and the proverb goes, Bihín báhín gájrán sau báh kamád, jún jún báhe kanak nún tún tún lewe sawád, 'if you give twenty ploughings for carrots and a hundred for sugarcane, you will get an excellent harvest, and the more you plough for wheat the greater will be your profit.' It sometimes occurs that after sowing a light shower of rain coagulates the topmost layer of soil before the seedlings have appeared above ground. This coagulation is called karund or papri jamna. In this case the soil has to be reploughed and resown. After the seedlings have appeared heavy showers of rain, by filling the beds of dákar and rausti for two or three days, destroy the seedlings, while in the bhúd they cover the seedlings with sand and thus destroy them.

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There are generally two or three preliminary ploughings and harrow- Ploughing and ings, but different crops and soils require a varying number of sowing. Rabí crops on bárání lands require the hardest labour. Sowing is done in one of five ways according to circumstances:—

(1) With the por or orná, a seed drill of hollow bamboo attached to the upright handle of the plough with its lower extremity just above the ground and a wide mouth through which the seed drops into the furrows.

सन्धमन जयन

- (2) By chhinti or merely scattering the seed broadcast and then ploughing it in.
- (3) By ker, i.e., dropping the seed by hand into furrows.
- (4) With pod or seedlings, the seedlings when 11 or 2 months old being planted out in the fields.
- (5) By poris (stems) or cuttings from the ripe plants.

[ PART A.

JIND STATE. ]

CHAP, II, A.

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Ploughing and sowing.

The first method is employed for wheat, gram, barley and pulses, which require dense sowing, the second for cotton, hemp, paddy and sesamum, which do not require such close sowing, the third for maize only, the fourth for tobacco and rice. Sugarcane is grown from cuttings. The seed is generally sown at a depth of about three inches by each method. Sowings of both rabí and kharíf crops, except carrots, radishes, cotton, til, indigo, and makkí, which are sown broadcast (chhíntá), are done with the por or orná.

Weeding.

After the rains various kinds of weeds spring up in cultivated lands, and all the kharíf crops are weeded, but no rabí crop is weeded except well-irrigated wheat. Weeding is called naláo or gudái, and it is generally done by women and girls, with the kasola or khurpá. Jowár and bájrá only need one weeding, makki needs two or three, cotton four, and sugarcane six or seven. While the crops are ripening, they are watched by some one who sits on a thatched shelter, supported on four poles and called jondi in the Bágar and Hariána and manáh in the Sangrúr tahsíl.

Reaping.

Reaping, called lámní or katái, is done with a drántí, or toothed sickle. The millets, jowár and bájrá, are reaped, their ears or pods being plucked off and the stalks tied into bundles or púlis, which are made into stacks (chhoras). The pods are then threshed on the threshing floor (pir or khalián).

Threshing.

So much of the crcp as is to be threshed is made into a heap round a stake (med) fixed in the centre of the threshing floor. Two, four or more bullocks are then placed abreast fastened to the med and driven round it in a circle over the grain or straw. In Sangrúr tahsil the med is not used. In this way the pods, and also the straw, if any, are broken up. The mixture, called pairi, is placed in the chhaj (winnowing basket), which is lifted up and slowly inverted, the heavier grain and the lighter pieces of husk and straw being thus separated. Wheat, gram, barley, sarson, múng and other pulses. jowár, bájrá, rice and indigo are threshed by bullocks, and the husks separated from the grain, while til, makki and poppy (post) are beaten with the sotá, a long stick, and then separated from the grain.

Measuring.

The prepared grain is then divided among the partners, an earthen jar, called náp, being taken as the unit of measurement. A portion of the common heap, or sanjhí dherí, is reserved and given to the kamíns and lágís to pay their dues. The nírá or fodder is measured by the bundle.

Agricultural seasons.

The work of cultivation for the kharif lasts from the middle of Phágan to the middle of Bhádon, *i.e.*, from the beginning of March to the end of August, while the rabi cultivation lasts from the beginning of Asauj to the end of Maghar, *i.e.*, from the middle of September to the middle of December. In the kharif reaping and threshing go on from Asauj to the end of Kátak, *i.e.*, from the middle of September to the middle of November; but the sugarcane lasts up to Phágan or the middle of March, while the rabí harvesting lasts from Chet to the end of Jeth.

Manure.

The materials used as manure are:—Gobar (cattle-dung), mingan (dung of goats), ghore ki lid (horse-dung), galá nírá (decayed fodder), rákh (ashes), and kúrá karkat (sweepings). Manure is generally used in Jind and Sangrúr ser nahri and cháhi lands, and very rarely in Dádri sor cháhi land. The manure hears (kurri) are generally placed around or in the immediate vicinity of the village site in the bárá-gatwárá. In Jind and Sangrúr each owner has his own heap, while in Dádrí they are common. Manure is

generally applied to wheat, maize, cotton, rice, sugarcane, tobacco and CHAP, I', A, vegetables. It is removed to the fields two or three months before use, as soon as the rains are over, and is spread before ploughing. For wheat and maize chhána (fine manure) is also used when the seedlings are coming up. Agriculture. Weeds, grasses and plants which are not used as fodder are generally burnt on the fields and the ashes ploughed in, to increase the productiveness of

Economic.

Crop.		Amount of manure in maunds per acre.	Number of weedings.	the land. Gudái or naláo (weeding) is necessary for the above crops. The amount of
Sugarcane Wheat Cotton Maize Vegetables	***	200 to 240 160 160 160 160 320	10 5 5 2 2	manure used per acre and the number of weedings re- quired for each crop are shown in the margin.

On bárání lands little attention is given to rotation of crops or to Rotation of fallows. On irrigated lands maize and jowar are often followed by a rabi crops. crop, and wheat, gram and cotton by sugarcane, which is also often sown after jowar if manure is available. Cotton and jowar are very exhausting crops and are seldom followed by a spring crop. Land where cotton and jowar have both been cultivated is left fallow for two harvests, and then a rabi crop is sown. Rice is always followed by gram and indigo or by gram and wheat. Indigo, gram and moth do not exhaust the soil, as their leaves fall to the ground and act as manure. In the greater part of the State, land may be divided into two broad classes:—(1) double-cropped (do-fasla) land sown season after season, generally with maize followed by wheat; this is the niái-cháhí which is close to the village site and is watered by wells: (2) single-cropped (ek-fasla), the barani land and more distant nahri and cháhi rausli lands. In Sangrúr tahsíl a crop of tobacco is taken immediately after wheat, making three crops in the year, on niái-cháhí land. Fallows are generally taken only on bárání lands, manured lands not being allowed to lie fallow. Bájrá is sown mixed with moth, múng and másh, and gram with barley as they grow together easily. The stalks of bájrá, jowár and barley grow high enough to allow the moth, múng, másh and gram to grow under them. Moreover, if the quantity of rain is unfavourable to one grain, the other will give a good yield.

Agricultural implements have been described in the Patiála Gazetteer Agricultural (page 96). The only change in recent years is the complete supersession of implements. the old sugar-press (kolhú) with its crusher (lat), working in a hollowed treestump, by the modern sugar-mill with iron rollers which can be hired for Rs. 23.

Agricultural work is mainly done by oxen, and, in the sandy tracts of Well and plough Dádrí tahsíl, by camels. Male buffaloes are occasionally yoked in carts in cattle. the Jangal tract. In the stiff soil of the Bangar in Jind tahsil strong plough cattle costing at least Rs. 40 or Rs. 50 each are needed, and where the wells are deep, as in the Jangal tract of Bálanwálí an ox capable of doing a full day's work will cost over Rs. 60. In the iláqas of Sangrúr, Bázídpur and Kulárán, where the wells are not very deep nor the soil stiff, oxen costing Rs. 30 each suffice for the work. An ox begins to work when rising 4, and works for 10 or 12 years.

The area which can be cultivated by one plough depends of course, to Area cultivated a great extent, on the nature of the soil. . A plough worked by two oxen can perplough or prepare for the kharif—

> of canal land 20 bighás khám or about 4 acres. of báráni land 80 bíghás khám or about 17 acres. of cháhi land 20 bíghás khám or about 4 acres.

JIND STATE. ]

Principal staples.

[ PART A.

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And for the rabi-

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of nahri or cháhi land 20 bighás khám or 4 acres.

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of bárání land 30 bíghás khám or 6-7 acres.

Agriculturists and their dependents. The table below gives the number of agriculturists and their ratios to the total population at the census of 1901:—

		YEARS OF	s below of age.		,000 to popula	
DETAILS OF AGRICULTURISTS.	Males.	Females	Dependents 14 years or	Total,	Ratio per the total tion,	
Actual workers	49.772	2,338	123,115	175,225	621.4	
Kamas or labourers by the season	1,486	92	1,770	3,348	118	
Day labourers	2,433	377	4, <b>7</b> 37	7:547	26.7	
Total	53,691	2,807	129,622	186,120	660.0	

Taking the actual workers, with their dependents, over 62 per cent. of the population are dependent on agriculture, while agricultural labourers are nearly 4 per cent. of the population. As a general rule, the kámás are Chamárs, Chúhrás, Dhánaks or Jats, and their earnings vary from Rs. 24 to Rs. 30 a year with daily food and clothes for each season. Day labourers also mostly Chamárs, Chúhrás and Dhánaks, earn from  $2\frac{1}{2}$  to 4 annas a day. Boys are employed on light work, e.g., as rahtís, or drivers of oxen on a Persian wheel, and gudái-wálas, or weeders. Women also help by carrying food to the fields, picking cotton, reaping, weeding, cutting grass and carrying it home.

Principal staples. Table 19 of Part B. The principal revenue-paying crops are sugarcane, wheat, cotton and oil-seeds (rape, etc.), with indigo in Jind and bájrá in Dádri. In the villages the cheap food-grains, called motá anáj, such as jowár, bájrá, maize, mixed gram and barley (berra), are generally kept and consumed by the cultivators. The fodder crops sown in the State are:—Chari (jowár sown thick for fodder), metha, rizgá, gájar (carrots), gowára. In the kharif khudrau or wild vegetables, such as karela, tindo, matirá, kakaurá and kachri or chibbhar grow in the jowár and bájrá fields and straggle over the fences. The greater part of the tahsils of Jind and Dádri is sown for the kharif, locally called sáwani, while that of Sangrúr is generally sown for the rabi or hári. The following are the staples produced in the three tahsils:—

Tahsil Sangrur.-Wheat and gram both separately and mixed, CHAP. II. A. sarson, jowár, bájrá, pulses, makkí, or maize, sugarcane and cotton.

Economic.

Tshsíl Dádri.-Gram, jowárí, bájrá, moth, múng, gowára, wheat and barley, the last two especially on well lands.

AGRICULTURE. Principal staples.

Bájrá is mainly grown in Dádrí tahsíl, where it is the most important Bájrá. staple, and to a smaller extent in Jind, while in Sangrur it is only grown on a very small area. It is sown on the first heavy rain in Asarh. When ripe, the ears are plucked off and threshed and the stalks cut down, tied into bundles and stacked. They supply an inferior kind of fodder.

Fow  $\hat{a}r$  is cultivated much in the same way as  $b\hat{a}jr\hat{a}$ , but it is sown, as a Fow  $\hat{a}r$ . rule, a little later and also ripens a little later. The ears are generally round in shape, first green, then they become covered with a yellow pollen (bix), and lastly, when they begin to ripen, they assume a white colour.

Makkí (maize) is abundantly sown in Sangrór tahsíl.

Makki.

The pulses (moth and ming) are generally sown mixed with bájrá and Moth and ming. jowar and in the same way as the latter crops. The pods are first separated from the stalks by hand-threshing with a jeli, and the grain is then threshed out. The broken straws and pods are used as fodder.

Gowára is principally grown as fodder. While green, the stalks with Gowára. the green pods are used as fodder, and when ripe, the grain also is given to the oxen. The broken pods make good fodder.

The principal irrigated kharif crop on the canal lands of Sangrur and Cotton. Jind is cotton (bari). Manure is given after the preliminary watering. The seed (binaula) mixed with cow-dung is scattered by hand. The plant bears a white or yellow flower which swells, forming a pod (tindá) containing the cotton.

Cotton is picked from Asauj to Magh, every fifth day at first, and Cotton-picking. then, as the cotton gets less and less, the intervals increase. Each field is picked 20 times, so that the process extends over a considerable period. It is supposed to finish on the Hindu festival of the Lorhi. The work is generally done by women. If the zamindar has no women-kind who work in the fields, he employs Chamárnís, who get at first one-tenth of the cotton they pick, and an increasing ratio as the cotton to be picked gets less. A woman can pick from 6 to 8 sers a day and thus earns 1½ to 2 annas. The last gleanings are left for the poor.

San and saní are usually sown in Sangrúr and Jind tahsils. San is San and saní sown seed by seed, and sani broadcast. Both are sown in Asarh and cut in fibres. Kátak.

Wheat forms the staple crop in the irrigated parts of Sangrur and Jind Wheat. tahsíls, and very little is cultivated in the cháhí tracts of Dádrí. It grows in almost any soil except the very stiffest, where barley takes its place, and it good maháwat (rains) occur, there is a fair crop on bárání lands also. It is generally sown after cane or maize, when no fresh manure is added.

Gram is the principal unirrigated rabi crop in the State. The soil is Gram. seldom harrowed. If there has been good rain for sowing, it only requires a good shower in Mangsir and further showers in Poh and Magh. Its flower is at first reddish blue and then the grain pods (tats) form. The broken pods are used as fodder (bhúsá).

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AGRICULTURE. Principal staples. Sarson. Tobacco.

Sarson (rape seed) is chiefly sown mixed with gram and barley in Sangrur and Jind tahsils, and sometimes separately. It has a yellow flower, and is reaped in Chet and Baisákh. The green plants are also used as a vegetable and as green food for cattle.

The production of tobacco is small in the State, and in Sangrur tahsil it is scarcely ever sown. Elsewhere the seed is sown in Kátak and Phágan. Trenches about a foot wide are dug and the seedlings transplanted to them. The crop is cut in Jeth. Its yield varies from 5 to 20 maunds per bighá khám. This yield is reckoned on the wet crop, and after drying only 8 sers are obtained from a maund.

Turnips, etc.

Turnips, potatoes and arwis are produced in fair quantities in Sangrúr and Jind tahsils, and scantily in Dádri. The yield averages 40 maunds per bigha khám.

Chillies.

Chillies are generally sown on canal and well irrigated lands. The land is divided into kiárís (beds) and the seedlings transplanted into them. It is chiefly produced in the Kulárán tract of Sangrúr and in some parts of Jínd.

Sugarcane.

Sugarcane is generally sown on canal-irrigated lands in Sangrúr and Jind tahsils. Bundles of cut sugarcane stalks are buried in the ground in December, and meanwhile the soil in which the cane is to be planted is prepared. A palewar is first given, and when the land is ready after the palewar and ploughings the sticks (poris) are placed lengthwise in the furrows and covered with earth. The crop requires constant watering and weeding.

Number of waterof seed.

The minimum number of waterings, and the amount of seed required for ings and quantity the principal crops, are shown by the table below:— 

	Prin	ncipal crops.			Number of waterings after sowing.	Sers of seed per acre.
Sugarcane		***	सद्यमेव	.5*	Io	(Sown in slips).
Rice	•••	***	•••	TV.	Constant watering	8 to 9
Cotton	***	•••	***		4	7 to 8
Indigo [		444	***	•••	5	***
Maize	***	***	***	**	6	7 to 8
Jowar and pulses		4-1	.407	***	3	5
Wheat	***	***	***	•••	4	30
Barley	***	470	•••	411	3	25
Gram	***	***	***	***	3	15 to 20
Sarson (rape)	***	***	***	•••	2	1½ to 2
China, kangni	***	. 498	***	•••	4	2 to 3
Tobacco	•••	***	***	44-	4	
Til (sesamum)	•••	404	•••	***	3	
Vegetables	•••		***	***	Constant moisture	
Gardens or fruit	rees	016	***	***	Once a month.	

The average yield of the principal crops in the different tahsils is given below:-

CHAP. II, A. Economic. AGRICULTURE, Average yield.

	<b>C</b>		A	VERAGE VIE	LD PER ACE	E IN CWTS.
	STAPLE.			Jind.	Dádrí.	Sangeúr.
(	(Dhán (rice) Maize		<u> </u>	7		6
Kharif.	Maize	***		1	•••	11
1 *********	I fowar	•••		7	4	6
	Bájrá	•••	•••	5	5	3 1/2
ood-grains	<b>43771</b>			_ {	_	_
1	(Wheat	***	••• {	7	5 6	7
Rabi	Gram Barley	•••	•••	7	5	<b>7</b>
i i	" Barley Chíná and kang:	นร์	}	7	3	10
(	Coning and kang	n:			•••	, 10
(171	Mung and urd	***		3	2	3
ulses Kharíf	" ( Moth	•••	•••	3	2	3
··· )	(		1	"		1
(Rabí	m Masri	***	•••	6	419	•••
il-seeds Kharff	Til (sesamum)	•••		5	5	7
Rabí	Sarson (rape) as	nd <i>Tárámí</i>	a	43/2	4	43
*1	Cotton			5		45
ibres 🐝 Kharíf	Cotton Hemp			4 1	4	47
(Kharíf	•			5		5
į.	riod fieliber	ADMENS.	38660	,	• • • • • • • • • • • • • • • • • • • •	, ,
Spices ₹	( Saunf and Ajwa	in		6 ]		6
Rabi	Kashniz	7.44 9.1	14. 4.	10	•••	10
l	- Kashniz Halon	LELA	de	9	•••	9
,	C Taultina	Partition	September 1			_
(Kharíi	{ Indigo Sugarcane		217	5 20	•••	5 21 !
thers }	Cougarcane	Bell HARRY	20.54	20	***	1
(Rabi	Tobacoo	111		20	20	20
COnion		सन्द्रमन	되지	So	So	80
Garlic		•••	994	28	28	28
Cucum	ther	•••	•••	50	50	50
Musk		•••	•			80
Baing		•••	•••	30	30	30
	(gourd)	***	•••	So	30	80
Ghiva	(bottle gourd)	•••	***	50	•••	50
	(possio Pogra)	***		22	•••	22
egetables Bhind		•••	•••	20	***	20
Tindo		•••	•••	15	•••	15
Potato		•••		8ŏ	•••	80
Arwi	***	•••		80	• • •	80
Karele	T •••	•••		7	•••	8
Radis		•••		80	80	So
	and turnip	•••		80	80	80
(Cabba		***	1	30	***	30

The area under cultivation was 86.76 of the total area in 1901 as against Extension or 82.71 per cent. at settlement 20 years ago, an increase of 4.5 per cent., but the prospects of further extension are poor, the culturable waste being only 7.94 per cent. of the total area excluding the grazing lands. No noticeable improvement has been made in the selection of varieties of indigenous seed. In 1870 indigo cultivation was introduced in the Jind and Sangrur tahsils by the late Rája Raghbír Singh, and it has greatly benefited the zamindars. Its cultivation is now carried on in Jind on a large scale, and on a small scale in Sangrúr. Before the reign of Rája Raghbír Singh there were very few gardens in the State. He laid out gardens in several towns and large villages, and imported new plants for them.

JIND STATE. ]

Takáví. State Banks. Irrigation.

PART A.

Economic.

AGRICULTURE.

Takáví. Table 20 of Part B. Agricultural advances (takúví) are made on the first fall of rain after famine. Advances are made by the State officials appointed for each tahsíl. They ascertain the wants of the zamíndárs through the headmen of each village, and make advances to deserving persons. The zamíndárs of Dádrí and the bárání villages of Jínd are in great need of takáví advances on such occasions. Grants are asked for to buy oxen and seed grain at the first fall of rain, and they are faithfully applied to those purposes. If the next year is favourable, and harvests are good, there is no difficulty about repayment. If there is any balance, it is realized in the following year, unless that year also proves unfavourable, when the recoveries are suspended.

Alienations.

No Land Alienation Act is in force in the State, and alienations are made according to the old State Revenue Law. The agriculturists generally are in debt owing to the successive famines, and heavy expenditure on weddings, funerals, etc. Their creditors are generally rich professional money-lenders

State Banks.

Each tahsíl is provided with a State Loan Bank, to which the samín-dárs resort for loans and where the rate of interest is 10 annas per cent., while sáhúkárs charge from Re. 1 to Re. 1-9 per cent. Very few agriculturists are money-lenders; those there are being big samíndúrs, whose ordinary rate of interest to borrowers is Re. 1-9 per cent.

Winds.

Westerly winds (pachhwa) help the ripening of the crops, while easterly winds (párwa) dry them and produce a kind of insect in the grass, which does much damage.

Minor calamities,

Rats and kūngis (a kind of insect) also injure the crops, especially wheat. In Dádrí tahsil locusts sometimes lay their eggs in the sand hillocks and cause great damage to the crops when they invade the surrounding country.

Irrigation.
Table 24 of
Part B.
Hansi Branch,
Western Jumna
Canal,

The Hánsí Branch of the Western Jumna Canal runs from Múnakl in the Karnál District, and enters the Jind tahsil at Anta, at which village there is a fall, and thence flows through the tahsil from east to west, following the line of the old Chautang nadi, which is now dry, past the towns of Sasidon and Jind. It would appear that the canal was first taken to Hánsí by Fíroz Sháh in 1355 A.D. and carried on to Hissár next year, but it very quickly ceased to run as a canal. In Akbar's time Shahab-uddín Ahmad Khán, governor of Delhi, repaired it. In 1826-27 it was again set in order by the British Government. In 1897-98 the Hánsí Branch in this tabsil was re-aligned, 3017 acres of the State land were taken up for this purpose, and Rs. 19,652 were paid by the British Government to the land-owners as compensation and the State remitted Rs. 274 in perpetuity. Up to the year 1888 A.D. the irrigation of the State villages was carried on by the British Canal authorities. Water-rates were realized by the State patwaris and made over to the British treasury after deducting muqaddami or lambardurs' fees. Pursuant to the agreement of April the 29th, 1875, between the British Government and the Darbar for the construction of the main distributaries from the Hánsí Branch, 11 rájbáhás 9 minors, a water-course for the garden at Jind, and 3 existing outlets in the Butána Branch were made over to the State on the 31st March 1888 (vide letters No. 143, dated 17th March 1886, and No. 2227 I., dated 7th May 1886, from the Punjab Government, to the Darbár). The irrigable area allowed to the State was 59,640 acres from the Hánsí Branch and 528 acres from the Butána Canal outlets, making a total of 60,168, or in round numbers 60,000 acres, of which 10,000 are to be irrigated free of water-rate if there is any water to spare and on condition that no

See Karnál Gazetteer, page 10.

Note.—The lands of the following villages of tahsíl Jínd are irrigated from Butána Canal outlets,—(1) Anchora Kalán, (2) Anchora Khurd, (3) Bagrú Kalán, (4) Bagrú Khurd, (5) Sharaísábád.

[ PART A.

complaint of shortage be made in dry years. The amount payable by the CHAP. II, A State under clause of the agreement was fixed at Rs. 1,20,000 per annum, this amount being calculated on the average payments in the preceding years subject to deductions on account of-

- (1) cost of maintenance and repairs;
- (2) saving on establishment.

After the deductions the net amount of water-rate payable to the British Government stands at Rs. 1,05,500. In 1888, when the rajbahas, etc., were made over to the State, the area irrigated for the kharíf crops was 29,785½ acres, while for rabi crops it was 25,003 acres,-total 54,788½ acres. 110 villages in tahsil Jind are irrigated at present from the Hánsi Branch. The average irrigation for the ten years 1891-1901 was 53,673 acres, but since 1901 it has decreasd. The table below shows the details of rájbáhás and minors from this Branch:-

				Discharge		LENGTH ON IS			
No.	Name of Rájbáhás and Minors.	From	То	in cubic feet per second.	Miles and feet.	Depth in feet.	Bed width in feet.		
1	Jínd Rájbáhá No. 1	Ahove Mor Májra Fall, Hánsí Branch.	Chhapár boun-	\$8 <b>.7</b> 0	M. Ft.	4,0	12'0		
2	Minor No. 1	Jind Rájbáhá No. 1, Mile No. 1.	Anta	12,00	4 2,400	3,0	3*0		
3	" No. 2	Mile No. 1, Main Line	Barod	6.00	0 2,700	2.2	3.0		
4	" No. 3 "	,, No. 4, ,, ,,	Safidon	6.00	4 4,500	2'0	2'0		
5	Jind Rájbáhá No. 2	Mile No. 11, 11ansi Branch	Tito Kheri	6'45	2 1,910	2.0	3.0		
6	,, ,, No. 3	Above Anta Fall of Hansi Branch.	Kharakgágar	40'91	6 4,200	3'5	6.2		
7	Former Rájbáhá No. 4.	R. D. 9,800, Rájbáhá No. 3	Kálwa	18.00	8 3,950	3,0	5'0		
8	Hát Branch	R. D. 22,000, Rajbáhá No. 3	Harigath	9*00	5 1,500	2'5	3.0		
9	Jind Rajbaha No. 4	R. D. 106,050, Mile No. 22 Hansi Branch,	Barar Khera	98'93	22 0	3.0	12'5		
10	Former Rájbáhá No. 5 (Jínd).	Mile No. 4, Rájbáha No. 4	Shamlo Khera	23.30	21 0	3,0	6.0		
ιŢ	Jámní Branch (Jínd),	), », »,	Jámní	4*00	0 4,500	2'0	2*0		
13	Manoharput Branch	Mile No. 11, ,,	Mando Kheri	3.25	2 4,335	2'0	3,0		
13	Khokhri Branch (Jind).	Mile No. 13, ,,	Khokrí	. 13*12	3 2,400	3.0	5'0		
14	Jind Branch	Mile No. 1, Khokhri Branch	Jind	5'16	3 2,92	2 2'0	3.5		
15	"Rájbáhá No. 5	R. D. 106,250, Mile No. 22, Hánsí Branch.	Jind Rájbáhá No. 706.	38*24	17 1,33	3 2.2	10.0		
15	Former Rájbáhá No. 6.	Mile No. 1, Rájbáhá No. 5	Jamní	. 7.86	5 4,14	7 2'0	4'0		
37	Barsána Branch	R. D. 47,000, Mile No. 10, Ráj- báhá No. 5.	Kandela	6'00	1 4,330	2'0	3,0		
18	Rúpgarh ,,	Mile No. 5, Rájbáhá No. 5, R. D. 71,621.	Jhánj Kalán	4,00	5 200	3,0	4.0		
19	Jind Rájbáhá No. 5	Mile No. 37, Hánsí Canal	Gunkoli	. 21.55	10 2,500	3.1	5.0		
20	., ,, No. 7	Mile No. 38, ,, ,,	Pokar Kheri	. 19'16	8 3,440	3*5	4'0		
21	", ", No. 8	,, No. 43, ,, ,,	Báganwála	10.40	4 1,961	8 3.0	3.0		
23	Water-course for Jind Gardens.	" No. 39, ", ",	Jind	6'00	4	2.0	3.0		

Economic.

AGRICULTURE.

Irrigation: Hánsí Branch, Western Jumna Canal.

CHAP. II. A. Economic.

AGRICULTURE. Irrigation:

Hánsí Branch, Western Jumna Canal.

Rhe Bhawání Rájbáhá of Butána Main Distri butary, Hánsi Branch.

The remodelling operations of 1900-01 gave the State 8 distributary heads in the Hánsí Branch and 3 outlets (as before) on the Butána Branch. A new agreement was drawn up, but in consequence of a disagreement in views as to the full area to be irrigated, the volume of water to be supplied and the method of supply, that agreement was not signed by the Darbár and was subsequently put in abeyance. The contentions of the Darbár have been acceded to by the Punjab Government. Automatic module gates have been fixed at the heads of distributaries Nos. 1 to 7. They were arranged to give the full supply formerly considered to be the State's share according to the agreement, but one of them, No. 3, is now being altered and enlarged to pass the additional discharge which it has lately been decided to allot to the State under the proposed new agreement.

The Bhawání Rájbáhá of the Western Jumna Canal, which is under British management, also passes through tahsíl Jínd. This distributary was carried through the State in 1895 A.D., when Rs. 183 were paid to the land-owners as compensation for  $3\frac{1}{2}$  acres of land taken up for a portion of the main line. In 1897 a request was made by the State to allow the irrigation of a certain portion of the Jind territory from the Bhawani distributary, and to permit the Darbar to acquire ownership in one-tenth of the rájbáhá, but owing to the limited supply of water and the conditions under which the rajbaha was constructed, the request was not granted. The Punjab Government, however, proposed to supply water for the annual irrigation of 2,300 acres of land belonging to the villages of Bhamewa, Maharra, Lajwána Kalán, Akálgarh, Hathwála Polí, Zafargarh and Devrár of tahsil Jind, on the condition that the water-rates to be charged should be the same as those from time to time in force for British villages irrigated by this distributary, together with an addition of 50 per cent. in lieu of owner's rates, so long as that rate continues to be levied from British villages. The statement below shows the outlets approved by the Irrigation Department, Punjab, for the irrigation of Jind villages from the Bhawání distributary:—

Name of villa	Name of village.		Area to be irrigated annually.	Pipe acreage per year assumed.	Number of pipes o.4 diameter to be given,	Reduced distance of out-	REMARKS.
Bhamewa	<del></del>	4 A rea	366	60	6	29,100	Command above aver-
Maharra Lajwána Kalán	4.4	498 30 <b>7</b>	137 85	70 65	2 1	59,500 66,100	age. High command. Very good command.
Akálgarh Hathawála	***	1,120 764	210	} 75	$\left \left\{\begin{array}{c}4\\3\end{array}\right\}\right.^{7}$	76,800	High command; one outlet for both villages.
Hathawála Polí	•••	901 1,141	248 314	80	$\left\{\begin{array}{c} 3\\4 \end{array}\right\} 7$	93,396	Very high command; one outlet for both
§ Polf	•••	1,008	278	,	( 4 )_	- 22-	villages, Good command: one
Zafargarh	•••	630	174	60	{ 3 } <sup>7</sup>	7,000	Good command; one outlet for both villages on Mahem Branch.
Devrár		571	157	40	4	17,500	Command not very good.
Total	•••	8,269	2,278		34		

(Vide letter No. 684, dated 25th August 1898, from the Punjab Government, to the Darbar.)

The Sirhind Drainage crossed by Sirhind Drainage Syphon at R. D. mile 26-1590, Feeder Line, which flows only in the rainy season, rises CHAP. II, A. near Kálka, and after flowing across Patiála territory enters the State near Economic, the village of Ghábdán. Passing the Jínd villages of Balwáhar, Sajúmán, AGRICULTURE. Gaggarpur, Kulárán Khurd, etc., the nálá enters Patiála State near Sunam. Near the villages of Ghábdán and Kulárán Khurd, the drainage Irrigation: attains a width of half a mile. In the rainy season the roads to these villages Sirhind become impassable for two or three days at a time. The flooded lands Drainage. are sown with rice, gram, wheat and gram and barley mixed. The drainage has two bridges: the first was constructed at Ghábdán by Rája Sarúp Singh, and the second at Máhilán, 7 miles from Sangrúr, by Rája Raghbír Singh in 1885. This nálá traverses the State for about 8 miles, from Ghábdán to the villages of Mardkhera and Faizgarh.

Another stream flowing only in the rains is the Jhambowálí, i.e, Choi The Jhambowálí drainage which flows across the State for five miles, past the villages of Choi. Bazidpur and Muhammadpur. Thence, after traversing the intervening Patiála territory, it flows past the Jind villages of Dharamgarh, Sahájpura and Bazurg, where it re-enters Patiala. Its greatest breadth in the rainy season is 12 feet. The lands on the bank of the nálá benefit by the flood.

The Ghaggar rises in the hills of Nahan State, and, after flowing The Ghaggar. through Ambála and Patiála, traverses the villages of Saparherí, Usmánpur, Ratanherí, Nanhera, Harchandpura, Gurdiálpura and Masorí of Sangrúr tahsíl for a distance of about five or six miles. Near Saparheri and Ratanheri the Ghaggar widens out to an extreme breadth of three miles in the rainy season. When it is in full flood the water lies on the fields for days together and damages the crops, but an ordinary flood benefits them. There is a ferry near the boundaries of Usmánpur and Ratanherí, whence an unmetalled road leads to Gohla in Karnál. In the rainy season ferry boats ply under the management of the State. There is another ferry at Ranhera, where the Ghaggar passes into Patiála territory.

The Chái Branch of the Sirhind Canal enters the State at the village of Sirhind Canal Dhaneta, 24th mile from Sangrur. It flows through the State for four or five (Choi Branch). miles and then falls into the Ghaggar near Mardanherí, 20 feet fall, at mile 25 + 1,580" Chái Branch. In 1886 the State Rájbáhás were completed, and began to irrigate the lands of 82 villages in Sangrúr tahsíl. The management of the State Rájbáhás and Minors was then put under the State officials. The following table gives the Rájbáhás and Minors with other details:-

Table of Mileage Rájbáhús and Minors, Jind State.

		_		LENGTH ON 18T REACH.			
No.	Name of Rájbáhas and Minors,	From	To	Miles and feet.	Depth in feet.	Bed width in feet.	
				M. F.	ļ		
, <b>x</b>	Sangrur Rajbaha, K.B.	Mile No. 17, Kotla Branch, Brárwál Village.	Kulárán Village	20 3,000	4*2	7'0	
2	Minor No. 1, Sangrúr Rájbáhá,		Saron Village	1 2,000	2*4	2*0	
3	Minor No. 2, Sangrur Rájbáhá.	Balian Village, Mile No. 93	Kalandí Village	5 2,000	2.6	3.0	
4	Minor No. 3, Sangrur Raibaha.	,, ,, ,, No, 10½	Mangwál Village	3 1,000	2.4	2'0	
5	Minor No. 4, Sangrar Rájbáhá.	Bhindar Village, Mile No. 12	Rémnagar Village	5 3,000	2.4	4*0	
6	Minor No. 5, Sangrar Ráibáhá.	Khurána Village, Mile No. 14 L	Ghaggarpur Village	3 <b>50</b> 0	3.0	3.0	
7	Minor No. 6, Sangrur Rajbaha.	,, ,, No. 14 R	Elewál Village	3 3,500	2'3	3,0	
8	Minor No. 7, Sangrúr Rájbáhá.	Kherí Village, Mile No. 183	Faizgarh Village	5 2,200	2.3	3.0	

CHAP. II. A.

Table of Mileage Rájbáhás and Minors, Jind State-concluded.

Economic.
AGRICULTURE.
Irrigation:

Sirhind Canal (Chof Branch).

				LENGTH ON 1ST REACH,				
No.	Name of Rajbahas and Minors.	From	To	Miles and feet.	Depth in feet.	Bed width in feet.		
9	Badrúkhán Branch, Sangrúr Rójbáhá,	Balián Village, Mile No. 9}	Badrúkhán Village	M. F.	3.3	4.0		
10	Minor No. 1 Branch	,, ,, No. 2	Sangrúr Village	3 400	5.3	1.0		
11	, No. 2	Thales Village, Mile No. 4	Changal Village	6 2,000	2.2	2.2		
12	, No. 3 ,,	Sangrur Village, Mile No. 5} L	Sangrur Village	1 3,800	1.3	2.0		
13	,, No. 4 ,,	,, No. 51 R	Badrúkhán Village	2 900	1.0	3.0		
14	" No. 5 "	Badrúkhán Village, Mile No. 8	Bhamma-waddi Vil- lage.	3 2,500	3.3	3.0		
15	Gujrán Rájháhá, G. B.	Mile No. 23%, Ghaggar Branch, Nagari Village.	Mard Khera Village	7 4,000	2.8	4.0		
16	Minor No. 1	Nagari Village, Mile No. 1	Maurán Village	4 4,000	2.4	3.0		
17	" No. 2	,, ,, No. 3	Ditto	3 1,000	2.3	2.0		
18	Dhaneta Rájbáhá, C.B.	Mile No. 203, Choi Branch, Dha- neta Village.	Bazurg Village	7 2,500	3.6	4.0		
19	Minor No. 1	Dhaneta Village, Mile No. 1	Sahájpura Khurd Village,	1 3,500	2.4	2'0		
20	" No. 2	" " " No. 1}	Chupki Village	3 4,500	3.0	3.0		
21	, No. 3	Mawi Village, Mile No. 24	Dharamgarh Village	2 1,000	3.1	2.0		
22	, No. 4	,, ,, No. 31 ···	Kakrála Village	2 4,000	2.6	3.0		
23	, No. 5	Premgarh Village, Mile No. 43	Bazurg Village	1 1,000	2.8	1.0		
24	,, No. 6	Bazurg Village, Mile No. 6}	Kakrála Village	1 2,000	2.7	1.0		
23	Mansa Rájbáhá, K. B.	Mile No. 69, Kotla Branch, Maur Khurd Village.	Mansa Village	4 2,000	2.2	2'0		
26	Maudí Rájbáhá, K. B.	Mile No. 513, Kotla Branch, Makha Village.	Gil Village	24 3,000	4'3	6.0		
27	Chanki Branch	Chaukí Village, Mile No. 9	Bhení Chúhar Village	5 2,500	3.0	2'0		
28	Khokar Branch	Khokar Village, Mile No. 123	Kuttiwal Khurd Vil-	7 0	3.1	2.0		
29	Minor No. 1	Dhadda Village, Mile No. 16}	Mandi Khurd Village	4 1,000	3.0	2.0		
30	,, No. 2	" " No. 17	Bhundar Village	1 0	3.0	1.0		
31	", No. 3	Bálánwálí Village, Mile No. 21	Månsa Khurd Village	3 500	2*9	3.0		
32	Basidpur Minor III F.	Mile No. 40, 3rd Feeder, Inderput Village.	Bazidpur Village	5 2,000	1.2	3,0		
33	Rámgarh Minor III F.	Mile 343, 3rd Feeder, Rakhra Village.	Bhunkí Village	3 0	2*4	2'3		
34	Marori Rájbáhú, C. B.	Mile No. 20, Choi Branch, Dhaneta Village,	Dhancta Village	0 4,000	3.0	3.0		
35	Ratanheri Minor	Dhaneta Rájbáhá, o Mile 4,000 feet	Marorí Village	3 0	3.0	2.0		
36	Rájgarh Minor	,, ,, 4,000 ,,	Mardanheri Village	3 4,000	3.0	3.0		
37	Rain Májra Branch, C. B.	Mile No. 21, Choi Branch	Ráin Májra Village	1 3,000	2.0	3.0		
			Total	183 1,300	1	1		

From the rájbáhás water passes by heads (outlets) to the minor channels (or water-courses) and thence to the fields. Each main channel supplies many villages with water and each village has its turn of certain days. The zamíndárs have their own wárbandí system; each biswadár

has his share according to his holding and gets his share of water appor- CHAP. II, A. tioned into pahars (3 hours) and gharis (24 minutes). The irrigation is Economic. mainly by flow, a very small area being irrigated by lift.

AGRIGULTURE.

On the Western Jumna and Sirhind Canals the revenue is collected by Irrigation: the State patwaris. The British Canal rules are in force, and water-rates Canal revenues. are levied on each crop at so much an acre. The amount due to the British Government as water-rates on the Western Jumna Canal is paid at each harvest. The revenue on the Sirhind Canal belongs to the State, as the State shared in the cost of its construction. No water-rates are realized for crops irrigated by the Ghaggar and Sirhind Nálás.

Jind, but it is very doubtful whether such an extension is possible. Pandit Lakhmi Chand suggested that part of the Jind tahsil might be irrigated by extending the Butána or Savána Branch, and taking a minor through the villages of Markhí, Bhartána, Lalat Khera, Dhingána and Rám Kalí. For the Dádrí tahsíl the Pandit thinks that the Pátowás Minor and the Bamla, Naurangábád and Kharak Minors of the Bhawání distributary, if extended, could irrigate Amranat, Sánga, Baund Kalán, Baund Khurd, etc.; and that the Rewari Branch, which runs at a distance of 18,000 feet on the left of the Bhawání Rájbáhá, and the Minor of Kharak Kalán, if extended as far as Dádrí, could supply water for 31 villages of the Panwar tappá in this tahsíl. As to the remaining portion of Dadrí the Darbar proposes to appropriate the whole of the takáví which is annually provided for in the State budget to the Dádrí tahsíl, and thirty wells will be built annually for irrigation in the villages at proper places. Hitherto the money given for wells has not been recovered, but in future the advances will be in large sums, to be recovered by small instalments, and the terms of such recovery will

be very easy. Thus in a few years a good number of wells will be constructed for protective purposes. Rs. 15,000 will annually be provided in

the State Budget for takáví in the Dádrí tahsíl.2

An extension of the Western Jumna Canal would benefit both Patiála and Prospects of canal extension.

Wells are generally worked with a bucket and rope (charsa and láo), Wells. but occasionally (in Bazidpur ilága) by the Persian wheel (rahat). In tahsil Jind there is no well irrigation, except in the towns of Jind and Safidon. The estimated area irrigable by a well in Dádrí is 8 acres, and in Sangrúr 16 acres. Wells are worked by shareholders according to their bari (turn), each well having a number of shareholders, who are either descendants of the man who constructed the well or themselves shared the cost of its construction. The shareholders work a well jointly or separately as the case may be, and the system is called accordingly lana or sajha. The well irrigated area in the State is 23,328 acres. The following figures show the number of irrigating wells in that State, with certain statistics regarding them :--

		DEPTH IN	TO WA	ATER	Cost in R	UPEES.	Burroc	Area Irri		
Tahsil	· š •	Number of wells.	F rom	To	Masonry.	With- out ma- sonry.	Number of pairs.	Cost in rupees.	Cost of gear.	gated per wheel or bucket.
			Feet.	Feet.	Rs. Rs.	Re.		Rs. Rs.	Rs. Rs.	Acres.
Sangrur		1,004	22	180	200 to 2,000		2	<b>20</b> 0	15 to 32	15 to 25
Dádri	•••	1,278	50	54	1,100	10	From 2 to 4	200 to 400	25	9
Jind	•••	9	45	129	1,400		" =to 4	200 to 400	20	7

<sup>&</sup>lt;sup>1</sup> Assistant Engineer, whose services were lent temporarily to the State by Government.

<sup>2</sup> Letter No. 55, dated the 27th August 1901, from the Foreign Minister, Jind State, to the Political Agent, Phúlkián States.

CHAP. II, A.
Economic.
AGRICULTURE.
I rrigation:
Wells.

In tahsil Jind well irrigation is not attempted, being too costly, though at the towns of Jind and Sasidon gardens are irrigated from wells. In tahsil Dadri a large area is irrigated from kachcha wells with leather buckets. In tahsil Sangrur well irrigation is practised on a large scale, generally from masonry wells. The State encourages the extension of well irrigation. The following table shows the number of wells constructed annually during the 10 years 1891—1901:—

				Number (	OF WELLS.	Money advanced in Rupees.			
YEARS.			Irrigation.	Drinking.	From State Funds.	From Village Funds.	Total.		
1891-92		•••		7	6	575	670	1,245	
1892 93	•••	***	•••	7	Ą	485	475	960	
1893-94	•••	•••	***	2	4	200	<b>52</b> 0	820	
1894- <b>95</b>		•••		6	3	600	320	920	
1895-90	•••	•••			14	435	1,250	1,685	
1896-97	•••	***		13	28	1,050	3,020	4,070	
1897-98	•••	•••	•••	6	6	320	300	620	
1898-99	•••	•••	***	11	11	1,035	1,200	2,235	
1899-1900	•••	•••	•••	23	13	1,745	1,569	3,314	
1900-01	•••	•••	•••	13	6	1,555	220	1,775	
		Total		92	95	8,000	9,644	17,644	

Construction of wells.

The methods of well sinking and the religious ceremonies connected with them are as described in the Hissar and other District Gazetteers.

Unbricked wells.

In tahsíl Dádrí unbricked wells are made by digging out the sand and lining the *jhál* or *parchha* with *khep*, tree branches. Such wells are made when the rains come too late to sow the kharíf crops. They are made in a few days and cost Rs. 8 to 10. They fall in during the ensuing rainy season.

Working of wells.

Wells are generally worked as we have seen with a  $l\acute{ao}$  (a strong rope) and charas (leathern bucket) or a buffalo-hide bag swung on an iron ring and handle (mandil), the rope passing over a small strong wheel (bhon) fixed over the well. A charsa costs from Rs. 5 to Rs. 6, and a  $l\acute{ao}$  if made of hemp Rs. 7, or if made of hide Rs. 15. The oxen which draw it run down an inclined plane (gáun) dug out by the side of the well, the driver (kiliá) sometimes sitting on the rope. When the bucket reaches the top the man who stands at the mouth of the well (bariá) seizes the rope, pulls the bucket on the platform, and empties it into the parchha, bidding the driver unloose the rope, crying Beli Rámlo. There should be four yoke of oxen, two pairs working at once, with a change at noon. If the well is deep and the work goes on all day four yoke of oxen are essential. Four yoke will water about  $\frac{3}{4}$  of an acre in a day, but the area depends on the depth of the well. A man arranges the flow of water from the channels (khal) on to the beds (kiáris) into which the field is divided.

Little has been done to improve the breed of horses in the State. CHAP. II, A. There are stallions at the tahsil head-quarters and a donkey stallion at Sangrúr. In 1901-02, 108 mares were covered by the State stallions.

Tahsíl.				Horses.	Mules.
Sængrúr	•••		447	246	7
∫índ		•••	[	546	15
Dádrí	.40	***		411	o
			~ <u>-</u>	····	

The figures in the AGRICULTURE. margin show the Agricultural actual numbers of stock.

Table 22 of Part B. the State in 1903. Horse breedin They show that of Table 23 of the three tahsils, Part B. Jind is the only one where young stock bred to extent.

The best oxen are found in Jind tahsil, lying as it does al- Cattle most entirely in the great cattle-breeding tract of Hariana. A good cow gives 8 sers of milk, calves 7 or 8 times, and is worth Rs. 30 to 40. A young steer will fetch Rs. 40 to 50. Those that are not sold are gelded when about two years old and trained for the plough. The average price of a pair of plough oxen is Rs. 100, but a good pair will fetch Rs. 125. Two or three bulls is the average number to a village. They are allowed to roam about at will at certain seasons, and this total absence of all selection does not improve the breed. The best buffaloes are also found in Jind tahsil and the next best in Sangrur. A she-buffalo will give 10 to 15 sers of milk in a day-producing about 18 chitánks of butter-and will calve about to times. Prices range from Rs. 30 to 125. Small ringed horns and a long tail are marks of breeding in a buffalo. Buffaloes are rarely used for the plough; they draw small carts and carry pakháls of water. Indiscriminate breeding goes on in their case also. Camel-breeding is carried on by rahbaris in the sandy tract of Dadri and the Balanwali iliaa of Sangrur. In Sangrur camels are chiefly used for riding and draught, but in Dádrí they draw the plough. Prices vary from Rs. 50 to 125.

Tahsíl.		Cattle.	Buffaloes.	Camels.	Sheep and goats.
Sangrúr		26,634	9,856	4 <b>24</b>	17,922
]ind		32,241	27,133	289	2 <b>2</b> ,717
Dádrí		20,244	1,239	4,556	15,328
Total		79,119	38,228	5,269	56,021

Sheep and goats are kept by butchers, and by Dhánaks and d Chúhrás. In the Bálánwálí ilága sheep do well and goats flourish throughout the State. The number of stock in the various tahsils of the State is shown in the margin. figures are for 1903.

Cattle fairs are comparatively numerous. They are held annually Fairs, at Sangrúr, Bálánwálí and Kakrála in tahsíl Sangrúr, at Jínd, Safídon, Rám Rái and Julána in tahsíl Jínd, and at Dádrí, Karírúpa, Amlota and Budhwána in tahsíl Dádrí. The State manages the fairs, charging 4 annas a head on all stock brought in, and a pice per rupce on the purchase money. The seller pays the first tax and the buyer the second. In 1901-02 the number of animals sold was 19,562 and the income Rs. 18,606.

JIND STATE. ]

Fodder. Rents.

PART A.

Economic.

AGRICULTURE.

Fodder.

CHAP. II. A. Prizes are given by the State to exhibitors of the best cattle and to the largest purchasers. These prizes cost Rs. 3,990 in 1901-02.

> Fodder is generally called nirá. That of the autumn crop consists of jowar and maize stalks, which are stacked in chhor or stacks, and of bhúsá or the broken stalks of the pulses. The only spring fodder is the straw of wheat or barley (bhúsú or túrí) and that of barley and gram mixed (missa). Bhúsá is stored in heaps or high circular stacks, which are thatched when finished. The stalks of great millet and maize are chopped into small pieces (sanni) with a gand asa and then given to the cattle. The supply of fodder varies according to the season; but the zamindárs arrange so that it costs them very little, sowing metha, rape and carrots for fodder in the cold weather. In seasons of scarcity the poorer zamindárs have great difficulty in finding food for their cattle. A rich man keeps a store of fodder in reserve, and when that fails he can buy from others, but the poorer people have to struggle on with branches of kikar, júl, berí or jhar, which they chop up and give to the cattle. Sometimes a man will take his cattle away to a more favoured tract where good rainfall or the presence of a canal has rendered conditions more favourable. This is called goljáná. State relief in this respect extends only so far as to allow the cattle to graze in the State birs on payment of grazing fees (ang charái). The birs are watered by the canal and there is plenty of grass.

## Section B.—Rents, Wages and Prices.

Rents.

The rates of rent and batúi realized by owners vary according to the

				- 4		
Kind of soil.	_	Crop.	Rent-race	re	<b>)</b> .	Remarks.
			Rs. A		P.	
Nahri .		Sugarcane	9 9	)	б	The State demand (muámla) is paid by the owner and waterrates by cultivator.
Do.	•••	Bárí (cot- ton) and vegetables	4 12	2	9	Ditto,
Do.	•••	Other crops	Batál at of the duce.			Ditto.
			Rs. A		P,	
Dákar-bárán and Rauslí.	2 €	Ditto	1 9	)	6	State demand payable by biswadárs.
Bhúd-bárání .		Ditto	1 3	;	3	Ditto.
Banjar .	40	Ditto	Not fixe	ed	144	Only ang charái (cattle-grazing fee) is levied as circum- stances require.

soil and the crops raised and are different in all the three tahsils. the ilágas of Jind and Jind-Safidon, the rent-rates are usually the same, and are ordinarily those shown in the margin. In the two ilágas, Dádrí or Hariúna and e Badhrá or Bágar, of Dádrí tahsíl, the owners usually receive cash-rents (chakota), batái being very rarely taken. The prevailing rates are shown below:-

Economic.

RENTS, WAGES AND PRICES.
Rents.

Kind of soil. Ilágas.		Rent-rates per acrc.	Remarks.
		Rs. A. P.	
Cháhí	Hariána	500	The State demand is pay- able by the landlord.
	C Bágar	400	able by the landlord.
Dikar and Rausli-barani	{ Hariána	300	
	(Bágar	200	
Bhild-banjar	Hariána	100	
Dhua-vanjar	Bágar	0 12 9	

In Kulárán and Sangrúr ilúqas of Sangrúr tahsíl the landlords generally

Kind of soil.	<i>Batát</i> rates.	Remarks.
		सद्यमव जयत
Niát-cháhí	th and the produce.	The State demand is payable by land-owners.
Rausli-cháhí	Ditto	by land-owners.
Nahri	ird and ith of the produce.	State demand payable by the land-owner, and water-rates by cultivator.
Bárán <b>í</b>	ird of the produce	The State demand is paid by the land-owner.

realize batái at the rates shown in the margin. The landlord takes 1th or  $\frac{1}{6}$ th of the produce of chillies and raw cotton and pays the muámla himself. As regards sugarcane and dhán (coarse rice), he gets Rs. 9-9-6 per acre in some places, and pays the muámla, and in others he gets ith batúi and pays muámla in corr espondin g shares, i.e., the land-owner

Ith and the tenant 4ths. In Bálánwálí, the third iláqa of Sangrár, the State is owner of the land, and the cultivators are its tenants. In this iláqa the batái system formerly prevailed, but at the current settlement a cash assessment was fixed. If the tenants sub-let land to other cultivators, they generally take 4th batái and pay the muámla themselves, the cultivators paying water-rate. Serina and kamins' dues are paid out of the shámilát dheri or common heap. Serina goes to the biswadár and the rate is 2 sers per maund. The kamins or lágis are four in number, vis., the Nái, Jhínwar, Kumhár and Chúhrá. The other lágis are paid separately by the biswadárs and tenants.

CHAP. II. B.

The average prices (in sers per rupee) of the chief staple food-grains

Economic. RENTS, WAGES AND PRICES.

Prices.

Food-grains.		Sangrúr.	Jínd.	Dádrí.
Wheat	•••	17	15	14
Gram	•••	22	20	19
Barley	•••	26	20	20
Maize	***	23	18	10
Jowár	***	24	20	21
Bájrá	•••	19	16	20
Dhán (coarse rice)	***	17	18	13
_ (Múng	•••	16	14	14
$Pulses \begin{cases} M ung \\ Urd \end{cases}$	•••	13	12	п

The prices for the quinquennia since 1887 are shown in the margin. Sang-

for the 10 years ending 1903 at each tahsil are shown in the margin. All grains except dhún (coarse rice) and bájrá are cheapest at Sangrúr, - as they are produced extensively in this tahsil, whereas rice is largely grown in the canal-irrigated tracts of Jind and bájrá in the sandy soils of Dádri. In villages prices are somewhat lower than they are in the neighbouring towns. The zamindars often hand over nearly all their produce to mahájans, only keeping enough for one year's consumption. Sometimes, when in need of money for weddings and to pay the revenue, they sell their standing crops.

> rúr has a large market where wheat, gram, etc., are collected from the neighbouring villages for export. The railways running through the towns of Sangrúr, Jind and Ď**á**drí have

o ,, 40 yards piece.

			Wheat.	Gram.	Barley.	Maize.	Jorvár.	Bájra,	Dhán.
	(Sangrar	•••	15	23	23	23	33	20	
1887-88	{ Jind	•••	15	24	23	V V	21	20	•••
	(Dádri	•••	14	23	19	1	19	18	
	(Sangrár	.,,	15	25	27	24	27	20	
1892-93	₹Jind	•••	16	26	35	24 18	32	23	31
	(Dádrí	•••	14	26	26	S	28	25	19
	(Sangrúr		13	15	21	18	,,0	18	
1897-98	₹ Jind		13	16	18		20	17	13
	(Ďádrí	•••	13	15	19	ात लग	19	18	
	(Sangrúr		18	23	25	28	25	26	ļ
1902-03	√ Jind	•••	16	20	20	24	20	25 18	
	(Dádrí	•••	14	18	30		18	20	10

done much to equalize prices.

Wages of artizans. Price of labour. Table 25 of Part B.

Artizans are only paid in cash in the towns and some of the larger villages, and their wages vary. At Sangrur a mason receives from 8 to 10 annas, a carpenter or blacksmith from 6 to 8, while coolies are paid from 3 to 5 annas a day. The rates at Jind, Dadri, Safidon, etc., are lower. At Sangrur, which is a great grain mart, there is good demand for cooly labour for hand carts, and their wages sometimes rise to 6 or even 8 annas a day. Chamárs and other menials, who work as cutters of grass and wood or seek employment at the market, earn 3 or 4 annas: if employed on plastering houses they get only about 2 annas a day. In villages carpenters and masons get their food and 3 or 4 annas a day. At harvest time the labourers employed in the fields receive a certain quantity of grain, as do the lágis. Weavers in villages get the following wages, raw material being supplied to them :-

> Rs. A. P. Khes (wrap) 1 0 o per piece. Dotái 8 1 ο,, Chautháí 0 0 Khaddar (coarse cloth) ... 1 0

Besides this a little grain and oil is also given.

The amount of grain paid at each harvest from the undivided grain heap to the village menials is called lángá. It is not, as a rule, a fixed Economic amount, and in addition to the lángá, some menials get a fixed, others a RENTS, WAGES variable, allowance of grain, as is shown in the table below:-

CHAP. II, B. Economic.

AND PRICES.

				FOOD-GRA		R MAUND OR IN SEBS.		Lángá at harves time.
To whom PAID.	-	In tahs Jind.		In tahs Sangré		In tahsíl Dádrí.	The detail of work.	
Chamár			oge- ith all oof-	Per maune ser, ther w the skin cloven h ed cattle	ith of all oof-	Per maund on ser, togother wit skin of a cloven hoof ed cattle.	worker of the village, and als generally performs begår wor for the village, and assists	o k
Chúhrá	five **ers, with skin of camels.		n of ls, and	one ser, with the skins of camels.			The Chihrd is the sweeper He is also often employed a the village daura (or messenger).	8
Kháti oi Tarkhán.	1	er plo thirty se	ough	Per pl thirty sers.	ough -two	½ ser pe maund.	The Khátí is the village car penter. He makes all the wood-work required by the villager and all ordinary re pairs.	e •
Lohár		Ditto		Ditto	6	Ditto	The Lohdr is the village black smith, and also does all repair to iron works,	
Kumhár		sers plough.	per	5 <b>s</b> crs plough.	per	14 ser pe maund.	The Kumhár is the village pottr and manufactures the house hold earthen utensils require In addition to this he keep donkeys and carries grain from the threshing floor to the village.	e- d. os n
Julnwár		Ditto		Ditto		****	Thinwar supplies water. He makes all the baskets and serve as utensil cleaner at the weddings.	
Náf	.   0	Infixed	•••	Unfixed	•••	4 ser po maund.	He shaves and attends upon guests. He is also sent of messages, and enjoys larguerquisites at betrothals ar weddings.	n ge
Dhobí	-	Ditto	•••	Ditto	•••	Unfixed .	He washes the village clothes	•
Chhimpi os Chhimbá.		Ditto	•••	Ditto		Ditto .	He is the clothes printer of the village, stamping and dyein all the village clothes.	
Nilgar	. -	Ditto		Ditto	•••	Ditto .	He is the dyer of the village.	

Nois.—The above allowances are fixed to be paid to the menials for their ordinary works according to the Wajib-ul-Arz of Settlement, but in some villages they get a less amount according to their mutual agreement.

JIND STATE. ]

Forests.

[ PART A.

CHAP. II, B.

Economic.
Rents, Wages
and Prices.

Village headmen.

When a new village was settled, the founder, his relations, and children who broke up the land for cultivation naturally had great influence and authority. The revenue was imposed in a lump sum on the tappa, of which they formed the heads, and its distribution rested with them. Gradually they became headmen, and the State looked to them for the realization of the revenue, their numbers increasing with the population. At the first regular settlement they were allowed pachotrá or 5 per cent. on the revenue collected, and the collections began to be made by tahsils through them (instead of in a lump sum from the tappa). The office of headman is deemed to be hereditary, and during the minority of an heir a sarbaráh. kár is appointed. When a village has been divided into pánas or thulas one or more headmen are appointed to each pána or thula, but the revenue of the whole village is collected by all the headmen separately from their pánas or thulas, and they receive the pachotrá on the revenue collected by them respectively. Large villages have 7, 8 or more headmen apiece: small ones less.

Material condition of the people.

The remarks as to the relative prosperity of the various Jat tribes in Patiála (page 130) hold good for Jínd. The Sikh Sardárs are the wealthiest people in the State, frequently owning two or three villages. They live well and are well clothed and housed. Next come the mahájans and other commercial castes, who are well off and live with less display than the Sardárs.

# Section C .-- Forests.

State forests.

The only forests in the State are the reserves, Birs), which are three in number, namely, Aish Ban, Bazidpur Square and Bárah Ban Bírs. The figures in the miles. margin show their areas in square miles. Aish Ban Bir I. 1.24 Bazidpur Bir 021 On the 1st of August 1901 a Forest ... 3. Bárah Ban Bir 2'35 ••• Department was established for the management of the Birs. Previous to Total 4.10

and Wood Godown). The Forest Department also looks after arboriculture and the trees on the road-sides. The statement below shows the receipts and expenditure on the Birs for 1895-96 and 1900-01:—

		Ex	RB.	GROSS RECEIPTS.						_	
Years,		Muánia and water- rates.	Other.	Total.	Grazing fee.	Grass.	Wood.	Panni reeds.	Others,	Total.	Net income.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs,	Rs.	lis.	Rs.	Rs.
1895-96	***	3,664	•••	3,664	1,645	248	374	905	3,920	6,192	2,528
1900-01		1,534	197	1,731	1,177	71	2,209	35	298	3,790	2,112
Difference	•••	- 2,130	+197	- 1,933	468	- 177	+1,835	- 870	- 2,722	- 2,402	- 416

The Aish Ban Bir lies some two miles east of Sangrúr town and has an area of 984 acres. It is irrigated from the Choá. A portion of this Bir is used for raising fodder crops for the State animals. Pig, deer, and an occasional wolf are found in it. The Bazídpur Bir, also called the Plás Ban, is about 13 miles to the north-east of Bazídpur village. Dhák trees,

locally known as plás, abound in it. The Bárah Ban Bír lies 2 miles south CHAP. II, C. of the town of Jind on the banks of the Western Jumna Canal. The cattle of the neighbouring towns and villages are allowed to graze in the Birs Econo

Buffaloes ... Rs. 3-0 per head. on payment of the annual grazing fee Forests.

Economic.

(ang charáí) shown in the margin. The State forests. Bullocks ... Re. 1-8 Cows Birs produce a plentiful supply of the Young stock ··· ,, O-I2 ,, samák, palinjí, palwá, khabbal, dúb,

panni and pálá grasses and afford welcome relief to the cattle in time of drought. Various kinds of trees such as the jál, kair, jand, kíkar (acacia) and beri grow in them. Jál trees are more common in the Bárah Ban. The fruits of the jál, kair, jand and ber are eaten by the poor in time of famine, when also the bark and leaves of these trees are used as fodder. The fruit of the jál tree is called pílú, and that of the kair tind. Both these are pickled when young and green. When ripe the fruit of the kair is called pinju and that of the jand sungar. They are eaten as vegetables. The ber tree fruit is called ber. Wood cut from these Birs is stored in the State Wood and Forage Godown (Bárah) and used as timber for State buildings and also as fuel. The Forest Department also sells the fuel,

### Section D.—Mines and Minerals.

The mineral products in the State are saltpetre, kankar and stone. Mineral products. Saltpetre is obtained in the Jind tahsil and Dádri. H. H. Rája Raghbir Singh opened three State refineries (shora kothis) at Jind, Safidon and Dádrí, and from these refined saltpetre is sent for sale to Calcutta. Each refinery is managed by a munsarim or manager who is assisted by a gumáshta (Hindí accountant), a muharrir (Urdu clerk), a tolla (weighman), two chaprásis and about 8 workmen. Attached to these refineries are about 74 crude saltpetre factories where crude saltpetre is prepared by workers who work as asámís (contractors) for the refineries.

The workers in the refineries for preparing crude saltpetre are given Crude saltpetre. contracts through the manager in Katak (October), with an advance of money. The workmen prepare crude saltpetre and bring it to their respective refineries. They are paid on an average Re. 1-3 per maund. To prepare crude saltpetre shora mitti (earth containing saltpetre, which is generally found in greater or less quantities in the vicinity of every village) is scraped up and brought to the factories, which are generally located near tanks or wells. Nothing is paid for the material if it is scraped from common land, but a small royalty is paid on private land. Each factory is provided with a kundí, a brick-lined sloping channel about 10 yards long with a reservoir at the lower end. The kundi has wooden poles on all sides and is thatched with panni grass. The roof is coped to a height of one bálisht on both sides, and the coped roof is filled with shora mitti and water. The water impregnated with saltpetre leaks down through the thatch and collects in the reservoir. It is of a reddish colour. This process is carried on every day until a sufficient quantity of saltpetre has been collected, when the water is boiled in an iron cauldron till it becomes syrup, and is then spread over brick-lined beds plastered with lime. When hard saltpetre is scraped off with a spade, crude saltpetre is brought to the refinery in loads of 15 to 20 maunds.

The crude saltpetre thus collected is next buried in underground cells Process of refin-(khattis) for a year and then taken out, 25 maunds at a time, boiled in an ing. iron cauldron, and cleaned in an iron sieve called jharná. It is then poured into a wooden box with a vessel (dohra) shaped like a spoon or an iron pan (chhai). After some time the sediment settles and the colour of

Economic.

MINES AND MINERALS.

Crude saltpetre: Process of refin-

CHAP. II, D. the liquid becomes white. This is then put in small boxes, provided with a máchí (wooden frame), for crystallization. After 6 or 7 days the crystals are taken off the máchís, collected in baskets and sprinkled with alum and indigo water to colour them. Then they are spread on dolarás (sheets of coarse country cloth) to dry. This completes the process. During the ten years ending 1901 the average outturn of saltpetre crystals was 4,756 maunds out of 14,070 maunds of crude saltpetre, giving an average net income of Rs. 14,922. The figures given below show the quantity of saltpetre crystals in maunds prepared in the refineries and their earnings and expenditure for 1895-96 and 1900-01, as shown in the Administration Reports of the State for those years. In 1900-01 out of 16,381 maunds of crude saltpetre, 6,039 maunds of crystals were obtained and sold for Rs. 39,936 :--

					E			
	Years.		Quantity of saltpetre prepared.	Gross earn- ings,	Salaries.	Cost of crude saltapetre.	Total	Net earnings.
		<del></del> .			100			
			Mds.	Rs.	Rs.	Rs.	Rs.	Rs.
1895-96	***	***	2,628	21,639	1,271	10,304	11,575	10,064
1900-01	•••	•••	6,039	39,936	1,504	18,992	20,426	19,510
Diffe	rence	•••	+ 3,411	+ 18,297	+ 233	+8,618	+ 8,851	+ 9,446

Kankar.

Kankar or argillaceous limestone is worked near a good many towns and villages. It is used for road-metalling and for buildings. The Public Works Department either gets the kankar from contractors or employs labourers to excavate it. In the former case the contractors are generally paid Rs. 4 per 100 cubic feet, and they deliver the kankar within a distance of a mile. The owner of the land from which the kankar is dug is paid 4 annas per 100 cubic feet. In the other case the labourers are paid Rs. 2 per 100 cubic feet, and the owner of the land gets the same royalty. The labourers are generally menials, Chúhrás, Chamárs, etc., who earn on an average 4 annas a day. Kankar is of two sorts-bichhwa and silli. Bichhwá kankar is so called because its nodules are supposed to resemble scorpions (bichhú) in shape. It is hard, bluish grey in colour, and is used for metalling roads. Silli kankar is brittle and a whitish grey in colour. It is burnt to make lime and mixed with Pinjauri lime for building purposes.

Stone.

Stone is blasted at several points in the Kaliána and Kapúrí hills in tahsil Dádrí, the chief being the Kumhár quarry near Kaliána town. The stone obtained is of two sorts, hard and sandstone. The hard stone is bluish grey in colour and is made into many articles, such as ukhals and kúndís (large and small mortars), chakkís and kharás (small and large mills), pillars, etc. It is also used for building. At the Kumhár mine about 26 families of Kumhárs, commonly called Sangtaráshás, work in stone and earn about 5 annas a day. It is said that about Rs. 5,000 worth of stone and stone articles are worked yearly, of which Rs. 2,000 worth are exported. Stone obtained from the Kapúrí hill is whitish grey and only used for building. Flexible sand-stone (called sang-i-larzan, the sand particles being loose), has no commercial importance, but is exported as a curiosity.

PART A.

Section E.—Arts and Manufactures. The gold and silversmiths of Sangrur, locally called Sunars, owe their unusual proficiency to Rája Raghbír Singh, who sent a number of them to Calcutta to learn their trade. They make ornaments of all kinds, especially nose rings (nath or machhli); nose stude set with jewels (laung); ornaments for the head (kaudá and chak); for the forehead (chánd); necklaces (hár or jugni); anklets (rázeb), etc. Besides the jewels they make gold and silver plates, vessels for attar, flasks, scent-bottles, utensils, etc., of exquisite workmanship and locally called sádakárs. The purest gold softened for setting is called kundan and costs about Rs. 27 a tola. It is alloyed with silver or copper or both, about 2 rattis of alloy going to a tola.

CHAP. II, E.

Economic.

MANUFACTURES.

Gold and silversmithing.

ARTS AND

Cotton-ginning or cleaning is done both by machine and by Cotton hand. In Jind there is a factory containing 50 machines, which attracts cleaning. the cotton from all the neighbouring villages. Sangrúr tahsíl, in default of machines, uses hand-mills (called belni in the Punjab and charkhi in the Bángar). The mill consists of two rollers, one of iron and one of wood. The cotton is passed between them and the seeds (binolas) thus separated from the cotton. The work is generally done by women, who if they are working for hire get the seeds, whole or part, in lieu of wages. Unginned cotton is two-thirds seed. Ten to 20 sers of raw cotton is a day's work for the ginner, the seed which results being worth 2 or 21 annas

The general practice is to give the goldsmith his material and pay him so much per tola for his work—I pice in four annas for silver work and anything

from 2 annas to 2 rupees a tola for work in gold.

The next process is scutching (pinna), which is done either Scutching, by women or professional cotton-cleaners  $(Pinj\acute{a}s)$ . The women use a small bamboo bow  $(dh\acute{u}nk\acute{i})$  tightly strung.  $Pinj\acute{a}s$  use a large doublestringed bow (pinjan). The average earnings are 11 annas per ser, or about 6 annas a day. In villages the cotton cleaner is often paid in grain, getting twice the weight of the cotton. Scutched cotton is wound into rolls (púnis) round pieces of stick.

Spinning is not a menial occupation. Women of the middle and Spinning, even the higher classes do it. Girls make it an excuse for a merry evening. They meet together, spin, sing, and talk the whole night long. This is called rátbhiána or rátaurá. The seven rátaurás in the month of Mágh, before the Shankrant, are considered propitious. When these gatherings take place by day they are called chhopa in the Punjab or dhupia in the Bángar. The Muhammadan women of Kaliána spin very fine thread (barik sút), which sells at  $1\frac{1}{4}$  sers per rupee, the average price being  $1\frac{3}{4}$  sers.

The ginning factory at Jind owned by Magni Ram and Jai Narayan Ginning factory was established in 1902. It contains 50 mills, of which only 30 are ordi- at Jind. narily at work, about 100 maunds of cotton being ginned daily. Work is not carried on throughout the whole year, but only after the cotton harvest. In 1903-04, 39,200 maunds of cotton were ginned, giving 12,865 maunds of

Gross earnings.	Ex	Expenditure.							
	Wages.	Other.	Total.	earnings.					
Rs.	Rs.	Rs.	Rs.	Rs.					
39,438	3,651	33,594	37,245	2,193					

cleaned cotton, which was exported to Delhi, Rohtak and Lahore, while the seed (binola) was sold to the neighbouring villagers and shopkeepers. The average number of workmen employed in 1903-04 here was about 120. The figures in the margin show the expenditure and earnings in 1903-04.

For a detailed account of the various processes which cotton goes through see Monograph on Cotton Manufacture in the Punjab, - Lahore, "Civil and Military Gazette" Press, 1885.

JIND STATE. ]

CHAP. II, E.
Economic.
Arts and
Manufactures.

Weaving.

From Jind tahsil wool is exported before cleaning to Pánipat and Delhi. In Sangrúr tahsil it is sold to the blanket-weavers of Bálánwálí, who make a profit of 8 annas or a rupee on each blanket. Scarcely any sheep are kept in Dádrí tahsil. With the exception of these blankets, weaving is limited in Jind to coarse country cloth, such as khaddar, gajín, khaddi, khes, dotái, súsí and salárí. It is done by the Juláhás (weavers), of whom 1,184 were enumerated at the census of 1901. A khaddar cloth, 50 yards long and 10 girahs wide, requires  $2\frac{1}{2}$  sers of barík sút (fine thread), a gajín, 50 yards long and 9 girahs wide, requires three sers 2 chatánks of motá sút (coarse thread), and a khaddí, 50 yards long and 8 girahs wide, 3 sers of motá sút. A full piece of khes, dotái, súsí, or salárí is 20 yards long, and half a yard wide, and requires 1 ser of thread. A piece of cloth is woven in 4 or 5 days, and the price paid for the work is generally one rupee, so that a weaver earns from 3 to 4 annas a day.

Dyeing.

Indigo.

Kishmishi dyc.

Kasumbha dye.

Stamping.

Dyeing is done by nilgars. They dye women's clothes such as the lahngú, kurta, paijúma (or sutthan) and sirka (or orhnú), besides men's turbans. The nilgars of Sangrur are noted for their light dyes. They generally use puria ke rang or dyes sold in the bázár, in place of the indigenous dyes. The dye is dissolved in water in a kúndá (carthen or brass vessel). The cloth to be dyed is then dipped into it, rubbed, wrung out and starched, and then dried and glazed. Certain indigenous dyes are, however, still in use, especially indigo. The powdered indigo is put in a large pitcher full of water in which lime, sajji (alkali) and gur are mixed, and becomes tit for use after eight days. Kishmishi dye is prepared by mixing water with bruised kaththá (a drug) and lime. Kasumbhá dye is put in water, which is allowed to strain through a piece of cloth into another pitcher. When all the water has strained through the kasumbhá is bruised, alkali added to it, and the mixture again allowed to strain. This produces a fast colour. The kasumbhá dye was formerly in great demand, but now it is only used at weddings for dyeing nálás (waist strings), etc. It is a fast red dye. Prices vary according to the quality of the dye. For nim (light) shades the charges per turban are from a to 1 anna. A piece of cloth (thán) 20 yards long is dyed for 4 annas. The daily earnings of a dyer vary from 6 to 8 annas.

The Chhímbás (stampers) in Jínd and Safídon stamp coarse country cloth such as razáis (quilts), toshaks (bed cloths), jájam (floor cloth) and native chintz. The cloth is dipped into water mixed with camel-dung to wash out the starch. Next day and the day after the cloth is again washed and soaked in water mixed with sajji and then dried in the sun. On the third day the cloth is put into boiling water with a kind of seed called máin. Lastly, the cloth is dried, pressed and stamped with wooden stamps called chhápás. A Chhímbá can stamp a piece of 50 yards in two days, and is paid 4 pice per yard.

Silk embroidery.

Silk is not produced in the State. Silk of different colours, called pat, is imported from Jullundur and Amritsar to make phulkárís and chops. This industry is only carried on in the Sangrár tahsíl. A piece of tál (red cloth or red muslin) 3½ yards long and 1½ yards wide, embroidered with fancy designs (bel bátá), in star and other patterns, is called a phulkárí, while a piece of coarse or fine red cloth of the same dimensions, embroidered with bel bátá on the borders, and with stars of different colours in the inside, is called a chop. A phulkárí takes 6 or 7 days to make and

¹ The cost of materials required for stamping 50 yards of cloth is as follows:—Máin 6 pies; alkali and coarse soap annas 1.6; alum 3 pies; dye 4 annas; fuel 6 pies. Thus his net earnings amount to annas 5 pies 4 a day.

fetches from Rs. 2 to 5, while a chop takes a month or two and fetches from CHAP. II, E. Rs. 5 to 20. These garments are worn mostly by the peasant women, especially at weddings and other festive occasions, and are often given as a wedding present to the bride. They are also exported to Ludhiana and Arrs and Amritsar in small quantities, but chintz and calicoes are taking their place, and so this industry is rapidly dying out.

Carpentry received an impetus from the late Raja Raghbir Singh, who sent some Tarkháns from the State to be trained at Rúrkí. These skilled workmen live at Sangrúr and earn 8 or 9 annas a day. Their work is good, but they follow the ordinary patterns and have not struck out any special line. They make tables, chairs, almirahs, writing-cases, etc. The village Tarkhán is paid in kind for ordinary work, but for special work, such as making carts, well-gear, etc., he gets 5 or 6 annas a day. The outfit of an ordinary carpenter costs from Rs. 15 to 30. English files, saws, and planes are slowly coming into use. Dádrí town is famous for turnery. The implements used by the turners (kharádis) and their methods are described in the Monograph on Wood Carving in the Punjab, 1887-88, page 11. They earn from 5 to 8 annas a day. The following are the chief articles manufactured

by the turners of Dádrí with the range of prices for each article:—

Name of artic		Price.									
Bed legs (lacquered)		,		Rs. 2	A. o		to	Rs.	A. 0		
Do. (plain)		•••	YALYK	ī	o	o	to	3	0	o	
Pira legs	•••			o	4	o	to	o	10	0	
Termás of Kalis (pipes)		1		0	1	6	to	o	4	o	
Khuntis (wooden pegs)	***	•••	100	0	1	0	to	o	ı	6	
Surmadánis and karelás	(collyrium	boxes)	প্রশ্ব গ্র	0	o	б	to	o	I	б	
Chessmen	•••	•••		0	4	0	to	o	8	0	
Toys	***	•••	•••	0	0	6	to	0	2	c	

Oil-pressing is done by the telis, who numbered 3,454 in 1901. One Oil-pressing. ghání (10 to 13 sers) of rape (sarson) is put into the hollow part of the press  $(kolh\acute{u})$  and worked with a wooden postle (lath), which is driven by a single bullock. Half a ser of hot water is mixed with the rape, and when it is well pressed, a hole is made at the bottom of the press and the oil begins to come out. This oil is heated and again poured on to the rape, while the  $kolh\acute{u}$  is kept warm with torches (mash\acute{a}) until all the oil is extracted from the rape. One maund of rape gives 12 sers of oil and 28 sers of khal (rape cakes). A man and woman work the press; two ghánis of rape is a fair day's work for one press and the workers earn from 4 to 6 annas. Other oil-seeds such as sesamum, alsi, etc., are pressed to order.

There were 3,874 leather workers in the State according to the census Tanning and of 1901. They may be divided into three main divisions, (i) the Khatiks who leather working. prepare nari leather from sheep and goat skins, while dhauri is tanned and prepared by the Chamárs themselves; (ii) the Chamárs who make shoes and well-gear; (iii) the Mochis and Sarrájis who make gurgábí and other kind of The Chamárs of Sangrúr and Dádrí tahsíls make good desí shoes, which are light and flexible. The Mochis of Sangrur town only make red

Economic. MANUFACTURES. Silk embroidary.

Carpentry,

JIND STATE. ]

Economic.

ARTS AND MANUFACTURES.

Tanning and leather working.

CHAP. II, E. gurgábí heeled shoes. Both the desí shoes and gurgábí heeled shoes are exported, but only in small quantities. Many kinds of shoes are prepared by the Chamárs and Mochis of the State. The shoes prepared in Dádrí tahsil are Solim-Shahi, deswali, mundá (with a chaurá panja) and zenána jútá (with gol chhotá panja and without heels). Others are quite plain, sádá. These are generally made of sheep or goat skin dyed red or black with an inner lining of dhauri; some are ornamented at the toe and round the sides; others are completely covered with embroidery. The price of a pair of shoes varies from 8 to 12 annas for an ordinary pair for hard rough use, or one rupee for a slightly better quality, to as much as Rs. 5 to 10 for an embroidered pair. The ornamental work is generally done by Chamár women. The Chamárs of tahsíl Sangrúr make plain Punjábí shoes of nárí dyed red. Those of Sangrúr town ornament them with embroidery work. An embroidered pair costs from Rs. 4 to 8, while a plain light pair costs one rupee, and a hard rough pair from 8 to 12 annas. The Sarrajis of Sangrur town make many kinds of gurgábis, half and full boots, of different skins, for which they ask from Re. 1-8 to 10. Besides shoe-making they repair carriage harness and saddlery. The Chamárs of tahsil Jind are not skilled in shoe-making. They prepare ill-shaped Hindustani and mundá shoes. Laced shoes are not as a rule kept in stock, but are made to order. It is the custom when ordering a pair to be made to give an advance to the Sarráj, the rest of the price being paid on delivery. The average period for which a strong shoe will last is from 4 to 7 months, and if repaired, it extends to nine months. The boots and gurgábis generally wear out in three or four months. Chamárs earn from 2 to 3 annas a day at shoe-making, Mochis and Sarráj from 5 to 8 annas.

Brick making.

Pazáwas or brick kilns are worked by Kumhárs. This work includes the preparation of the kachchá or unbaked bricks, and the collection of waste fodder, straw and sweepings (kura karkat) for baking the bricks and stacking them in the pasawa. The patheras or mud brick-makers, who are generally Chamárs or Chúhrás, but sometimes the Kumhárs themselves, prepare the clay, working it with a spade. Large bricks are moulded in a mould of wood or iron called a sancha bearing a trade mark and tap with wooden thápis (tops). Small bricks are only made in qálibs or sánchas (moulds). These bricks are burnt in the kiln. In Sangrúr tahsíl large bricks are made, weighing three sers each; while in Jind tahsíl they average \(\frac{3}{4}\) ser. For large bricks the patherás are paid Rs. 100, and for small bricks Rs. 14 per 100,000. A patherá can make 400 large and 1,500 small bricks in a day. The Kumhárs collect straw, fodder sweepings, etc., for the pasawa on their asses, generally without charge, and also uplas (dried cakes of cowdung) which cost Rs. 600 for a pazáwa of 300,000 large bricks. A pazáwa is thus arranged:—A layer of sweepings about a foot deep is laid on the site, and on it the sun-dried bricks are arranged with a space between every two layers which is filled with sweepings and uplas. Holes are left in the covering. Fire is applied from below. A kiln for large bricks holds 300,000 bricks and requires four months burning. A kiln for small bricks only holds 200,000 bricks, but requires to be burnt for the same period. Large bricks are generally sold at Rs. 8co per 100,000 and small ones at Rs. 100 per 100,000, while the actual cost of large bricks is Rs. 380 and of small ones it is Rs. 56 per 100,000. In the town of Sangrur contractors have recently begun to prepare bricks with "chimney" kilns, where Purbiás and Chamárs are employed. In the Jind tahsíl 30 pazáwas and in Sangrúr tahsíl 24 are made yearly. In Dádrí tahsíl pazáwas are not common, as stone is generally used for building purposes.

PART A.

Economic.

ARTS AND MANUFACTURES.

6,393 Kumhárs were returned in the State at the census of 1901. In CHAP. II, G. the towns and large villages they generally work at brick-making, but sometimes make pottery, toys, etc. In villages they generally make earthenware.

The method of manufacturing carthen vessels is described on Brick-making. pages 2—11 of the "Monograph on the Pottery and Glass Industries of the Punjab, 1890-91." In this State two potters, jointly, can prepare 25 vessels daily, and thus in 15 days they can prepare 375 vessels as detailed below burnt in an áwí (small kiln) which requires three days' firing:

Name of the vess	el.	Number.	Price.	Rate.	
Charoas (pitchers)	414 00	175	Rs. <b>A</b> . P.	9 pies each.	
Handis (small pots)	6	100	190	3 pies each.	
Kishores (small glasses for drie	nking)	100	040	2 annas per 100.	

In this work a family of five persons can earn g annas on an average per day. Besides working in pottery they supply clay for building purposes, and carry grain and other articles on asses from village to village. They also carry the corn from the fields at harvest time. A Kumhár with eight donkeys can earn 12 annas daily.

#### Section F.—Commerce and Trade.

No statistics for the general trade of the State are available. Sangrur, Exports and im-Jind and Dadri are the local centres of the grain trade, and Messrs. Ralli ports. Brothers and other firms send agents there. Refined sugar and rice are imported from Muzaffarnagar, Bareilly and Fyzábád; cloth from Delhi and Ludhiána; bronze and brass vessels from Murádábád, Rewárí, Patiála and Jagádhrí; gold and silver lace from Patiála and Delhi; and glass bracelets (chúris) from Patiála and Ludhiána. Cotton is exported from the town of Jind to Rohtak and Hánsi, ghi to Sunam and Tohana, sarson and indigo to Delhi. From the town of Dádrí bájrá is largely exported with a smaller quantity of barley and gram.1

#### Section G.—Means of Communications.

The Ludhiána-Dhurí-Jákhal Railway passes through tahsíl Sangrúr Railways. and has a station at Sangrur town. This railway, 79 miles in length, was constructed at the expense of the Jind and Maler Kotla Darbars, who contributed 4ths and 4th of the cost respectively. It was opened on the 10th of April 1901 and is worked by the North-Western Railway for 55 per cent. of the gross earnings. The

<sup>1</sup> The methods of skinning buffaloes, bulls, sheep and goats, and the process of tanning, dyeing and preparing hides are described in the Monograph on the Leather Industry of the Punjab, 1891-92, pages 16—20. The method of preparing different kinds of shoes, gurgábí boots, and the tools and instruments used in the works are also described in the Monograph,

MEANS OF COM-

CHAP. II. G. capital outlay to the end of June 1903 was Rs. 42,73,166, which gives an average cost of Rs. 54,325 per mile. The following statement shows the general results of the working :-

MUNICATIONS. Railways.

		1st half 1st half 1903.		Difference.		
		Miles.	Miles.	Miles.	Per cent.	
Mean mileage worked	•••	78.66	78:66	•••	•••	
Train mileage	•••	68,960 Rs.	67,225 Rs.	- 1,735 Rs.	- 2'52	
Gross earnings	•••	1,97,843	1,49,428	48,415	- 24:47	
Working expenses at 551 per cent.	•••	1,08,814	82,185	26,629	- 24.47	
Nett earnings	•••	89,029	67,243	21,786	- 24'47	
Percentage of return to Darbars on tal outlay,	capi-	2.03	1.22	- '46	•••	

The percentage of nett profits on the capital outlay for the year 1902-03

		<del></del>			
		Gross earnings.	Number of passengers.	Tonnage of goods.	
		Rs.	1	Tons.	
Coaching Goods Telegraph Sundries	•••	82,389 65,934 540 565	256,590 	51,552	
Total	•••	1,49,428		***	

was thus 3.60. The figures in the margin show the gross carnings, the number of passengers of the various classes carried, including police and troops, and the tonnage of goods for the 1st half year of 1903. The total number of passengers (256,590) consisted of 483 1st class; 1,322 2nd class; 4,156 intermediate, and 250,629, 3rd class, and the tonnage of goods

of 42,719 tons of merchandise; 358 tons of railway material; 8,398 tons of ordinary and 77 tons of military stores.

The Southern Punjab Railway passes through the Jind tahsil for 25 miles, with stations at Jind, Kinana and Julana. This line was opened on the 10th of November 1897. The State has no share in it. The Rewari-Ferozepore Railway runs through tahsil Dádrí for 14 miles, with stations at Charkhí-Dádrí and Manherú. In this line also the State has no share.

Results of rail. way extension.

The railways have been effectual in diminishing the hardships of famine, especially in the insecure tract of Dádrí. Grain is easily transported and the facility of transport tends to equalise prices. The construction of the Ludhiána-Dhúrí-Jákhal line afforded great relief to the faminestricken population of the State in 1899-1900. The other lines have developed trade in the towns of Sangrur and Jind. At Sangrur a grain-market has been opened where wheat, gram, etc., are collected from the neighbouring villages for export, and since the opening of the Southern Punjab Railway cotton mills have been started at Jind. Dádrí, however, has suffered, as its trade has gone to Bhawani since the opening of the Rewari-Ferozepore line

The share of total receipts to be paid to the North-Western Railway for working the line has lately been reduced to 52 per cent.

The table below shows the principal roads in the State together with CHAP. II. G. the halting places en route:—

MEANS OF COM. MUNICATIONS. miles. Roads, Distance in Roads. Halting places. REMARKS. Sangrúr tahsíl-Sangrúr to Patiála ... Bhawanigarh (Patiála Metalled. Lies in Ifnd territory for 7 miles and then enters Patiala State. Constructed in State). 1867**~7**0. Sangrúr to Kotla ... Metalled. Dhúrí (Patiála State) ... Metalled for 2 miles. Sangrúr to Nábha ... Bhalwan and Chhintawala 20 (Patiála State). Sangrúr to Kulárán... Partly metalled 6 Balwahar Sangrúr to Badrúkhán Unmetalled. Sangrúr to Jind Kheri, Mahlan 69 Metalled for 12 miles beyond and which there is only a kachchá Maurán. path. Constructed in 1870-73. Station road from Metalled. Sangrúr town to the railway station. Ind tahsil-Metalled. Station road from Jind सन्धर्मन ज town to the railway station. Unmetalled. Ind to Salidon Jámní, Budha Khera ... ••• Do. Jind to Hánsi Rám Rái, Ragthal Nár-27 naund. Kanana, Julana, Zafar-garh Samar, Kharenti Do. Jind to Rohtak 32 (British). Do. I'nd to Mahan 24 Málwi, Jhamola ••• Do. Jind to Kaithal Kandala, Nágora, Kathá-40 na (British). Dádrí tahsíl-Unmetalled, sandy. Dádrí to Jhajjar 12 12 Do. Dádrí to Kánaud Mandaula Do. Dádrí to Bhawaní ... 11 Metalled. Constructed in Station road from Dádrí town to the 1896-97. railway station.

<sup>1</sup>Most of the halting places noted are mere villages without any sardi or dak bunga-low.

CHAP. II, G.

Economic.

Means of Communications.

Roads.

The metalled roads which are under the State Public Works Department (Garh Kaptání) are generally good, but the unmetalled roads are bad. The unmetalled roads in tahsíl Jind and in the canal-irrigated areas of Jind and Sangrúr become swampy during the rainy season, and bullock carts have great difficulty in getting through, even with twice the ordinary number of bullocks. The village paths are narrow and in some places run between hedges. In tahsíl Dádrí, and especially in the Bálánwálí ilága (tahsíl Sangrúr) the roads are sandy, and during the hot weather the drifted sand makes the road hard to distinguish from the surrounding country.

Ferries.

There are two ferries on the Ghaggar in tahsíl Sangrúr,—one at Usmánpur and the other near the village of Nanhera on the Kaithal road. These are maintained by the State during the rainy season, and managed in the months of Sáwan and Bhádon by malláhs, who charge 2 annas a person.

Rest-houses.

The State guest-house at Sangrúr, called the Krishan Bágh Kothí, lies in the Krishan Garden. It is under the management of the Superintendent of the Reception Department, assisted by a staff of servants. There is also a rest-house at Sangrúr built this year. At Jínd, Safídon and Dádrí certain portions of the forts are used for the accommodation of State guests. British Canal Department rest-houses have been built at Jínd, Safídon and Rám Ráí. There are hatháís in the larger villages and saráís at the towns of Jínd, Sangrúr and Dádrí.

Post Offices.

Tables 31 and 32 of Part B.

Prior to 1885 the State maintained 8 post offices at Sangrúr, Bálán-wálí, Kulárán, Jínd, Salídon, Zalargarh, Dádrí and Bádhra. These were managed by a Munsarim attached to the Doodhí Mualla, and Jínd stamps and post-cards were used within the State limits. There were also British post offices at Jínd and Dádrí. On the 15th July 1885 a postal convention was effected between the Imperial post office and the State, to facilitate the mutual exchange of correspondence, parcels, insured articles and money orders. The British post offices at Jínd and Dádrí were abolished and the management of the State post offices placed under a State Postmaster-General, two post offices of exchange, the Imperial post office at Ambála and the State office at Sangrúr being authorized to deal with articles giving rise to accounts. Postage stamps, post-cards and envelopes, surcharged "Jínd State" are supplied by the Imperial Government to the State at cost price. There are now 8 post offices located as follows:—

Head office.		Sub-offices.	Branch offices.		
، <del>سیبین</del> سی <del>ن نشند</del> همین شرونشند					
Sangrúr (1st Class)	•••	•••	Bálánwálí, Kulárán.		
Jind (2nd Class)	***	Safidon	Julána.		
Dádrí (3rd Class)	•••		Bádhra,		
		<u> </u>			

Telegraph lines run along the railways and there is a Government telegraph office at Sangrur, which was opened on the 1st September 1893. It belongs to the State, but is under the management of the British Government.

## Section H.—Famine

CHAP. II. H. Economic.

With the rest of the Punjab the State suffered from the famines FAMINE. of 1783, 1803, 1812, 1824 and 1833. That of 1860-61 also affected the State, especially Dádrí tahsíl, and half a year's revenue was remitted, Famines. while advances for the purchase of cattle and seed were made in Dádrí. In 1869-70 a fodder-famine caused great losses of cattle, a fifth of the revenue was remitted in Jind tahsil, and advances were made again in Dádri. In 1877-78 the scarcity was more severe and was met by loans and advances from the State banks. In 1883-84 a fodder-famine caused great losses of cattle and the revenue was largely suspended. In 1896 famine re-appeared and Rs. 27,500 were allotted for relief works, 7,000 maunds of grain distributed as advances for seed, and Rs. 3,000 spent in charitable relief, and though the scarcity was intensified in 1897, the losses were not severe. In 1899 the crops failed again, before the people had time to recover from the effects of the preceding famines and the State expended Rs. 50,000 on relief works, of which three-fifths were allotted to Dádrí. These works only employed some 2,000 souls, and it was accordingly resolved to concentrate the famine-stricken people on the Ludhiana-Dhúrí-Jákhal Railway, where nearly 7,000 were employed for 17 months at a cost of over Rs. 40,000. Poor-houses were also opened and relief given privately at a cost of nearly Rs. 16,000, excluding the expenditure on additional dispensaries and the relief of immigrants. On the conclusion of the famine Rs. 1,58,000 were advanced to the people for the purchase of cattle and seed, bringing up the total expenditure incurred by the State to Rs. 2,27,000. Details of these various famines and the measures taken to cope with them are given below.

Tahsil Dádrí, the arid and sandy tract on the borders of Rájpútána, has Famine history.

ly) are often obliged to leave their homes owing to the scarcity of water and food. In experience of the acuter evils of famine, Jind tahsil, which adjoins the Hissár and Rohtak Districts, comes next to Dádrí, while Sangrúr, which lies in the Málwa, has suffered least. Although the construction of railways, roads and canals has lessened the risk of wholesale starvation, the chances of famine have still to be reckoned with. The first Challes, famine, of which we have much information, is that of 1783 A.D., known as the chálisá kál or famine of Sambat 1840. A large part of the State was depopulated. The previous years, Sambats 1838 and 1839, had been dry and the harvests poor, but in 1840 they failed entirely. The tanks and ponds (johars) ran dry, thousands of cattle died of starvation and thirst, and most of the villages were deserted, only the larger ones here and there retaining a few inhabitants. The people lived on kair fruit (tind)

and a fruit called bárwa in lieu of grain, and the cattle were kept alive on the leaves and bark of the jál, kair, beri and other trees. Dádrí tahsíl

suffered more than any other part of the State from the famines which have from time to time afflicted the country, and its people (the Bágrís especial-

Sers per rupee. 5 to 6 Wheat ... Gram ... Barley ... 5 to 6 ••• 6 to 7 Pulses ...

suffered most and Jind somewhat less. Prices rose to the rates noted in the margin. In Sambat 1841 there was rain and the effects of the famine began to disappear. In Sambat 1860-61 1803-04 A.D.

there was insufficient rain for the kharif and rabi crops, both of which failed entirely. The cultivators, mostly Bágrís and Bangrús, emigrated to the Málwa or across the Jumna. The remainder kept body and soul together by eating tind and barwa, but many of the

CHAP.II.H.	poor perished from starvation. Large numbers of cattle also died owing
Economic.	Sers per rupee, to the scarcity of fodder. Prices rose
_	Soudr 7 as shown in the margin. The famine of
FAMINE. 1812 A. D.	Pulsa and many
1612 A, D,	Wheat signify. Thees rose to o or 9 3273 per
1824 A. D.	rupee. The famine of Sambat 1881
	lasted a short time. After scanty showers in the months of Jeth and Asarh there was no rain and the crops withered, but the last year's stacks
	supported the cattle. The leaves and
	Sers per rupec.
	Badan pendin In Combat
1833 A.D.	1890 there was scarcity. The autumn
	rains of Sambat 1890 had failed entirely and the two harvests produced
	hardly anything except on well-lands, but the loss of human life and cattle
	appears to have been inconsiderable. Fodder was procurable at the rate of
	one maund per rupce; and grain was also to be had, but the cultivators
1837 A.D.	suffered much. In Sambat 1894 there was scarcity, but it was not severe.
1860-б1 A.D.	The famine of Sambat 1916-17 was more severe in the Bagar and Bangar
	tracts of tahsíls Dádrí and Jínd respectively, and the poorer people began
	to emigrate. In Jeth Sambat 1916 a few showers fell and then no rain fell for
	a whole year. In the beginning of Jeth and Asarh Sambat 1917 there was rain, and grain was sown, but after that again no rain fell, and the crops all
	dried up. Both the barani harvests failed. Thousands of cattle perished,
	but some were taken to the hills to find pasturage there. The State
	remitted six months' land revenue and granted takáví advances to the
	zamindars of Dádrí tahsil for the purchase of oxen and seed. The land
	1 1 1 1 1 1 1 1 1 1 7 7 7 7 7 7 7 7 7 7
	for cash. The State also distributed for cash. The State also distributed food to the poor. In the middle of Jeth Sambat
*00° + D'	
1862 A.D.	pulses 5 1918 there was good rain, and the famine Wheat 8 began to disappear. Prices in this
	Gram and harless
1869-70 A.D.	The famine of Sambat 1925 was very fatal to cattle and thousands
100g-70 M.D.	perished. In Jeth and Asarh Sambat 1925 there were only one or two slight
	falls of rain, and though grain was sown, no further rain fell, so that the
	crops withered and the kharif failed altogether, though rabi sowings were
	affected to some extent on irrigated lands. One-fifth of the revenue was
	remitted in Jind tahsil and takúvi advances were granted in Dádri. The
	land revenue collections were suspended throughout the State. Poor-
	Sers per rupee. houses were also opened. In Asauj
	Wheat 9 rain fell, and the famine disappeared.  Gram and barley 10 Prices stood as noted in the margin.
1878 A.D.	2 110000 111111111111111111111111111111
10/0 K.D.	The famine of Sambat 1934 was more disastrous than those of Sambat 1917 or 1925. In Sambat 1933 the yield was an average one, but in Sambat
	1934 the kharif crops failed entirely. There was great loss of live-stock, as
	fodder was not procurable, or when obtainable, 7 or 8 púlis of jowár sold
	for a rupee. The State banks were allowed to advance money on loan to
	the zamíndúrs, and takáví advances were
1879 A.D.	Wheat Sers per rupee. made in the barani villages. In Sam-
/yD.	Gram, barley and bat 1935 rain fell, and the people began
	pulses 14 to recover from the effects of the famine.
400 - 4 P	Báirá The prices stood as noted in the margin.
1883 A.D.	The spring harvest of Sambat 1940 was a very poor one. The summer
	and winter rains of Sambat 1941 also failed, and in the drier tracts of Jind and Dádrí tahsils there were no crops. The grass famine was acute, and
	and maint tausus fucts were no crops. The Stope remains and mente, and

the cattle had to be driven off to the hills, whence many never returned, CHAP. II H. Sers per rupee, and the loss of bullocks and cows was

Wheat Gram, barley, bájrá and jowar ... Ó very great. The policy of giving liberal Economic. suspensions was adopted by the State. Famine. Prices stood as noted in the margin. The effects of the famine of Sambat 1953 1896 A.D.

were as severe in Jind as in the rest of the Punjab. The Darbar devoted attention to the relief of the famine-stricken population, and was encouraged thereto by the Punjab Government in its letter No. 35, dated 10th February 1896. As usual, almsgiving had begun before its receipt, and after it Rs. 27,500 were sanctioned for famine relief works, which were started as follows :-

In tahsil Jind<sup>1</sup> ...

(1) Pindára tank excavation. ... (2) Metalling of a road from the station to the town of

In tahsíl Dádrí ...

Metalling the road from the station to the town of Dádrí.

In tahsíl Sangrúr

Building of the Jubilee Hospital and the Palace Kothi.

Besides this relief, 7,000 maunds of grain were given as takáví to the samíndárs. On the receipt of the letter No. 73, dated 11th April 1896, with a draft of the Famine Code from the Punjab Government, Rs. 3,074, in addition to the sum allotted for public relief works, was granted as a relief fund. Fodder was very scarce, but there was no great loss of cattle, as they were taken to the trans-Jumna tracts and elsewhere. The population of the

Fowar, bajra, gram 8 and barley Wheat

Sers per rupee. State suffered but little from starvation, and the loss of life was insignificant. Prices were as noted in the margin. In Asárh Sambat 1954 there was rain, 1897 A.D.

and the kharif crops were sown, but swarms of locusts visited the State and damaged the crops to such an extent that not a green leaf was to be seen,

Sérs per rupee. Fowdr and bajra ... 12 Mung and other pulses, and gram Wheat ... 7

and the yield of the kharif was very scanty. The barani rabi crops also failed for want of rain, but there was no loss of cattle. Prices stood as noted in the margin. In Sambat 1955 there was no 1899 A.D.

good rain and the yield was only average. Fodder was barely sufficient for a season; and the effects of this and of the recent famine of Sambat 1953 had not disappeared when the terrible famine of Sambat 1956 1899 A.D. devastated the State. The kharif failed altogether and fodder became very scarce. The cattle were driven to the hills and trans-Jumna tracts in search of fodder. The population of the area affected by the famine was 189,707 souls, and the grain stores in the State had sunk very low owing to the previous famines. The construction of the Ludhiána-Dhúrí-Jákhal Railway, however, gave much relief to the starving people in tahsíl Sangrár. The Darbár sanctioned a sum of Rs. 50,000 for famine relief as follows:--to tahsíl Jínd Rs. 15,000, Sangrúr Rs. 5,000, Dádrí

<sup>1</sup> The construction of the Southern Punjab Railway also gave employment to the poor and famine-stricken.

CHAP. II. H. Rs. 30,000, and the following relief works were started:-

Economic.

In tahsil Jind

... Repairs of the roads leading to Rám Rái, Zafargarh and Julána.

In tahsil Dádri

. The town tank excavation, and metalling the roads of the town.

In tahsíl Sangrúr

Brick kiln works; repairs of the road round the town; and a *dháb* excavation.

The relief works in tahsíls Jínd and Dádrí were kept open for about two months, during which the average daily numbers of persons employed were 665 and 1,321 respectively. These numbers were considered very small in comparison with the number of famine-stricken people, and it was thought proper to collect as many as would work at Sangrúr, furnishing them with provisions for the journey, and set them to work on the construction of the Dhúrí-Jákhal Railway. For this purpose a názim of famine works was appointed with a staff. The sum of Rs. 2,030 was disbursed in provisions for the journey, and 4,700 people were collected at Sangrúr. The contracts for ballast, etc., were taken up by the názim, and the famine-stricken persons employed on the railway and other works from the beginning of September 1899 to the end of January 1901, an expenditure of Rs. 40,292 being incurred by the State. 7,762 people were thus supported. The statement below shows the details:—

Month.	Relief work.	Average number of labouters.	Expenditure.	Salaries.	Total expenditure.
			Rs.	Rs.	Rs.
October 1899	Tank excavation, road repairs.	1,165	1,215	41	1,256
November 1899	Tank excavation, road re- pairs, brick-kiln works.	1,014	1,596	40	1,636
December 1899	Brick-kiln works, railway construction works.	528	1,231	100	1,331
January 1900	Railway construction works	424	1,674	32	1,706
February 1900	Ditto Brick-kiln works, tailway	470	1,577	22	1,599
March 1900	and ballast works.	1,260	3,546	185	3,731
April 1900	Ditto	604	4,125	214	4,339
May 1900	Railway, ballast works, tank excavation.	687	<b>7</b> , <b>7</b> 35	216	7,951
June 1900	Railway works, tank exca- vation, brick-kiln works.	534	6,135	217	6,352
July 1900	Railway and ballast works, brick-kiln works.	374	3,907	205	4,112
August 1900	Railway and ballast works	322	1,893	177	2,070
September 1900	Ditto	245	1,919	200	2,119
October 1900 November 1900	Ditto	104	488	203	691
December 1900	Ditto Ditto	29	348	182 115	530
January 1901	Ditto	2	364 362	28	479
g	Ditto	•••	,02		395
	Total	7,762	38,115	2,177	40,292

Three methods were adopted for relieving the poor. Poor-houses were opened at Sangrúr and Dádrí. The Sangrúr poor-house was started in 1899, and the Dádrí poor-house in 1900, when the Rája visited the Dádrí tahsíl and found the people of the Bágar in great famine.

Famine. two poor-houses and the number relieved:-

	SA	NGRUR P	oor•Hous	E.	DADRI POOR-HOUSE.			
Монтн.	Number of poor.	Expenditure of food.	Miscellaneous ex- penditure.	Total.	Number of poor.	Expenditure of food.	Miscellaneous ex- penditure.	Total.
		Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
From 29th September to the end of October 1899.	240	445	.140	585		•••	•••	ude
November 1899	200	375	122	497	P.,	•••	•	•••
December 1899	100	193	124	317		•••	•••	
January 1900	135	23 <b>3</b>	246	479	**1		•••	•••
February 1900	315	476	119	595	141	564	64	628
March 1900	333	872	243	1,115	920	1,455	119	1,574
April 1900	300	642	269	911	1,042	1,632	91	1,723
May 1900	265	451	209	<b>6</b> 60	862	1,754	82	<b>1,</b> 836
June 1900	220	362	182	544	2,68o	4,164	116	4,280
July 1900	200	300	234	534	2,121	2,685	113	2,798
August 1900	52	151	297	448	502	665	77	742
September 1900	58	135	115	250	25	8	83	91
October 1900	23	108	251	359	674		447	***
November 1900	27	57	37	94	***		•••	•••
December 1900	8	17	27	44	•••	•••	***	***
Total	2,476	4,817	2,615	7,433	7,293	12,927	745	13,672

Boiled gram (bakli) was distributed in the evening among the immigrants (who averaged 99 daily) passing through Sangrur town. At Jind town for the administration of this relief there was a pancháyatí sadábart (daily distribution of alms). Half a ser of wheat or gram per head was distributed daily among aged and infirm persons, and women living in parda. The statement below shows the amount

Economic.

CHAP. II, H. of the grain distributed thus in the three tahsils:-

Mo	onth.		Number of persons relieved	Amount of grain.	Value of grain.	Salaries of the staff.	Total.
From 16th Decer January 1900.	mber 1899 (	o 15th	59	Mds.	Rs. 69	Rs.	Rs. 82
February 1900	•••	•••	192	74	282	19	301
March 1900	•••	•••	216	80	282	19	301
April 1900	•••	•••	304	112	346	28	374
May 1900	***		325	123	415	28	443
June 1900	•••	•••	225	8o	261	19	280
July 1900	•••	•••	219	82	267	19	286
August 1900	•••	•••	94	36	114	10	124
September 1900	449	•••	50	17	44	10	54
	Total	8	1,684	623	2,080	165	2,245

Two dispensaries were established for the treatment of famine-stricken sick in the poor-houses and attached to the Famine Department. The statement below shows the expenditure of these dispensaries, etc.:—

	s.	ANGRUR I	DISPENSA	RY.	DADRI DISPENSARY.			
Month.	Number of pa- tients.	Average death rate,	Expenditure in medicines.	Salaries.	Number of pa- tients.	Average death-	Medicines.	Salaries.
December 1899	21	Per cent. 4.76	Rs.	Rs. 25		Per cent.	Rs.	Rs.
january 1900	45	1.66	***	45	410	•••		•••
February 1900	23	4'34	22	45	20	15 00	***	7
March 1900	9	4.66	***	45	35	17.14	23	15
April 1900	126	2.14	11	45	93	25'80	31	15
May 1900	119	6.26	13	45	39	48.71	2	15
June 1900	92	10,86	. 6	45	52	51.92	.4	15
July 1900	49	4'48	***	45	74	47:29	30	15
August 1900	44	1'27	23	45	26	3.84	6	15
September 1900	83	7:22	15	45	3	•••	**	3
October 1900	30	10	18	45	· ••		•••	•••
November 1900	4	25	9	45	•••		•••	
Total	·		118	520	•••	•		100

The Bágris were the first to immigrate into the State, and they CHAP. II, H. thronged the streets of the towns, begging in crowds. They were located at the Gurdwara Nanakyana and Royal Cemetery. The infirm and children were given food and boiled gram, while others, who were able Faming. to work, were employed on relief works, and this arrangement proved sufficient to lessen the public distress. In September the daily total of persons relieved amounted to 112 and that of the old and infirm living on charity to 226.

Economic.

Places.		Імміс		
		Persons liv- ing on charity.	ing on Employed	
Hissár	•••	63	27	817
Delhi	•••		i	437
Bikáner		121	43	- Es
Others		82	42	
Total		266	112	1,254
	j	/	ESTREE.	S1331373

The figures in the margin show the daily total of people on relief work and numbers of immigrants and emi-grants. Most of the emigrants to Delhi and Hissár were Bágris of Dádrí tahsíl, and the remainder were Bángrús of the bárání tracts in tahsil Jind. On the receipt of information from the Commissioner of Delhi that Jind State emigrants were in British poor-houses and

on relief works, arrangements for bringing them back to the State were made by the Darbár, and they were employed on relief works or admitted into the State poor-houses as the case might be. The emigrants were chiefly menials. It cost the State Rs. 1,542-7-0 in food and railway fares to bring them back. The continuous famines had reduced the samindárs and tenants, especially those of Dádrí tahsíl, to such poverty, that they were quite unable to obtain seed and meet the other expenses for the coming crop. His Highness sanctioned takúvi advances for food-grain, seed-grain, oxen, camels and fodder. The table below shows the takáví advances thus made at both harvests:-

-			TAHSIL JIND.	DADRI.	SANGRUR.	TOTAL.
DETAILS OF AIDS.		79 villages.	184 villages.	33 villages.	296 villages.	
Oxen	***		Rs. 2,142	Rs. 2,595	Rs.	Rs. 4,737
Camels	***	•••	•••	3,055	•••	3,055
Seed-grain	•••	•••	•••	2,962	***	2,962
Food-grain	•••	•••	2,159	13,581	***	15,740
Miscellaneous e	xpenditur	e	•••	1,070	•••	1,070
Pay	•••		52	•••	***	52
Cash for wages	***	•	34,589	91,943	4,024	1,30,556
To	tal		38,942	1,15,206	4,024	1,58,172

CHAP. II, H. Economic. FAMINE.

	DETAILS OF EXPENDITURE.						
DETAILS OF FAMINE RELIEF.	Wages.	Miscellaneous.	Salaries.	Total.			
	Rs.	Rs.	Rs.	Rs.			
Relief works	38,115	ļ	2,177	40,292			
Sangrúr poor-house	4,817	1,291	1,324	7,432			
Dádrí poor house	12 928	522	192	13,672			
Monthly distribution of grain	2,080	•••	165	2,245			
Sangrur famine dispensary	118		520	638			
Dádrí famine dispensary	96		100	196			
Provisions and fares for emigrants,	1,542		••	1,542			
Takáví advances	1,58,120		52	1,58,172			
Allowances made to the famine staff.	2,520	***	•••	2,520			
Total	2,20,336	1,843	4,530	2,26,709			

# CHAPTER III.-ADMINISTRATIVE.



# Section A.-General Administration-Administrative Divisions.

The State of Jind is divided into two nizimats, Sangrur and Jind. CHAP. III, A. Sangrur comprises only one tahsil, also called Sangrur, and has its head- Administraquarters at Sangrur, the capital of the State. It includes all the scattered tive. territory of that pargana.

The nizamat of Jind is divided into two tahsils,—Jind, which comprises the pargana of Jind, and tahsil Dadri, which includes all the compact ADMINISTRATIVE pargana of that name. These two tahsils, which are separated by foreign Divisions. territory, though each forms a compact block, have their respective headquarters at Jind, the ancient capital of the State, and at Dadri.

Under the old system of administration the offices at the capital and immediately under the Rája's control were those of the Diwán, Adálati, Mir Munshi or Foreign Secretary, Bakhshi or Pay Master and Munsiff. The Tahsildars carried on the general administration of the tahsils or collectorates, and also exercised some judicial functions. There were no written regulations, though, in cases relating to religious matters, the State Panditá or Dharm Shástrí was consulted. In the reign of Rája Sarúp Singh a few dastúr-ul-amals were compiled, and in 1930 Sambat Rája Raghbir Singh had codes for every office (sarishta) and the kárkhána or private office issued. There was no State treasury, all disbursements being made by a banker, who charged half an anna per rupee as his remuneration, and the cash salaries were disbursed twice a year, the State officials receiving their daily allowances (rasad) in kind once a month. In 1893 Sambat Rája Sarúp Singh established a regular treasury and 1837 A.D. constituted the two nisúmats of Sangrúr and Jind. Under his system appeals lay from the Názim to the Adálat (Superior Court) in criminal, to the Muusiff in civil, and to the Diwan in revenue cases, and Raja Raghbir Singh after his accession in Sambat 1919 greatly extended and systema- 1863 A.D. tized the working of these principles. In Sambat 1931 he established the 1875 A,D. Ijlás Khás or royal tribunal in which all important cases were heard and determined. Thus the Názims were empowered to pass sentences of one year's imprisonment and Rs. 100 fine, and the Adálatí sentences of twice that period and amount. In civil cases Tahsildurs were empowered to try suits in which the subject-matter did not exceed Rs. 10 in value, the Názim's jurisdiction being limited to Rs. 100 and the Sadr Munsiff's to Rs. 500. In revenue cases the Názims disposed of cases within their powers on the reports of the Tahsildárs, referring those not within their cognizance to the Diwán, who in turn referred important cases to the Ijlás Khás. Cases in which either or both the parties are not subjects of the Rája of Jind were to be heard by the Foreign Minister. After the death of Rája Raghbir Singh a Munsiff was appointed in each tahsil, but they have been removed by the present Rája and the Núzims are now invested with Munsiffs' powers. Various reforms have been made by the present Rája. Before his accession, executive and judicial functions were not separated, and he constituted the head office or 'Sadr-álá executive' and 'Sadr-álá high court'; but these offices were soon amalgamated, and on February 20th, 1903, fused into one, designated the Sadr-úlá simply. This office is composed of four

GENERAL ADMINISTRA-TION-

Administrative Divisions.

General Administration,

## CHAP, III, A.

tive.

officials (Alá Ahlkárs) who act collectively as well as individually. When Administra- acting collectively they are called the kamil committee and their work is divided into three branches, as follows:—

GENERAL ADNINISTRA-TION -

The Sadr-álá.

- 1. Political and Foreign Department (Munshi Khana) with the departments subordinate to it.
  - 2. Judicial (Criminal only).
  - 3. Bakhshi Khana (Imperial Service Troops and Police).
  - 4. Accountant-General's Office (Head or Sadr Treasury, and Deodhí Mualla only).

- 1. Judicial (Civil only).
- 2. Accountant-General's Department (Public Works Department, Tasha, Jalus and Modí Khánas, Dharm-arth, Stationery, Factory, Workshop and Loan Banks at Jind, Sifidon and Dádrí and Municipal Committees).
  - 3. Medical Department.

III.

- 1. Financial Department (with the departments subordinate to it).
- 2. Judicial (Imlák).1
- 3. Munshí Khána (Zenána).
- 4. Bakhshí Khána (Local Army with Magazine).
- 5. Accountant General's Department (Forage and wood godown with Forest Reserve, Banks at Sangrur, Balanwali and Kularan, Octroi, Saltpetre Refineries, and Cattle Fairs).

The committee's joint powers.

The powers exercised by the Sadr-álá jointly as a kámil (full) committee are as follows:-

- 1. Appointments, dismissals and increase or decrease of salaries of State employés up to the 4th grade in the Civil Department, 1st Class Police Sergeants, and Famadars in the State troops and (in accordance with Standing Orders) in the Imperial Service Troops.
  - 1-A. Suspensions and reinstatements of officials up to the 2nd grade.
- 2. Transfer of State officials up to 2nd grade by one or all of the members under whom they work.
  - 3. Confiscation of two months' pay of officials up to 2nd grade.
  - 4. Fine up to Rs. 50 in executive matters up to 3rd grade.
  - 5. Re-alignment or improvement of Canal Minors.
- 6. Projects for the improvement of irrigation, subject to the provisions of the Canal Act No. VIII of 1873.
  - 7. Revision of water-rates under the British rules.
- 8. Remodelling of existing rajbahás, subject to the provisions of the agreement between the British Government and the State.
  - 9. Sanction of accounts up to the value of Rs. 10,000.
  - 10. Sanction of estimates for new buildings up to Rs. 5,000.
  - 11. Sanction of repairs up to Rs. 10,000.
  - 12. Sanction of contracts up to Rs. 10,000.

dual powers.

The full committee can exercise all the powers conferred on its The committee's indivi. members separately, as detailed in the following paragraph:—

- II.—The powers exercised by the members of the Sadr-álá individually are as follows:—
- 1. Appointments, dismissals, increase or decrease of pay of State servants below the 4th grade or muharrir (clerk) in all civil offices, courts and departments up to 2nd Class Sergeants in the Police, Kot-Havildar and Kot-Dafadars in the local forces and (in accordance with Standing Orders) in the Imperial Service Troops.
- 2. Suspensions and reinstatements of 3rd grade State employes, and suspensions of 2nd grade officials.
- Confiscation of one month's pay of 2nd grade and of two months' pay of 3rd grade 3 officials.

Imlák is an office in charge of the Munsiff Sadr, where house property cases are dealt with andrecords thereof are kept.

- 4. Proposals for new buildings, costing up to Rs. 3,000.
- 5. Remodelling of buildings up to Rs, 5,000.
- 6. Road metalling, costing from Rs. 2,000 to Rs. 10,000.
- 7. Deducting an account up to Rs. 1,000 from accounts being not passed in checking.
- 8. Sanction of accounts up to Rs. 5,000.
- 9. Sanction of contracts and purchases up to Rs. 3,000.

to. Sanction to close, transfer or open a new outlet, permanently or temporarily, and trans. individual fer the right of irrigation from one field to another.

- 11. Fine up to Rs. 50 in executive matters on the servants below the 3rd grade.
- 12. Lambardári and Chaudhar cases.
- 13. Imprisonment up to seven (7) years, and fine up to Rs. 20,000.
- 14. Reward up to Rs. 100.
- 15. Civil suits of all kinds from Rs. 5,000 to Rs. 15,000.
- 16. Sanction to sales from Rs. 2,000 to Rs. 10,000.
- 17. Decision of haginat (proprietary rights) and brit cases, and sanction to gifts and pun from Rs. 500 to Rs. 10,000.
  - 18. Adoption cases from Rs. 500 to Rs. 10,000.
  - 10-A. Cases against 2nd grade officials.

Of the powers exercised by the Sadr-álá individually and collectively, sentences of three months' imprisonment and of fine up to Rs 100, decrees up to Rs 100 in civil suits and up to Rs 50 in highly at (proprietary rights) cases, and orders confiscating one month's pay of State, servants of or below the 2nd grade, are final, but nigráni (review) is permissible on a point of law.

The Munshi Khána or Foreign Office is the first of the four sadr Munshi Khána offices subordinate to the Sadr-ála. Its head, the Mir Munshi or Foreign Minister, sits as a court of session to try criminal cases from foreign territory and conducts all the foreign affairs of the State under the control of the Sadr-álá. He is entrusted with the Rája's seal. The departments subordinate to this office are those of Irrigation, Education, Post and Telegraphs, Motamiddi Ludhiána-Dhúrí-Jákhal Railway, Reception and Mahlát.

The Sadr Diwani-Mal or Financial Office is the second of the sadr Sadr Diwanioffices, subordinate to the Sadr-álá. The Financial Minister or Diwán exercises the executive and revenue powers, specified under Civil and Revenue Courts (vide Table II). The departments subordinate to this office are the Revenue, Excise and Record Offices.

The Bakhshi Khána is the third sadr office, subordinate to the Sadr-álá. Bakhshi Its head is the Commander-in-Chief of the State forces, and also head of the Khana or Police. The Imperial Service Troops are governed by the rules and regulations laid down in the Standing Orders, while the local forces are under the State Local Law of 1875. He is empowered to pass sentences of imprisonment for a term not exceeding one year and fine not exceeding Rs. 200. He can promote a sepoy to Havildar in the Imperial Service Troops, subject to confirmation by the Sadr-álá officer. Appeals against decisions of the general of the local forces lie to the Bakhshi Khána and from the Bakhshi Khána to the Sadr-álá and thence to the Ijlás Khás. records of all appointments, dismissals, suspensions and reinstatements, ranks, increase or decrease of pay, and leave in the State are kept in this office.

CHAP.III. A.

Administrative.

GENERAL Administra TION.

The Sadr-álá.

The Committ powers,

JIND STATE 7

Administrative.

CHAP. III, A. The general commanding the local army is empowered to award imprisonment for a term not exceeding one year and a fine not exceeding Rs. 100 under the State Local Army Law of 1875.

GENERAL ADM: NISTRATION.

Adálat-Sadr.

The Adálat-Sadr (Criminal Court) is the fourth sadr office subordinate to the Sadr-álá. The Judicial Minister (Adálatí or Hákim Adálat-Sadr) discharges the function of Sadr Munsiff, and the powers conferred upon him are specified below. The criminal and civil courts are subordinate to his court, and he also supervises the Central (Sadr) Jail.

Accountant. General.

The Accountant-General's office was instituted on December 1st, 1899, by Rája Ranbír Singh. Hitherto the State accounts had been sent to the Sadr offices concerned; now they are checked in this office, but passed for cheques by the Sadr-álá, all cheques being signed by His Highness himself. The Deodhi Mualla, Sadr Treasury, Tosha Khana, Jalus and Moddi Khánas, the Public Works Department, Octroi, Dharam-arth, Loan Bank, Forage and Wood Godown with Forests. Factory and Foundry Workshop, Saltpetre Refineries, Cattle Fairs, and Municipal Committees, are subordinate to this office.

Deedhi Mualla.

The Deodhi Mualla is under the Sardar Deodhi. All the household affairs of the ruling family are managed by this office. The departments subordinate to it are those of camp equipage, furniture, menagerie, stables, elephants, carriages, and entertainment of State guests from other States.

Record office.

The Record office (Daftar Sadr), in which all the records of the State are deposited, is in charge of a Muháfiz daftar sadr, assisted by a Náib (Assistant) and Muharrirs.

Ministers' Departments,

In their individual capacities each Minister has his own sphere. The Foreign office includes the following departments—Irrigation, Education, Post and Telegraphs, Railways, Zenána, and Reception or Guests, besides the normal work of a Foreign office. The Finance Minister controls Excise, the Records and the Revenue and Expenditure of the State. The Commander-in-Chief controls the Army and Police, and the Accountant-General, who dates from 1899 A.D., looks after the Store Department, the State Stables, &c., in addition to his regular functions; while the Minister of Justice is responsible for Justice—Civil and Criminal throughout the State.

## Section B.—Civil and Criminal Justice.

Criminal justice.

The Indian Penal Code is enforced in the State, with the following modifications:-

(1) Sections 497 and 498 of the Indian Penal Code (section 98 of the old State Law)1 are cognizable without regard to section 199 of the Criminal Procedure Code. The punishment is limited to one year's imprisonment or Rs. 100 fine or both. In case the offender and the woman belong to different religions, the punishment is awarded according to the Uharm Shástra (bawistha)2 and the woman is liable to a fourth of the punishment awarded to the man.

<sup>1</sup> The law here mentioned is the Code drawn up by Raja Raghbir Singh in 1874 A.D. <sup>2</sup> The main Dharm Shustra is the Yaghalak Matakshra, in accordance with which an opinion (bawistha) is expressed by a committee of 3 Pandits as to the nature and duration of punishments.

(2) As regards religious offences, in addition to those mentioned in CHAP. III, B the Indian Penal Code, section 70 of the old State Law is still enforced as a special and local law, by which the killing or injuring of a cow, bullock, nilgái or peacock is an offence, punishable under the Dharm Shástra. The enquiries in all these cases are made by magistrates.

Administrative.

CIVIL AND CRI-MINAL JUSTICE.

Criminal justice.

The Indian Criminal Procedure Code is enforced in its entirety in the State with the following modifications:—

(i) With reference to Chapter III of the Criminal Procedure Code the powers conferred by the State on its courts are as follows:-

#### Powers.

- As allowed by Criminal Procedure 1. Tahsildárs (3rd Class Magis-Code. trates).
- Imprisonment for a term not exceed-2. Nizámat (the Court of the Dising 3 years and fine not exceeding trict Magistrate). 2,000 (section 391 of the Hidáyatnáma, 1903).
- 3. Adálat Sadr and Munshi Imprisonment for a term not exceeding 5 years and fine not exceeding Khána (Sessions Courts). Rs. 5,000 (sections 283 and 331 of the Hidáyatnáma, 1903).
- High Imprisonment not exceeding 7 years 4. Sadr-álá Court (late and fine up to Rs. 20,000 (section Court). 228 of the Hidáyatnáma of 1903).
- Full powers: may pass any sentence 5. Ijlás-i-Khás (Court of the Rája) authorized by law.
- (ii) Cases against 2nd grade Ahlkars (officials) can only be tried by the Sadr-álá court, and cases against 1st grade officials and those of relatives of the Rája by His Highness himself.
- (iii) The sentence passed by a Názim imposing a fine up to Rs. 25 is final, but a review (nazr sání) in the same court and the revision (nigráni) in the Sadr-álá or Ijlás-i-Khás are allowed. The sentences passed by the Addlati and Mir Munshi (Sessions Courts) of fine up to Rs. 50 are final; but review or revision is allowed as above. Sentences passed by the Sadr-álá of three months' imprisonment and fine up to Rs. 100 are final, but review in the same court and revision in the Rája's Court are allowed. In the case of a sentence passed by His Highness (in original as well as in appeal cases) a review in the same court is allowed.
- (iv) Appeals against the decisions of 3rd Class Magistrates lie to the Názim; and in Dádrí tahsíl to the Sub-Divisional Magistrate. Appeals against the decisions of the Sub-Divisional Magistrate of Dádrí and the Názims of Jind and Sangrar lie to the Adálat Sadr (Sessions Court), and in case any of the parties be inhabitants of foreign territory (except the States of Patiála, Nábha or Máler Kotla) the appeal lies to the Munshi Khana (Foreign Office), and against the decisions of the Adalat Sadr and the Foreign Office an appeal lies to the Sadr-álá and from the Sadr-álá to the Ijlás-i-Khás.
  - (v) The Appellate Courts are also courts of original jurisdiction.
- (vi) Complaints against the Sardárs of Badrúkhán can only be heard and determined in the Ijlás-i-Khás, and although cases against the Sardárs of Diálpura can be heard by the lower courts, no sentence against the Sardárs can be passed except by the Ijlás-i-Khás.

CHAP. III, B. Administra-tive.

CIVIL AND CRI-

Criminal Courts.

The table below shows the 12 Criminal Courts in the State with their powers, etc.:-

				Pow	ERS.
Serial No.	Name of the court.	No.	Name of the officer.	Trial of cases	The sentence each can impose.
1	Tahsil	3	Tahsíldár	In the trial of cases due consideration is given to Sche- dule II of the Crimi- nal Procedure Code.	Third Class Magis- trate; imprisonment not exceeding one month and fine up to Rs. 50 (section 474 of the Fidáyat- náma of 1903).
લ	Niábat Nizámat Inhár.	ī	Náib Názim In- kár.	For the trial of of- fences relating to canals and Act VIII of 1873.	Second Class Magistrate; imprisonment not exceeding one month and fine up to Rs. 50 (section 453 of the Hiadyatnama of 1903).
3	Nizámat Inhár (Canal Agency).	1	Názim Inhár (Canal Agent),	Ditto	Ditto (section 452 of the Hidáyatnáma of 1903),
4	Adálat Hissa Dádrí, Zilla Jínd (Sub-Di- visional Court).	ī	Sub-Divisio na l Magistrate.	In the trial of cases due consideration is given to Schedule II of the Criminal Procedure Code.	trate; imprisonment not exceeding two
5	Nizámat Zilla	2 1	Násim of Zilla (District Magistrate).	Ditto	Imprisonment not exceeding 3 years and fine not exceeding Rs. 2,000 (section 391 of the Hiddyatnama of 1903).
б	Adálat Sadr (Sessions Court).	1	Adálatí Sadr :	Ditto	Imprisonment not exceeding 5 years and fine not exceeding Rs. 5,000 (section 331 of Hiddyatnáma of 1903).
7	Munshi Khúna	1	Mir M n n s h 1 (Foreign Minister).	Ditto	Ditto (section 283 of Hidd- yatnáma of 1903).
8	Sadr-álá (late High Court).	1	Ahlkár-ácá	Ditto	Imprisonment not exceeding 7 years and fine not exceeding Rs. 20,000 (section 228 of Hiddyatnáma of 1903).
9	Ijlás-i-Khás	I	His Highness the Raja.	Full powers	Full powers.

Both civil and revenue suits are tried by the same courts in the CHAP.III, B. nizimats, but in the Sadr courts civil suits are tried by the Munsiff Sadr (who is also the Adálatí), and revenue suits by the Diwán (Revenue tive. Minister). The stamp duty chargeable on appeals in civil and revenue cases Civil and Criis the same as in British territory with some variations in special classes MINAL JUSTICE. of suits, such as summary or sarsari cases in the Revenue Branch.

The Civil Procedure Code is not enforced in the State. The State nue Courts. Local Law is in force. The method of giving effect to mortgages and sales is that on application for sanction one month's notice is given; if within that period any objection is raised or claim made, due consideration is given by the court; otherwise sanction is awarded. The course of appeal is that the appeal against the decree of a Názim lies in a civil suit to the Sadr Munsiff, and in revenue cases to the Diwán, and against those of the above two courts to the Sadr-álá, and thence to the Ijlás-i-Khás. In civil suits no appeals are allowed against a decree of Rs. 25 awarded by a Názim or one of Rs. 50 awarded by the Sadr Munsiff or one of Rs. 100 by the Sadr-álá, but a review in the same court and then a nigrání (revision) in the Sadr-álá or Ijlás-i-Khás are permitted. The revenue cases of the Sardárs of Badrúkhán and Diálpura are heard and decided by the Ijlás-i-Khás alone. The tables below show the powers of the civil and revenue courts:-

Administra-

nue Courts.

No.	Names of civil courts	Powers.
1	Nizamat and Sub-Divisional Magistrates' Court.	Up to Rs. 500 (sections 398 and 4311).
2	Sadr Munsiff's Court	From Rs. 500 to Rs. 5,000 (section 3361).
3	Sadr-álá	From Rs. 5,000 to Rs. 15,000 (section 2351)
4	Ijlús-i-Khás (His Highness' Court)	Full powers.

<sup>&</sup>lt;sup>1</sup> The sections in brackets refer to the *Hiddyatnama* of March 21st, 1903.

No.	Names	of revenu	ue courts.		Powers.
I .	Tahsil	***	***		Land Revenue Collector. Nambarí suits up to decree of Rs. 10. Sarsarí (cursory) disputes as to rent, batái, partnership, muánla, etc.
2	Nizámat	***	***	•••	Mortgages up to Rs. 20,000 (sections 441 and 412), sales, alienation, brit, gift and pun—up to Rs. 200.
3	Diwání (Sadr	Revenue	Court)		Sales up to Rs. 2,000 (section 303), gift, pun, alienation, brit, hagiyat (proprietary rights)—up to Rs. 500.
4	Sa dr-álá	***	676	***	Sales from Rs. 2,000 to Rs. 10,000 (section 249), gift, pun, brit and alienation—from Rs. 500 to Rs. 10,000.
5	Ijlás-i•Khás	***			Full powers.

CHAP. III, B.

Administrative.

CIVIL AND CRI-

Inheritance.

Mortgage cases of lands belonging to the Diálpura Sárdárs are heard and decided by the *Munshi Khána*. Suits regarding sales of land to Brahmans and *khatdarshans* (Sádhús) are decided by the *Ijlús-i-Khás* only, as the alienation of lands to them involves a reduction of one-fourth of the land revenue. This is an old religious custom preserved in the State.

As a general rule the son or sons, natural or adopted, are entitled to the inheritance on the father's death, on his abandoning the world and hecoming fagir, or on his changing his religion. In default of a son the widows ordinarily succeed to their husband's estate; or in case there is no widow, the mother and father succeed. The mother has the prior right, though, as she and the father ordinarily live together, no partition is, as a rule, required. If neither parent has survived the deceased, his brother or brothers or his brother's sons within seven degrees succeed in turn per capita. A daughter receives no share, but if she is unmarried a share is reserved to defray the expense of her marriage. This share is fixed by the court according to circumstances and depends on the means of the family. As a rule sons, whether by the same or different wives, share equally. The above rules are in accordance with section 1, 2 and 5, chapter 4, of the State Qánún Díwání and the Tamhid (introduction), and section 2 of the Nazúl Hidáyat. By custom a widow is not allowed to alienate the estate so as to deprive the reversionary heir of it; but she can do so on the occurrence of any special emergency, e.g., in order to pay off debts, defray wedding and funeral expenses or preserve the family honour. The general custom of division in the State is according to the rule of pagwand, but chundawand partition is practised in some villages in the Sangrúr and Dádrí tahsíls, and in some special cases, though very few families follow this rule. Among Muhammadans, even of the cultivating castes, there is a special custom whereby daughters in some places receive shares in land. The eldest son or his eldest son is entitled to succeed to a lambardári or chaudhar or, if the eldest son be unfit, the younger one or his son is entitled.

Adoption.

A sonless man, or a man whose son has abandoned the world and entered a religious fraternity, or has become insane or been imprisoned for life, or changed his religion, or has become impotent, may adopt under the following conditions:—

- (a) The adopted son must be a brother's son, or in default of brother's son a daughter or a sister's son, or some other near agnate, or in default of them a man of the same gót or caste may be adopted (section 3, chapter 6, of the State Qánún Díwání).
  - If the appointer does not wish to adopt a near agnate, he is allowed to adopt a remoter one, but not to make an unlawful adoption, i.e., one of a remoter agnate or boy of a different family.
- (b) An only son cannot be adopted (see State Qánún Diwáni, section 4, chapter 6).
- (c) The age of the man to be adopted must not exceed 30 (Qánún Diwání, section 8, chapter 6).
- (d) The appointed heir succeeds to all the rights and interests hele or enjoyed by the appointer like a collateral, but per contra hd loses all rights in his natural family, except in the event of the deaths of all his own real brothers (Qánún Diwáni, sections 5 and 6, chapter 6).

[ PART A.

(e) The adopted son can be disinherited for misconduct or dis- CHAP. III, B obedience at the request of the appointer (Qánún Díwání, Administrasection 7, chapter 6,.

(f) Sanction to the adoption by the court concerned (Nizamat Adálat, Civil and Crie Sadr, Sadr-álá or Illás-1-Khás) is essential, and the necessary MINAL JUSTICE. ceremonies are performed (Qánún Diwáni, section 10, chapter Adoption. 6). On a petition for leave to adopt being filed in court, notice is issued by the court for the information of the agnates concerned and to secure their attendance.

Transfer of property may be either by sale, gift or pun for a necessary Alienation. purpose. The following are instances of a necessary purpose (Qánún Diwani, section 4, chapter 8):—

- (a) To discharge debts.
- To pay the revenue or other State demands.
- To defray wedding and funeral expenses.
- (d)To subscribe to or defray the cost of religious objects (dharm-arth).
- To preserve the family honour.

In the case of a sale, or transfer of any kind, a misl (file) is made and notice issued to all the claimants concerned for their claims (to pre-emption, partnership, rights of occupancy, etc.) to be lodged within three weeks from the date of its issue; but a suit for pre-emption may be filed, by absent claimants only, within a year (Qánún Díwání, sections 24 and 26, chapter 12). If near agnates refuse to purchase as pre-emptors, the remoter ones are allowed to do so (Qánún Diwáni, section 23, chapter 12). Among Hindus a gift of the whole property, whether ancestral or acquired, is not allowed to be made in favour of only one of several rightful heirs or in favour of one not entitled so long as other rightful claimants exist, but a gift of a part of the property is allowed (Qánún Diwáni, section 4, chapter 9).

Village common land called shamlat deh such as gora deh, the space Village common adjoining the village site, johars, ponds or tanks, temples and lands. mosques, burning and burying grounds, are considered the joint property of all the land-owners and may be used separately or collectively with their consent.

Ahtaráf is a tax realized from artisans per kudhi and from the Ahtaráf (fund or trading classes per head on animals (goats, sheep and camels), and is used village cess). as a common fund for common purposes, such as the construction or repair of temples, mosques, gurdwaras, paras (village guest-houses) and wells, on the application of the land-owners to expend it on such objects with the sanction of the State or on the proposal of the State.

Customs and rules regarding marriage are generally the same as those Marriage, prevalent in the Punjab according to the Dharm Shastra and Muhammadan divorce and Law. Amongst the Hindu and Muhammadan castes, which allow kare wa (re-marriage of a widow), a widow may marry any person subject to the sanction of the State, which upholds the claims of the elder or younger brother of the deceased husband to her hand. She is not allowed to marry any person not entitled to her if the rightful claimant is a suitable candidate. Among Muhammadans a man may divorce his wife according to Muhammadan Law, but amongst Hindus divorce is not allowed

Administrative.

CHAP. III, B. according to the Dharm Shastra; but by custom an unchaste wife may be repudiated by her husband, though even such a woman can obtain maintenance from her husband on a claim being lodged in court.

CIVIL AND CRI-MINAL JUSTICE.

Transfer of property by bequest or will is subject to the inheritance and alienation rules generally. One-third of the property after the testator's funeral expenses have been defrayed and his debts discharged may be devised by will, the remaining two thirds going to his heirs (Qánún Diwáni, section 3, chapter 10).

Sarbaráhkárí (guardianship).

On the death of a land-owner, biswadúr or lambardár who leaves a minor heir, a sarbaráhkár (guardian) may be appointed from among his kinsmen or relations to manage his affairs until he comes of age. This is done with the consent of the widow or widows or by the State. Such a sarbaráhkár has full powers to transact business on behalf of the minor, but he may not alienate his property without special necessity, such as maintenance of the deceased's family. He can be dismissed for his dishonesty and misbehaviour (Qánún Díwání, sections 4 and 5, chapter 7).

#### Section C.—Land Revenue.

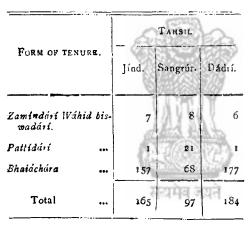
The table in the margin shows by tahsils the number of villages

Village communities and tenures. Cultivating

LAND REVENUE.

occupancy of land, Table 38 of Part B.

Village headmen.



held on each of the main forms of tenure, but it is in many cases impossible to class a village satisfactorily under any one of the recognised forms.

When a new village was settled, the founder, his relations, and children who broke up the land for cultivation naturally had great influence and authority. The revenue was imposed in a lump sum on the tappá, of which they formed the heads, and its distribution rested with them. Gradually they became headmen, and the State looked to them for

the realization of the revenue, their numbers increasing with the population. At the first regular settlement they were allowed packetrá or 5 per cent. on the revenue collected, and the collections began to be made by tahsils through them (instead of in a lump sum from the tappá). The office of headman is deemed to be hereditary, and during the minority of an heir a sarbaráhkár is appointed. When a village has been divided into pánas or thúlas one or more headmen are appointed to each pana or thula, but the revenue of the whole village is collected by all the headmen separately from their janas or thulas, and they receive the pachotrá on the revenue collected by them respectively. Large villages have 7, 8 or more headmen apiece; small ones less.

Individual rights in land.

In most of the State villages the land-holders have been classified as proprietors (málikán or biswadáran). In some villages the cultivators have hereditary cultivating rights, and are called muzarian-i-They are not deemed to have any proprietary rights, but pay a fixed rent in cash or grain as málikána to the owner. The owner has this further advantage, that he obtains possession of the land of his hereditary cultivator in the event of his death without male issue or nextof-kin within three generations, or if he absconds, and has the right to cut trees on his holding for his dwelling house or for agricultural implements, but not for sale. In the villages belonging to the Sardárs, who hold the CHAP. III, C. position of biswadárs, the tenants (muzárián-i-ghairmaurúsí) have no hereditary cultivating rights, and they cultivate at the will of the owners, who can eject them whenever they choose, after a harvest, unless they are admitted to the maurúsis.

Administrative.

LAND REVENUE. Individual rights

in land.

Out of fourteen villages of the Bálánwálí iláq a ten belong to the State State biswadári. in biswadári. In these the batúi system was in force in the rabí up to the date of the last settlement, when it was abolished by the Darbar for the welfare of the zamindárs, and a cash assessment imposed. The zamindárs of these villages have no right to sell or mortgage the land they hold, but they can mortgage or sell their rights of occupancy, i.e., the right of cultivation.

The incidental expenses falling on the village community—sums expend- Village malba. ed when a pracháy it visits the village, or on the entertainment of travellers, fagirs, etc., etc.—are met from the malba fund. The charges are in the first place advanced by the village bania (malba-bardar) to the headinen and debited to the village malba account. The sum expended is then refunded to the bania half-yearly from the malba fund, which is derived from the levy of an extra cess of 5 per cent. on the land revenue in small villages and 2½ per cent. in large ones. Menial tribes have to pay an atráf of Re. 1 to Rs. 2 on each hearth or house (kudhi).

The manner in which the State was constituted and its revenue history Fiscal history. are exceedingly complicated. It is with Gajpat Singhthat Jind history begins. He seized a large tract of country, including the districts of Jind and Salidon in 1763, obtained the title of Raja under an imperial furmán in 1772, and assumed the style of an independent prince. Afterwards he obtained the parganus of Sangrur and Balanwali, and thus the State contained four parganas during his lifetime, vis, (i) Jind, (ii) Salidon, (iii) Sangrur and (iv) Bálánwálí, with a revenue of about three lakhs of rupees (vide Griffin's Punjab Rájas, pages 285, 290). The State was enlarged in the reign of Rája Bhág Singh by the addition of the iláqas of Barsat, Bawana and Gohána to the east, and those of Mahim, Hánsí and Hissár, etc., to the south, which were conferred upon the Raja by Lord Lake for his good services. Ludhiána, Morinda, Basián and Ráikot to the west were added to the State by Mahárája Ranjít Singh. A portion of these new acquisitions, however, had gone before the death of Rája Bhág Singh, while the remaining parts were joined to the British territory as escheat, after the death of Rája Sangat Singh; for Rája Saráp Singh only succeeded to the estates possessed by his grandfather Rája Gajpat Singh, through whom he derived his title. After the Mutiny the Dadrí territory, containing 124 villages with a revenue of Rs. 1,03,000 per annum, was conferred upon the Rája by the British Government. Nineteen villages in the Dádrí tahsíl adjacent to the iláqa of Badhwána were purchased by the Rája for Rs. 4,20,000, yielding a revenue of Rs. 21,000 per annum. In 1861, 12 villages in the Jind tahsil, surrounded by lands of Hissar, assessed at Rs. 8,366, were exchanged, and in exchange for these, 12 villages (valued at Rs. 8,345 a year) of the Kulárán pargana, a part of which had already been granted to Jind after the Mutiny, were given by the British Government, and some villages of the pargana were purchased, and a few newly inhabited and thus now 39 villages are included in the Kulárán pargana and constitute a than belonging to the Sangrur tahsil, -vide "Punjab Rájas," pages 358, 361.

CHAP.III, C.

The following table gives the jama of the four settlements of the State:—

Administrative.

LAND REVENUE.

Statistics of settlements.

Settlements.				Amount.
			'	R5.
Highest jama of the first settlement	•••	•••		3,16,962
Highest jama of the second settlement	***	•••		5,88,386
Highest jama of the third settlement	***	•••	•••	6,56,841
Highest jama of the fourth settlement	•••	•••		6,22,389

Nors.—It must be borne in mind that tahsil Dadri was not included in the first settlement.

The table below shows the area dealt with in the four settlements:—

Settlements		Number of villages	Area cultivated, in acres.	Uncultivated, in acres.	Total area, acres.
First settlement	•••	262	306,879	146,178	453,057
Second do.	•••	415	655,642	181,544	847,186
Third do.		436	702,563	140,181	842,744
Fourth do.	•••	446	637,420	215,193	852,613

Note.—It must be borne in mind that tahsil Dadri was included in the State after the first settlement.

The following table shows the average rent rates per acre of the three tahsils:—

Ki	nd of soil.		Sang	rú <b>r.</b>		jind	i.	Dádrí.
<del></del>			Rs.	Α.	P.	Rs. A	A. P.	Rs. A. P.
Rauslf	***	•••	I.	6	11/2	0 1	: 11	0 12 0
Dákar	•••	•	t	6	11/2	0 1	1 13	0 12 0
Bhúd	•••		1	1	8	o	90	0 10 0
Banjar	***		1	1	8	0	90	0 10 0
Chof	***		1 1	1	0	•••		***
Cháhí	•••	]	1 1	14	0	•••		100
Gairmum	kin		***	•		•••		***

The following table shows the muáfis (revenue-free lands) and the land CHAP-III.C. revenue realised through the tahsils granted to the holders, including the Administrajágírs of the Sardárs of Badrúkhán and Diálpura:-

LAND	Revenue
Muálís	J.

			Bisav	VDARI.	WITHOUT BISWADARI.	
YEAR.			Land in acres.	Revenue in rupees.	Revenue in rupees.	
1891-92	•••		13 343	11,356	20,466	
1892-93	•••		13,367	11,358	20,465	
1893-94	***		13,454	11,412	20,459	
1894-95	•••	•••	13,458	11,217	20,425	
1895 96	***	•••	13,456	11 415	20,826	
1896-97	***	•••	13,457	11,439	20,822	
1897-98		•••	13 453	11,424	29.815	
1898-99			13 457	11,453	20,830	
1899-1 <b>9</b> co	•••	•••	13,562	10,921	21,181	
1900-01	•••	•••	13,559	10,915	21,055	
1901-02		•••	13,553	10,915	21,148	
1902-(3	•••		13,476	10,800	21,126	
				]		

Before the settlements made by Rája Sarúp Singh, the assessment was a fluctuating one. In some villages a batái system for one crop and kankút for the other was in vogue, and in others cash rates were fixed on crops at the beginning of the kharif in consultation with the samindars.

The first summary settlement of tahsil Sangrar was effected by the late Settlement of Sardár Daya Singh, Názim of the State, between 1268 and 1272 Fasli- tahsíl Sangrúr. 1861-1865 A.D. The tahsil contained 83 villages, and the area dealt with was 156,095 acres with a revenue (jama) of Rs. 1,63,897. It was followed by a second regular settlement made by the late Sardár Káhan Singh between 1274 and 1283 Faslí (1866—1875 A.D.) The area returned at this settlement was 161,337 acres with a revenue (jama) of Rs. 1,82,539 and villages 92. The statement below shows the details of area and revenue assessed, together with the increase or decrease on the first settlement. In these two

CHAP.III, C. settlements in the iláqas of Sangrúr and Kulárán muhmla (cash rent) was realized for the kharíf and batái of one-third for bárání soils and one-fourth for cháhi ones was taken for the rabí, and in that of Bálánwálí kankút for kharíf and batái for rabí was practised:—

LAND REVENUE.

nents of Sangrúr.

				CULTIVAT	CULTIVATED ARBA IN ACRES	ACRES.		Uncu	UNCULTIVATED APEA.	PEA.		
DETAILS.	Widt chaht.	Rauslf chäht.	Chot.	Dákar dárání.	Rausle daránt.	Phúd.	Total.	·4vfuvg	Gairmunkin,	Total.	Total area.	J.ma.
First settlement effect ed by Sardár Daya Singh,	2,347	8,635	1,287	1,149	03,010	29 90 \$	112,333	28.583	14.879	43,762	156,93	Rs A. P.
Second settlement ef- fected by Sardár Kában Singh,	3,329	9,583	1,748	63	81,171	20,608	116,502	32.275	12,460	44 835	161,337	1,82,538 13 7
Increase + or de- crease -,	+ 982	+ 948.	+461	1,086	+12,161	- 9.297	+ 4,169	+ 3492	- 2,419	+ 1.073	+ 5.212	+ 18,641 6 1

The third settlement of tahsil Sangrur was effected by late Lala CHAP. III, C. Kanhiya Lál between 1284 and 1293 Fasii (1877-1886 A.D.). In the third settlement cash rents were taken for both crops in the iláques of Sangrár and tive. Kulárán and in that of Bálánwálí cash rents for kharif and batúi for rabí. It was followed by the fourth settlement made by Lala Ram Kishan Das LAND REVENUE. between 1307 and 1326 Fasti (1899-1919). In the fourth settlement cash Settlements of rents were fixed in the whole tahsil Sangrur for the welfare of the zamin- tahsil Sangrur. dúrs. In this last settlement the area measured was 613 acres less than in the former, and the revenue assessed Rs. 22,287 less, and villages rose from 95 to 97. This reduction in revenue was owing to the cash assessment instead of batai The table below shows the details of area and the revenue assessed, together with the increase and decrease in the preceding settlement:

	Jama.	Fs. 2,09,115	1,86,828	22,287
	Total area in acres,	16,,767	161,154	-613
ARBA.	Total,	39,039	30.586	-8 453
UNCULTIVATED ARBA.	nihmumrivd	6633	7,882	+ 1,250
UNCU	.roinoA	32 407	22,704	-9703
	.lstoT	122,728	130,568	+7.840
CULTIVATED AREA IN ACRES.	·pp48	\$66	7,216	+ 221
	Rausit barant.	94,080	85 877	-8,203
	Dakar b'rans.	4 710	6,344	+1,634
	JrhsV.		13,868	+ 13 863
	Chot.	2,579	2,654	+75
	Rauslt chaht.	269'6	9 325	-372
	'३५१५ ६५११६'	4,667	5,284	+617
	Der	Third settle. ment.	Fourth settle- 5,284 ment.	Increase or decrease.

CHAP. III, C. tive.

LAND REVENUE. Settlements of tahsil Jind.

The first summary settlement of tahsil Jind was commenced by the Administra- late Lála Kanwar Sain in 1260 Fasli, but it had to be postponed for about 4 years, owing to a riot at Lajwana Kalan in Jind tahsil, and was then effected by the late Sardár Daya Singh, Názim, between 1264 and 1273 Fash. In its two taluques, Jind and Sasidon, 144 villages and 15,355 occupied houses were returned. The area dealt with was 296,956 acres, and the revenue Rs. 1,53,065. It was followed by a second (regular) settlement made by the late Sardár Samand Singh between 1864 and 1873 A.D. The area returned in this settlement was 312,045 acres with a revenue of Rs. 1,72,567 and 148 villages with 14,187 occupied houses enumerated. The following table shows the details of area and revenue assessed:-

Details.	Number of villages.	Number of houses.	Cultivated area.	Unculti- vated area.	Total area	Yama.
			Acres.	Acres.	Acres.	Rs. A. P.
First settlement	144	15,355	194,546	102,410	296,956	1,53,064 9 6
Second settlement	148	14,187	218,541	93,504	312,045	1,72,567 6 7
Increase + or de- crease -	+ 4	- 1,168	+ 23,995	<b>-</b> 8 906	+ 15,089	+ 19,502 13 1

The third settlement of tahsil Jind was effected by Lála Brij Narávan and was followed by a fourth made by that officer between May 1889 and July 1897. In this settlement the area measured was 2,328 acres or 461 square miles more than in the former, and the land revenue assessed Rs. 18,460 more, the increase being due to the increase in the area under cultivation. The details of area and revenue assessed, with the increase or decrease on the preceding settlement, are shown in the table below:-

	C	ULTIVATI	KD AREA	IN ACRES.		Uncultivated Area.					
DETAILS.	Namber of villages	Nahri,	Dákar.	Rausli.	Bhúd.	Total.	Banjar.	Gairmumkin.	Total.	Total area.	Jame.
											Rs.
Third settle-	167	56,001	64,792	135,407	1,987	248,177	38,103	19,869	57,972	306,149	2,10,069
Fourth settle.	165	71,762	66,592	128,973	1,583	268,909	24,056	20,141	44,197	813,106	3,28,529
Increase + or decrease -	2	+15,761	+1,810	+3,566	-405	+ 20,731	-14,047	+272	- 13,775	+6,957	18,460

Settlements of tahsíl Dádrí.

The first settlement of tahsil Dádri was a regular one and was effected by the late Sardár Samand Singh between 1269 and 1278 Faslî (1862 and 1871 A.D.). The villages were found to number 158, and the whole area was 373,805 acres, of which 303,600 were cultivated and 43,204 uncultivated. The land revenue assessed was Rs 2,33,279.8-1. The second settlement of tahsil Dádrí was made by the late Lála Hardwárí Lál between 1874 and 1883 A.D. It was followed by a third settlement made

by Mír Najaf Ali between March 1887 and 1902. The villages rose CHAP.III, C. from 174 to 184. The area measured in this settlement was 3,524 acres more than in the former, but the revenue assessed was Rs. 30,624 Administrative. less. This reduction was made by the Raja for the welfare of the people. The details of area and revenue assessed, together with the increase or LAND REVENUE. decrease in the preceding settlement, are shown in the following table:-

Settlements of tahsii Dádri.

	Jama.	Rs.	2 37,656	2,07,032	30,624	
	Total area.		374,828	378 332	+ 3.524	
IN ACRES.	T of al.		43,170	38,367	-4803	_
UNCULTIVATED AREA IN ACRES.	. nishmumrind	j.	12,255	13,188	+ 933	
UNCULTIV	Banjar.	6	30,915	25,179	- 5.736	
	Total.	4	331,658	339.585	+8,327	
ACRES.	. Bhúd.		101,852	102,042	8:+	
CULTIVATED ARBA IN ACRES.	Rausik.		154,274	158,098	+3.824	
Cultival	Dákar.		66,885	71,125	+ 4,239	
	-१४१५१		8,647	8 720	+73	
	Details,		Second settlement made by Lála Hardwárí Lál.	Third settlement made by Mír Najat Alí.	Increase + of decrease	

CHAP. III, D.

#### Section D.-Miscellaneous Revenue.

Administrative.

Miscellaneous Revenue. A Superintendent, with two Akbari Daroghas and a staff of girdawars and chaprasis form the excise establishment of the State: the Police also assist.

Excise:
Country spirit.

Country spirit is made thus:—Coarse sugar (gúr) or sugar syrup (let or shirah) or both mixed together is fermented with the bark of the kikar (acacia) tree in water for eight or nine days and poured into copper kettles. It is then distilled. This is done under the supervision of the Excise Department. The contract for wholesale vend is put up to auction by the Superintendent of the Excise Department, the sale being subject to the sanction of the Sadr-álá Court, or if the amount of the contract exceeds Rs. 10,000, to the sanction of the Raja. The rate of the license tax for wholesale vend is Rs. 24 a year. There are State stills at Sangrur and Dadri and one is proposed at Barauli near Jind. As the last named place lies in the Kurukshetra one connot at present be established. If any private person wishes to distill he can be given a special license and distill on payment of duty and the contractor's charges, but at present there is no private distillation. All other private distillation is prohibited. Still-head is levied at the rate of Rs. 2-8-0 per gallon 100° proof and Rs. 2 per gallon 75° proof when the spirit is removed from the godown for sale to vendors, wholesale or retail. Retail contracts are given by the wholesale or general contractors, or, if there is no general contractor, direct by the State.

European liquor.

The arrangement for the sale of European liquor made by the State for 1903 was that the contractor for country spirit should be allowed to sell European liquor on payment of a license tax of Rs. 100.

Opium and drugs.

Country opium and drugs are imported by contractors from the Ambála and Hoshiárpur Districts, while with the permission of the British Government nineteen cases of Malwa opium, weighing about 35 mens 10 sers, are imported annually from Ajmer through the Ambála District. This opium is allowed into the State free of duty, Rs. 4 per ser being charged as duty from the contractors at Ajmer and the amount thus charged being credited to the State. It is imported in accordance with the British rules. Duplicate passes are issued by the Superintendent of the State Excise Department, one being given to the contractor and the other sent to the Superintendent of Excise in the District or State concerned. On arrival the packages are examined by the State Superintendent of Excise or by the Tahsildár. The system of leasing the contracts for whole-sale and retail vend is the same as for country spirit.

Import of opium,

The British Government has prohibited the import of opium from the Dádrí tahsil of this State into any British District, and passes for its transport from that tahsil to any other part of the State cannot be granted. In order to obtain a special pass for the transport of opium through British territory into the State, a certificate is required that the applicant is authorized (a) to sell opium within the State and (b) to apply for a pass. This certificate must be signed by the Superintendent of Excise in the Sangrúr nizâmat, and in Jind or Dádrí by the Tahsíldár. The Deputy Commissioner of Ambála is authorized to grant permits for the import of Málwa opium on behalf of the State. The contracts for country spirits and for opium and drugs are never sold to the same person. List of shops for vend of liquor, opium and hemp drugs will be found in Appendix B to this volume.

Punjab Excise Pamphlet, Part II, section 36.

The only distinction between judicial and non-judicial stamps is that CHAP.III, F the stamps used in criminal cases bear the coat-of-arms in red, while those used in civil suits and non-judicial cases bear it stamped in blue. The Adm values of the stamps are as follows:-

Rupees 100, 50, 40 30, 25, 20, 19, 18, 17, 16, 15, 14, 13, 12, 11, REVENUE. 10, 9, 8, 7, 6, 5, 4, 3, 2, 1; annas 12, 8, 4, 2, 1.

They are manufactured in the sadr jail at Sangrur, and the system of issue is as follows:-The sheets of paper are first sealed on the back with the mark of a lion in the sadr treasury and then counted and handed over to the Mohtamim in charge of the stamping work. Having been prepared by being soaked in water, the coat-of-arms is lithographed on the face in the sadr jail in the Mo'tamim's presence. The stone seal and type when not in use are kept in the State treasury. The number of vendors and the places at which they sell stamps are as follows:—

#### Place.

Number of vendors.

Safídon Bálánwálí and Kulárán

i each.

Sangrúr, Jind and Dádrí

The British Stamp and Court Fees Acts are not recognised, the State Act of 1875 being still in force in a modified form For postage stamps see Post Offices (page 296).

### Section E - Local and Municipal Government.

A system of local self-government is being introduced into the State in some of the larger towns.

## Section F.—Public Works.

The Public Works Department (Ghar Kaptáni) is in charge of an Ghar Kaptáni.

PUBLIC Works. officer called Ghar Kaptán.

		~~~		
Staff.		Sangrúr,	Tabsíl Jínd.	Taksil Dádrí.
Hend Clerk (sarishtadar)		I	***	***
Clerks		2	101	***
Munsarims (Managers)		2	1	***
Sub-Overseer	•••	I	•••	•••
Mistri		1.	•••	• • •
F.madárs	•••	2	I	I.
Dároghás ut chaptásis		14	•••	

-			Expen	DITURE.
	Year.		Construct on and repairs of buildings, including saleries.	Construction and repairs of roads, in cluding salaries,
			Rs.	Rs
1900 01	***	•••	32,2 <b>5</b> 0	6 322
1901-02	•••	•••	43,824	8,664

head-quarters are at Sangrur, and there is a munsarim or manager at Jind and a jamadar at Dadri.
The statement in the margin shows the establishment. The department constructs and repairs State buildings, roads, dams, etc., and the chief works carried out by it-1900-01 since are Ranbîr College in the Rám Bágh, Ranbír Skating Rink in the Mahtáb Bágh, Ranbírganj, Market, Record Office, Female Hospital, and three roads. A dák bungalow near the railway station and Imperial Service Infantr barracks are also under construction. Rs 38,572 and Rs. 52,488 were spent on construction and repairs of State buildings and roads 1900-01 and 1901-02 respectively as noted in the margin.

## CHAP. III, G.

Administrative.

Army, Army,

## Section G.-Army.

During the teign of Rája Sarúp Singh the State forces were organized

			STRENGT	HUNDER
	No. and name of regime	Rája Sarúp Singh.	Raja Raghbír Singh.	
ı.	Sherdil Artillery		104	147
2,	Súraj Mukhi Infantry Imperial Service Infant	(now	640	640
3.	Akál Cavalry Regiment	***	200	362
4.	Katár Mukhi Infantry	•••	600	600
5.	Mountain Battery			117
	Total	•••	1,544	1,866

into regular berás (regiments), and in 1864 his successor Rája Raghbír Singh made strenuous efforts to re-organize and discipline them on the British system. The strength of each regiment during their reigns is shown in the margin. The Sherdil Horse Artillery was raised in 1838 A.D. with 2 guns, the number being raised to 4 during the Mutiny of 1857. His Highness Rája Raghbír Singh added two more guns with waggons, raising its strength to 118 officers and men, 29 followers and 96 horses. It is stationed at Sangrúr, but one or two sections accompany the Rája on tour. In 1890 A.D. four guns were granted to the

State by the British Government for it.

Sóraj Mukhí Infantry No. 2. The Súraj Mukhí Infantry was raised in February 1837. It consisted of 600 officers and men with 40 followers. It was reorganized as Imperial Service Infantry carly in 1889, the Rája's offer, made in 1887, having been accepted by the Viceroy at the Patiála Darbár in 1888. Prior to 1889 the Súraj Mukhí Infantry was employed on guard duties, two companies being sent to Jínd and Dádrí every 6 months in turn, but after its organization as Imperial Service Troops this was discontinued. It is now stationed at Sangrúr and it provides guards there, e.g., at His Highness' residence and at the treasury.

Jind transport.

In December 1891 the Jind transport was raised with 250 animals for the Infantry and 25 for the Jind Lancers.

The Akái Cavalry.

The Akál Cavalry regiment was raised in 1845 A.D. by Rája Saráp Singh with 200 sawárs, 162 being added by Rája Raghbír Singh in Poh. In 1889, 150 sawárs were selected from the regiment to form the Jind Imperial Service Lancers, but a proposal to disband the lancers has lately been carried into effect, and on its abolition its sawárs were attached to the local Jind Cavalry. It is stationed at Sangrúr and is employed as a body-guard to His Highness and on other Cavalry duties.

Katár Mukhí, Local Infantry No. 4.

The Katár Mukhí regiment was raised by Rája Sarúp Singh after 1857 with 600 men, and is stationed at Sangrúr. Since 1889 two companies have been stationed at Jínd and Dádrí on detachment. They are sent annually in rotation. The remaining 4 companies are employed as guards for the treasury, jail, magazine, forts, etc., at Sangrúr.

Mountain Battery No. 5.

The Mountain Battery was raised by Raja Raghbir Singh in March 1874 with 4 guns, 2 more being added in March 1879. Thus a completed battery was formed with 117 officers and men, and 70 mules and ponies.

On the 6th of August 1879, 6 country made guns of this battery were CHAP.III, G. exchanged for 6 British made guns from the Ferozepore Arsenal. It is stationed at Sangrúr, but one section accompanies the Rája on tour. The Administrative. battery has had no opportunity of seeing service, but in January 1806 it joined the Camp of Exercise from Kauli to Delhi.

The State force as now constituted comprises the Imperial Service Present strength Troops and Transport, and the Local Force. Both are under the Bakshi. of State forces. The figures below show their present strength-

	STRENGTH.				
DESCRIPTION OF AR	Soldiers.	Followers.	Animals.		
Imperial Service Tr	oops.				
Jind Imperial Service Infantry	•••	***	бо <b>о</b>	36	400
J ind Imperial Service Transports			74	36	258
Local Troops.	6				
Sherdil Artillery No. 1			40	. 13	36
Jind Lancers	***	141	125		125
Akál Cavalry (Regiment) No. 3	€		95	3	95
Katár Mukhi Infantry No. 4	e0.0	सद्यमेव	ज्यते 562	***	***
Mountain Battery No. 5	40#	•••	40	12	24
					<del></del>
	Total	•••	1,536	100	538

The State forces were employed on the following occasions:-

- 1. In the battle of Katwál in Asauj Sambat 1898 (the Sherdil Artillery and the Súraj Mukhí Infantry).
- 2. At Kandela Khás in Jind pargana against the rebels in Mágh Sambat 1901 (the Sherdil Artillery and Súraj Mukhí Infantry).
- 3. At the siege of Ghunghrana Fort under Captain Hay in 1846 A.D., vide Rájss of the Punjab, page 352 (the Sherdil Artillery and the Súraj Mukhí Infantry No. 2).
- 4. In the expedition to Kashmir in December 1846, when Imam-ud-Din, the governor, was in revolt (a detachment of the Súraj Mukhi Infantry No. 2).

CHAP.III, H. tive.

5. At Lajwana Kalan in Jind fargana against the rebels in June 1854 Administra- A.D. (the Sherdil Artillery, the Suraj Mukhi Infantry No. 2 and Akal Cavalry).

ARMY.

- 6. At the assault of Delhi in 1857 (the Sherdil Artillery, Súraj Mukhí Infantry No. 2, and the Akál Cavalry).
- 7. At Ainchra in Jind pargana, July 1857 (the Katar Mukhi Local Infantry No. 4).
- 8. At Charkhí in Dádrí targana against the rebels in April 1864 A.D. (the Sherdil Artillery, the Súraj Mukhí Infantry No. 2, the Akál Cavalry and Katár Mukhí Local Infantry No. 4).
- 9. On the Kúka outbreak at Máler Kotla in 1872 (the Sherdil Artillery and the Katár Mukhí Local Infantry No. 4).
- 10. In the second Afghán War in 1878-79 (the Sherdil Artillery, the Súraj Mukhí Infantry No. 2, and the Akál Cavalry).

Tirah Expedition.

11. In the Tirah campaign of 1897-98 (Jind Imperial Service Infantry). In August 1897, the Darbar placed its Imperial Service Troops at the disposal of the Government of India for employment on the north-west frontier, and the services of the Jind Imperial Service Infantry were accepted. The regiment reached Shinaurí on September 22nd, and remained there until October 20th, being employed as pioneers attached to the 4th Brigade under Brigadier-General Westmacott at Dargái. On several occasions it did excellent service, and on two occasions its commandant and men gained special commendation by their steady conduct, once in covering a foraging party, when the commandant, Gurnám Singh, handled his men skilfully, and again when a telegraph escort under Lieutenant Garwood was attacked near Karrapa on November 11th, the men behaved excellently, bringing equipment and wounded into the camp in Dwatof. On November 19th the camp moved from Maidan to Bagh, and shortly after its arrival the Jind Infantry saved No. 9 Mountain Battery from some danger by the promptness with which it drove off a party of the enemy. On December 7th, the force retired from Bágh, and in the retirement the regiment on several occasions earned the warm praises of the general commanding. The Jind Infantry can boast of being the first Imperial Service Troops in India to come under fire. Throughout the operations it behaved admirably : cold and hardship were borne, and arduous work endured with a spirit that would have done credit to troops far more inured to service.1

#### Section H.-Police and Jails.

Police circles or thinas.

The tahsil of Sangrur is divided into three thanas: (1) Sangrur, comprising the central iláqa of that tract; (2) Bálánwálí, comprising the three scattered i lágas of Bálánwálí, Diálpura, and Burj' Mansa, the small island of Jind territory, south of the first two; and (3) Kúláran, which comprises the ilaga of that name with the two small islands of Jind territory known as Chaukí Bázídpur, so called because there is a police outpost at the chief

This account is particularly taken from Brigadir-General Stuart Beatson's History of the Imperial Service Troops in Native States, pages 567, and from letter No. 439 A.F., dated 3rd February 1898, from Major R. V. Scallon, I.S.C., Inspecting Officer, Funjab Imperial Service Infantry, to the President of the Council of Regency, Jind State.

village, Bázídpur. The tahsíl of Jínd is divided into two thánas, Jínd and CHAP. III.H. Sasidon, with head-quarters at those towns. There is also an outpost at Administra-Zafargarh in the extreme south of the tahsil and thana of Jind on the tive. Southern Punjab Railway, 3 miles from the railway station at Jaulána. Tahsíl Dádrí comprises two thánas, Dádrí and Bádhra, with head-quarters at Dádrí, the town and tahsíl head-quarters, and at Bádhra, a large village in the extreme south-west of the tahsil. There is also an outpost Police circles or at Baund village in the extreme north of the tahsil.

POLICE AND

Under the old system of administration the thánadárs, who exercised Powers and salagreat powers, used themselves to dispose of the small cases orally, only ries of Police serious cases being referred to the ruler of the State. The thánadár was assisted by a jamadár, 8 bargandázes, a khojí (tracker) and 2 muharrirs. He was paid as follows:—

- (1) Rs 7 monthly in cash.
- (2) Two rasads (rations in kind) daily.
- (3) Gram for one horse.
- Re. I per village as an annual nazar from the samindars.
- Fodder from the zamindárs at harvest time.
- 10 per cent. of all fines collected by him.

In the reign of Rája Sarúp Singh kotwális were established at the three tahsíl head-quarters, each kotwál receiving Rs 40 a month. At the big villages of Kulárán, Bálánwálí, Bádhra and Sasídon there were thánas, each thánadár being paid Rs. 30, and at Bázídpur, Lajwána Kalán and Baund Kalán there were chaukis In Sambat 1911 the chauki at Lajwána 1854 A.D. Kalán was transferred to Zafargarh. In Sambat 1933 Rája Raghbír Singh 1877 A.D. appointed an Inspector of Police in each of the three tahsils, and placed them under the control of a Sadr Superintendent at the capital. The Deputy Inspectors or thánadás s were only allowed to investigate cases in which property less than Rs. 200 in value was involved, cases of greater importance being investigated by the Inspector and Deputy Inspector jointly. It was, moreover, ordered that all cases should be sent for trial to the Nasims. The old system of watch and ward was that known as the thikar (literally 'potsherd') whereby the village headmen chose men of the village in rotation to keep watch and ward. This system is still kept up in some villages Outside the village saráis used to be chosen in the same way to protect travellers in the wastes during the hot season. But in Sambat 1905 1848 A.D. chaukidárs were appointed by the State for every village.

The Police force now consists of 70 officers and 335 men, of whom 37 Strength are mounted constables, with 26 followers, giving a total of 431 officers and Police.

†Tahsíl Jind ... 223 Tahsíl Dádrí ... 187 Tahsil Sangrút ... 214

men, but in addition to this force there are 523† chaukidars, who are paid by the headmen out of the chaukidará or watch and ward cess for each village. A chaukídár receives Rs. 3 per month.

Police Department is now under an official at head-quarters designated the Inspector-General of Police with a Superintendent of Police at each tahsíl.

CHAP. III, H.

Administrative. POLICE AND ]AILS. Cattle-pound

Criminal tribes and crimes.

Jail.

The State jail at Sangrur has an average of 164 prisoners annually.

There is a cattle-pound in charge of the police at every thána.

Jail industries include printing, weaving, carpet-making, etc.

The State contains no criminal tribes with the exception of some 200 Sánsis, but Kanjars, Dhaias and others frequently invade it from Patiála, Rohtak and elsewhere. Cattle theft is rife among the Ranghars in and around Sasidon. Bad characters are regularly placed on security.

EDUCATION AND LITERACY.

Literacy,

## Section I.—Education and Literacy.

The first table in the margin gives the number of literate persons as

(	Census		Persons	Males.	Females.
1881		{	5,913 23.66	5,883 42·9‡	30
1891	***	<b></b> {	7,707 27:08	7,616 48.83	91
190 <b>t</b>	•••	<b></b> {	7,829 27. <b>7</b> 6	7,613 49.63	216 1.68
		Religions.	्रिया संयो	्राज्यपुर व जयदे	Literates.
Jains Sikhs Hind s Musalmáns	***	,,,	*** *** ***	***	194·73 40·07 26·87 15·76
	Langu	age.	Male	es. Female	s. Total.

Language.		Males.	Females.	Total.
English Urdu and Persian Sanskrit and Bhásha Gurmukhí Lande and Mahájauí Arabic Other Indian tongues	   	332 1,492 1,610 1,138 3,000 35 6	45 18 49 72 18 6	377 1,510 1,659 1,210 3,018 41 14
Total	· · ·	7,613	216	7,829

returned at the censuses of 1881, 1891 and 1901 and the ratio of literates per 1,000 of the total The population. second table in the margin gives the proportion of literates per 1,000 by religions. Nearly 20 per cent. of the lains are literate. This is due no doubt to the fact that the majority of the Jains are Baniás, who are fully alive to the advantages of education in Hindí and Mahájaní. Sikhs are more educated than Hindus owing to the fact that the Hindu religion includes the majority of the agricultural and menial tribes, who, like the Muhammadan agriculturists, rarely get any education at all. The third table in the margin gives the actual numbers of literates in each language among the whole population as returned in the census of 1901. Most of those returned as literate in English, Urdu, Persian, Sanskrit and Gurmukhí have been educated in the State Schools.

PART A.

Until 1889 A.D. only indigenous education existed in Jind. There CHAP. III, I. were four schools maintained by the State, at Sangrur, Jind, Dadri and Safídon, where Persian, Sanskrit and Gurmukhí were taught. In 1889 the tive. State adopted the Punjab Educational system and remodelled these schools. Safidon became an upper primary and the other three vernacular middle LITERACY. schools. A supervising and inspecting officer was appointed called the Munsarim of Schools. In 1891 Sasidon became a vernacular middle Schools. school and the others anglo-vernacular. At the same time primary schools were opened at Sangrur, Balanwali, Dialpura and Badrokhan in Sangrúr tahsíl; Jínd and Safidon in Jínd tahsíl; and Dádrí, Kaliána and Ránila in Dádri tahsíl. In 1894 the Sangrúr school was raised to the high grade and a boarding house added. In 1899 Safidon became an anglo-vernacular middle school. On the 10th of November 1899 the Lieutenant-Governor of the Punjab, accompanied by Raja Ranbir Singh, laid the foundation stone of the Diamond Jubilee College, close to Sangrar, and the building is now complete.

Administra-

EDUCATION AND

At Sangrur the high and middle departments have a head-master, Staff. three under-masters, a Sanskrit teacher and a Persian teacher, while the primary school has a head-master, with three assistant masters. The three anglo-vernacular schools at Jind, Safidon and Dádri have each a head-master assisted by three teachers, in Mathematics, Sanskrit and Persian; and the primary schools have each a head-master with two assistants. The five remaining primary schools have each one master. Gymnastic instruction is given at Sangrar, Jind, Dadri and Safidon.

The results of the State's educational administration have been Educational encouraging. The number of students, of all ages, had risen from progress. 722 in 1892-93 to 885 in 1899-1900, but it fell again to 791 in 1900-01. This decrease was in the primary schools, and is due to the fact that education is little appreciated by the mass of the rural population, Hindí accounts being all that they want to see taught. The primary school at Sanwar was closed in 1900. Since 1892, 117 boys have passed

Year.		Candidates.	Passed.
1898-99	•••	648	546
1899-1900	•••	543	434
1900-01	•••	522	420

the middle school or entrance examinations of the Punjab University, 21 boys passing in 1900 as - against 3 in 1893. In 1891-92 out of 657 candidates only 366 passed the upper and lower primary examinations, whereas in the past three years the number of passes has been far higher, though fewer boys have actually competed.

Indigenous education is increasing rapidly. There were in 1901, Indigenous edu-19 indigenous schools with 175 boys and 28 girls, as against 7 schools with 82 boys only in 1891. Seven of these schools in 1901 were pátshálás and dharmsálás, where special religious instruction is given. The pupils are mainly Brahman boys who are learning the ritual of their office—the pudhái and misrái functions, and the methods and practices of Hindu ceremonies. To this end they read first the Hora Chakra, an astrological primer, then the Sheghra Bodh, a hand-book which lays down the principles on which the dates and times for weddings, muklawa ceremonies, etc., are to be fixed. The third book, the Garud Katha, describes the progress of the dead through hell (narak) to heaven (swarga). Passages from this katha

Administrative.

EDUCATION AND LITERACY.

Indigenous education.

CHAP. III, I. are recited at the kiria-karam ceremony. Thus the young Brahman is equipped to assist at the three important events in the lives of his clients. There are also Sádhús and Pandits, especially in the Kurukshetra, who instruct students (vidyárathis) in Hindu theology, teaching them such books as the Gita, Bhágwat, Mahabhárata, Rámayana, etc. Both pupils and teachers live on the charity of their neighbours. Vidyárathis have here to undergo a laborious training. They learn the shalokás and mantrás by heart, first as pát (reading without meaning) and then arth (literal meaning). They also learn to recite shalokus and mantrás in a rhythmical tone or sing-song. In this way the faculty of recitation and the memory are developed, but the understanding is not.

Chátshálás.

There are in the State four Chátshálás, in which pádhás (teachers) teach Mahájan boys to read and write lande (Mahájaní) and do accounts. Learning to write is regarded as much easier than learning to read. The boys are taught the paints or alphabet first on the ground and then on a takhts or small board, which in the Jangal is plastered with black from a tawá, or cooking plate, while pándú (white clay) water is used in place of ink. In the Jind and Dádrí tahsils the board is plastered with Multani clay, and country ink is used. After the painti the boys are taught to write, and soon are considered to be ready to be taught accounts. He first learns the figures (ginti). Then the tables up to 40 (pahárás), and fractional numbers are learned by heart and recited every evening. This is called muhární All the boys stand in a row; two, who know these tables, stand in front and recite them line by line, ek dúní do (twice one are two); do dúní chár (twice two are four), and so on the class repeating every line after them. Next the four simple rules are learned—addition (101); substraction (ghatána), multiplication (guna), and division (bhág). Last comes the all important biyaj, computation of interest, which completes the educational course.

Gurmukhi Patsnáiás.

In tahsíl Sangrúr, Bháís or Sikh religious teachers are appointed by the State. They teach Gurmakhi and the Sikh religious books such as the Bálupdesh, Rohrás, Japjí, Panj Granthí, Das Granthí and Gurú Granth Sáhib, and also read the Guru Granth Sáhib in the mornings, at the gurdwaras, the gates of the palaces and in the town. Some wealthy Sikh Sardárs also appoint Bháis to read and reach the Sikh Scriptures to their boys and girls.

सत्यमेव जयत

Muhammadan education.

Muhammadan education consists in learning the Qurán by heart (Qourán-khwání). There are seven maktabe in the State, and the course of teaching begins with the Bagdadi Qaida (Arabic Primer) which gives the boys an elementary knowledge of the Persian script. Then they begin on the last sipára, the 30th part of the Qurán, which is an easy one, and when that is mastered begin at the beginning of the Quran, and learn it all off by rote. No explanations are given; consequently only the memory is trained. Great stress is laid upon correct pronunciation, and the boys practise each of the Arabic letters separately. This is called tálim-ul-makháraj. The mullás or maulvis may be seen sitting on mats in the mosques or elsewhere, while the boys sit round them on the ground swaying backwards and forwards, with the Qurán on a wooden frame (rahal) in front of them. Both

[ PART A.

agriculturists and artisans, however, prefer to limit the education of CHAP. III, I. their sons to the business of life. If there is a public school near, the Administraboy may be sent to it for a short time, but he begins to learn his trade tive. or help his father in the fields at such an early age that there is scanty EDUCATION AND leisure for book-learning.

LITERACY.

Female educa-

Female education is confined to religious instruction. There is a tion. private girls' school at Kaliána, to which Muhammadan girls go to learn the Arabic religious books. In the other towns Hindu girls learn some Nágrí and Sikh girls Gurmukhí to enable them to read the religious books, while Muhammadan girls learn the passages of the Quran at their homes, but only in small numbers. In tahsil Sangrur girls often learn to make phulkáris and do other kinds of needle-work at their homes, taught by the old women, to whom they give some sweetmeats and money at festivals.

#### Section J.-Medical.

Formerly medical aid was only afforded to the people by the hakims Medical. and baids attached to the tahsils and big vilages, while at Sangrer, the capital, country medicines used to be dispensed gratis from the Dawái-Khána, the medicinal store attached to the Deodhi: Subsequently a Hospital Assistant was entertained there and English medicines were dispensed gratis. The Medical Department was considerably improved by Rája Raghbír Singh, who established dispensaries at Jínd and Dádrí. In 1887 an officer of the Indian Medical Service was appointed Medical Adviser to the Rája during his minority, and the Medical Department of the State was also placed in his charge. From 1897 to 1901 there was no properly qualified Medical Officer in the State, but in May 1901 a Punjábí geotleman, who had been trained and qualified in England, was appointed Medical Officer and ex-officio Medical Adviser to His Highness the Rája. Highness the Rája.

There are at present two hospitals and four dispensaries in Sangrur, Hospitals. one at Jind and one at Dadri. The Victoria Golden Jubilee Hospital at Sangrár is the chief charitable hospital in the State. Built at the west end of the town, outside the Dhurí Gate, it contains accommodation for 24 in-door patients, but being outside the town, it is resorted to only in comparatively serious or complicated cases. It is attended yearly by eight to ten thousand patients, of whom two hundred are in-door patients. The total number of patients has of late considerably increased. Medicines are dispensed gratis to all, and in-door patients, who are without means of their own, are fed at the cost of the State. The staff consists of an Assistant Surgeon, a Hospital Assistant, compounder, dresser and five menials. The Medical Officer visits the hospital almost daily to see important cases and perform operations. There is a branch charitable dispensary in the heart of the town in charge of a Hospital Assistant, a compounder, dresser and two menials. The Military Hospital has accommodation for 40 in-door patients, and is in charge of two Hospital Assistants with two compounders and seven menials. The Jail Dispensary has a Hospital Assistant and a compounder. The Rája's private dispensary is intended solely for His Highness and his staff. It is in charge of a Hospital Assistant under the supervision of the Medical Adviser. The Fort Dispensary is intended for the ladies of the palace and their staff, and is in charge of a lady

Administrative.

CHAP. III, J. Assistant Surgeon with one compounder and a menial. The Jind Dispensary is under a Hospital Assistant with one compounder and two menials. The dispensary at Dádrí has a similar staff.

MEDICAL. Hospitals. The foundation stone of a Zenana Hospital at Sangrur has been laid, and Rs. 20,000 have been sanctioned by the State for the building. It will be placed in charge of the lady Assistant Surgeon. Safidon has at present only a hakim, but will ere long be provided with an English dispensary.



## CHAPTER IV.-PLACES OF INTEREST.

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#### DADRI.

The town of Dadri lies in 28° 35' N. and 76° 20' E., 87 miles southwest of Delhi, and 60 miles south of Jind town. It is a station on the Rewari-Ferozepore Railway, and had in 1901 a population of 7,009 souls (3.360 males and 3,649 females) as against 7,604 in 1891, a decrease of 8 per cent. The town is surrounded by a stone wall with four gates and two small entrances (ghátis). The surrounding country is covered with low Description. hills. Its streets are generally unpaved and its houses mostly built of stone and lime, some presenting an imposing appearance. The house of Chaudhrí Chandarsain, called Chandar Sain ka Díwán Khána, is the principal building.

CHAP. IV. Places of interest.

The town is of great antiquity. The name Dadrí is said to be derived History. from a jhil (lake), called Dádrí from dádar (frog), which adjoined it. Formerly it was in the possession of Nawab Bahadur Jang, a relative of the Jhajjar Nawáb. In the Munity of 1857 his estates were confiscated for rebellion and conferred on Raja Sarop Singh as a reward for his fidelity.

The principal antiquities are—(1) The tank of Soma-Ishwara, built by Antiquities, Lála Síta Rám, a treasurer of Muhammad Sháh, Emperor of Delhi, with stone quays (gháts), towers and temples and an enclosing wall. (2) The Nawab's fort outside the town which is kept in repair by the State.

The income of the parmat for the 10 years is shown in Table 46 of Municipality and Part B. It is derived from octroi under the usual State system. trade. Formerly under the Nawab's rule Dadri had a considerable trade, but the excessive duties levied by the Nawab ruined its traders, and on the establishment of a mart at Bhawaní all the principal firms transferred their business there and it lost its trade. It now exports bajra, stone wares, turned wooden articles and native shoes.

The public buildings are the tahsil, thana, school, parmat and canton- Public buildings. ment.

#### JIND TOWN.

The town of Jind is the administrative head-quarters of the nisimat JIND Town. and tahsil of the same name. It lies in 29° 18' N. and 75' 50' E. on Description. the Western Jumna Canal, 25 miles north of Rohtak and 60 miles south. east of Sangrur town, and has a station on the Southern Punjab Railway. It had in 1901 a population of 8,047 souls (4,179 males and 3,858 females). Numerous fruit gardens surrounded the town which is itself completely encircled by a mud wall with four gates, the Safidonwala to the east, the Jhánjwála to the west, the Rám Ráí and Kathána to the south. The streets are narrow and unpaved. The Baráh Ban Bir lies to the south-west of the town, on the banks of the Western Jumna Canal. Its main population consists of Brahmans and Mahajans.

CHAP. IV.
Places of interest.
JIND TOWN.
History.

The town of Jind is said to have been founded at the time of the Mahábhárata. The tradition goes that the Pándavás built a temple in konour of Jaintí Deví (the goddess of Victory), offered prayers for success, and them began the battle with the Kauravás. The town grew up around the temple and was named Jaintápurí (abode of Jaintí Deví) which became corrupted into Jínd. Formerly under Afghán rule, Rája Gajpat Singh in 1755 seized a large tract of country including the District of Jínd and Safídon, and made Jínd the capital of the State. In 1775 Rahím Dád Khán, governor of Hánsí, was sent against Jínd by the Delhi Government, Nawáb Majad-ud-daula Abdul Ahad Khán. Rája Gajpat Singh called on the Phúlkián Chiefs for aid and a force under Díwán Nánnú Mal from Patiála and troops from Nábha and Kaithal were sent tor its defence. They compelled the Khán to raise the siege and give them battle, whereupon he was defeated and killed. Trophies of this victory are still preserved at Jínd and the Khán's tomb still stands at the Safídon Gate. As the town was once capital of the State, which is called after it, the Rája's installation is still held there.

Antiqui

The principal antiquities are the temples of Mahá Devá Bhúta-Ishwara, Harí Kailásh and Jainti Devi and the tiraths of Súraj-Kund and Soma Bhúta-Ishwara. The Fatahgarh Fort, built by Rája Gajpat Singh and named after his son Fatah Singh, is now used as a jail.

Municipality and trade.

The income of the parmat for the 10 years is shown in Table 46 of Part B. It is chiefly derived from octroi, levied under the usual State rules on goods brought into the parmat for consumption or retail sale. The table below shows the value of the commodities brought within the parmat limits for consumption within the town:—

No.	Year.	Cloths, ght, drugs, gro- ceries, articles, etc.	Cereals.	Banársí slothes, etc.	Miscel- laneous.	Total.
		Rs.	Rs.	Rs.	Rs.	Ra,
1	From 1st January 1898 to the end of December 1898.	3,27,138	1,40,255	6,664	31,792	5,05,849
2	From 1st January 1893 to the end of July 1899.	1,49,086	93,696	2,615	31,400	2,76,798
3	From 1st August 1899 to the end of July 1900.	1,80,681	3,1 <b>5,27</b> 5	4,794	<b>32</b> ;183	5,33,132
4	From 1st August 1900 to the end of July 1901.	3,54,183	1,83,470	8,609	46,706	5,92,968
	Total	10,11,288	7,32,695	22,682	1,42,0Sr	19,08,747

#### KALIANA.

Kaliana is a small town of 2,714 inhabitants (1,027 males and 1,687 females), situated at the foot of a hillock, 5 miles west of Dadri. A con-Places of siderable portion of the main town consists of substantial stone houses. interest. The streets are generally unpaved. The hillock is bare, no vegetation growing on it. Its climate is dry and very hot in summer and intensely cold in winter. Drinking wells are scarce and the water brackish, so the Description. people use tank and pool water, which causes guinea-worm.

CHAP, IV.

The town of Kaliana or Chal Kaliana is said to have been the capital History. of a Rája Kalián whose gót or sept was chal after which the town was named. The remains in its vicinity testify to its having been a large and populous place. In 725 H. Rája Kalián rebelled against Alaf Khán, king of Delhi, son of Ghavás-ud-dín Tughlaq. The imperial army under Saivad Hidáyat Ullah or Mubáriz Khán attacked Rája Kalián, and in the struggle both he and Mubáriz Khán were killed, and the town was placed under Mír Bayak, an official of Alaf Khán.

The principal building of antiquity is the Khángáh of Pír Mubáriz Antiquities. Khán, a mile north of the town. It has been sully described in Chapter I, page 262. It bears the following inscription:—Chán dar san hast sad-o-bist wa panj Hijri Sultán Muhammad Ghází bin Tughlaq bar sárír-i-saltanat nishast wa dar san hast sad-o-sí Hijri gasba-i-chil Ka'iána, ki dar iháta-i-Rája Kalián chawál búd. fateh kard, wa samindárá wa hukúmat ba Mir Bayak, ki yake as makhsús-ul-dargáh búd, atá farmúd. "When in 725 H. Muhammad Gházi. the son of Tughlaq, sat on the throne, and in 730 H. conquered the town of Chal Kaliána, which was under the rule of a Rája Kaliána Chawál, and conferred upon Mír Bayak, one of his officials its zamindára and government.

The only manufacture is of stone, which is worked by 20 families of Trade and masons who mostly use the stone of the Kumhar mine which is hard and manufacture. durable. Articles such as large mortars (ukhals), hand mills, pillars, etc., are made of it and exported to various places. Flexible sand-stone, called sangilarzan, is also found in the same hillock.

#### SAFIDON.

The town of Safidon contained in 1901 a population of 4,832 souls Safidon. (2,514 males and 2,318 females) as against 4,593 in 1891 and 4,160 in 1881. Description. It is situated on the Western Jumna Canal, 24 miles east of Jind. The town was surrounded by a masonry wall now in ruinous condition. The suburbs stretch irregularly beyond the wall towards the east and mostly comprise Ranghars' houses. Inside the town the lanes and alleys are narrow, but the streets are wider, though generally unpaved. The houses are generally of brick. There are several gardens outside the town, one of which is the fine Qaisar Bagh belonging to the State. It is surrounded by a masonry wall, and contains a well-furnished kothí (dák bungalow).

The income of the parmat is chiefly derived from octroi under the Municipality usual State system. There is a saltpetre manufactory managed by the and trade,

Places of interest.

State. The town has not much trade. The value of the commodities imported into the parmat limits for local use is shown in the table below:—

Interest.

Municipality and trade.

No.	Year.	Cloths, ght drugs, gro- ceries, articles, etc	Cereals.	Bandrsf clothes; etc.	Miscel- laneous,	Total.
	From 1st August 1898 to the end of July 1899.	Rs. 1,27,179	Řs: 41:313	Řs. 3,168	Rs. 7,020	Rs. 1,78,681
	From 1st August 1899 to the end of July 1900.	88,272	95,550	3 956	10.977	1,99,855
i	From 1st August 1900 to the end of July 1901.	i,73,836	69.338	6,683	11,484	2,61,362
	Total	3,89 887	2,07,221	13,808	29,482	6,39,898

Places of

Sangrûr.

PART A.

#### SANGRUR.

Sangrúr is a municipal town and the sadr or administrative head- CHAP. IV. quarters of the Jind State. It lies in 30° 15' N. and 75° 59' E., 48 miles south of Ludhiána, and has a station on the Ludhiána-Dhúrí-Jákhal Railway. The population (1901) was 11,852 souls (7,623 males and 4,229 females). Of interest. these 1,710 were enumerated in cantonments and 406 in suburbs. This SANGRUR. showed an increase of 34 per cent. on the population of 1891, when it was Description, 8,820 only. The town is surrounded by a mud wall, wide enough to mount guns, and provided with a moat. It has four gates; the Lahori on the west, the Sunami or Jindi on the south, the Patiala on the east, and the Nábha on the north. Gardens intersected by metalled roads and avenues of trees lie round the town. About a mile and-a-half to the north are the Gurdwara Nanakyana, with its pakka buildings, tank and garden, for the convenience of travellers; the cantonment and the royal cemetery. The streets of the town are broad and well paved or metalled, and the houses of the officials and trading classes are generally well-built. Γhe principal buildings of interest are the Diwán Khána, Bára Dari, the Royal Foundry, Idgáh, the royal cemetery, the Kothis of the Krishan Bágh and Lál Bágh, the hospital and the rink. The Diwán Khána is in the middle of the palace and is surrounded by the Lál and Banásar gardens It has a large red stone platform, with two buildings called the Sabz and Surkh Kothis, on either side and on the platform there are two reservoirs with fountains and a verandah in front. In the centre is a large spacious hall, containing a masnad, or seat raised six feet above the floor. There are several build. ings on the sides and upper storeys, all decorated with glass and ornamental furniture. On the west is the Entrance Gate (deodhi), with the Jalus Khána and Tosha Khána buildings on either side and an upper storey called the Jatús Mahal. Further on in the Lál Bágh there are two more buildings (kothis). On the east of the Diwan Khana there is a marble Bara Dari in the middle of a tank, called the Banásar, with a wooden bridge and marble gate. This palace was built by the late Raja Raghbír Singh. The Royal Foundry was established in 1876 by Rája Raghbír Singh and contains a flour-mill, an oil-press, and apparatus for casting iron, etc. The Idgáh is just outside the Lahori Gate and to the west of the town. It is a large building with a wide and spacious red stone floor. It also was built by the late Rája Raghbír Singh. The Royal Cemetery, or Samádhán, is situated outside the Nábha Gate, north of the town, and contains the samadhs or monuments of the deceased members of the Ind family.

The town of Sangrúr is said to have been founded by one Sanghú, a History. Jat, some 300 years ago and named after him. Formerly a small village of mud houses, it was chosen as his capital by Raja Sangat Singh as being close to Patiála, Nábha and Ambála. Its population increased when Rája Raghbír Singh raised it to the dignity of a town, building its bázár on the model of that at Jaipur with pakká shops, which have iron hooks for lighting purposes, and other public and religious buildings. The gardens, tanks, temples and metalled roads round the town were also made by him.

The income is chiefly derived from octroi, levied under the general Municipality State rules on goods brought into the parmat for consumption or and trade. retail sale. On the opening of the Ludhiána-Dhúrí-Jákhal Railway a grain market, called the Ranbir Ganj, was opened by Raja Ranbir Singh. Its imports are merely to meet the local demand and its only exports

JIND STATE. ]

Sangrúr.

[ PART A.

CHAP. IV.

Places of interest.

SANGRUR.

Municipality and trade.

consist of grain such as wheat, gram, sarson, maize, etc. No octroi duties are levied on goods brought into the Ranbír Ganj. The statement below shows the value of the exports and imports of the market for the year 1901:—

Kinds o	f commo	odities.		Value of commodities imported.	Value of commodities exported.
		<del></del>	<del></del>	Rs.	Rs.
Cloths, ghi, drugs, gr	oceries, e	etc		5,18,971	4,52,891
Cereals	***	•••		12,40,130	11,28,466
Banársí clothes, &c.	•••	•••	]	49,455	47,222
Miscellaneous	•••	•••	•~	30,6 <b>3</b> 8	18,876
Т	otal			18,39,194	16,47,455



# NABHA STATE.

## NABHA STATE.

# CHAPTER I.-DESCRIPTIVE.

## Section A.—Physical Aspects.

THE State of Nabha is the second in population and revenue and the CHAP. I, A. smallest in area of the three Phúlkíán States, but its rulers, as the descendants of Chaudhri Tílok Singh, the eldest son of Chaudhri Phúl, claim that they re- Descriptive. present the senior branch of the Phúlkián family. The State has an area of PHYSICAL 966 square miles with a population (in 1901) of 297,949 souls, and contains Aspects. 4 towns and 492 villages. The State falls into three natural divisions, the Natural divinizamat of Phul lying entirely in the great Jangal tract, and that of Amloh sions. in the Pawadh, while Bawal, which lies 200 miles from the capital on the horders of Rájpútána, is sometimes 's lled the Bighota (said to be so named from Bighota, a Jat, who ruled over greet ract before the rise of the Rájpúts to power), which includes part of the Kewárí tahsíl of Gurgáon and the Kot Qásim pargana of Alwar and the Bahror and Mandáwar tahsíls of Jaipur.

- 1. The modern nizamat of Phul comprises five pieces of territory- Nizamats. (i) a long strip of territory, of irregular shape, some 60 miles in length, and from 4 miles in breadth, with an area of 254 square miles; (ii) a tract 7½ miles long by 2½ broad, almost surrounded by Patiála territory, comprising 7 villages (Ratokí, Tákípur, Togawál, Dhádrián, Diálgarh, Rajia and Bantiner), with an area of 18 square miles; (iii) certain pattis of Dhilwan and Maur, which lie at a distance of 8 or 9 miles east of Phúl and have an area of 17 square miles. These villages are also almost surrounded by Patiála territory; (iv) the pargana of Jaito, 22 miles north-west of Phúl. This compact pargana has an area of 64 square miles, being 11 miles in length and nearly 6 in width. It comprises 16 villages (v) The thána of Lohat Badí is an irrigular strip of territory, 15½ miles from east to west and about 2% miles wide, bordered on the north by the Ráikot thána of the Ludhiana District and, a the east by the Maler Kotla State. On the south it is mostly bordered by Pacial Corritory, which also bounds it on the west. It has an area of 41 square man and contains 18 villages.
- 2. Nizámat Amloh.—This nizámat Comprises seven separate pieces of the State territory:—(i) The main portion of the nizámat is an almost continuous tract of territory 26 miles in length from north to south and 10 miles in breadth, with an area of 250½ square miles. Within its limits lie four islands of Patiála territory with an area of 9½ square miles. It is bordered on the north by the Samrála tahsíl of the Ludhiána District and on the east by the Sirhind nizamat of Patiala: on the south it is bounded by the Bhawanigarh nizamat, and on the west by the Barnála nizámai of that State, though an outlying portion of tahsíl Samrála also touches it. It contains the town of Amloh and 228 villages. The pargana of Deh Kalán lies to the south-west of the above tract is bordered on the south by the Sangrur tahsil of Jind. The other and es consist of small, detached areas, aggregating only 40 square miles 5 piet, and need not be described in detail. in area
- Nizamat Bawal.—This nizama: includes three portions of the 3. :—(i) Pargana Báwal is bounded on the east by the Kot State termo of the Jaipur State, on the south-east corner by Alwar south by the Mandaman taken gasim tansil south by the Mandawar tansil of Alwar, on the west derritory, on the ahror tansil of that State and of the Rewari tansil by villages of the B

A small tract of N an error, as the State owns no such tract. east of Bhadaur. This

# Descriptive.

PHYSICAL ASPECTS.

Nisámats.

CHAP. I. A. of Gurgáon, interspersed, and on the north by that tahsíl. This pargana is compact and an irregular square in shape, being 11 miles in length from north to south and  $7\frac{3}{4}$  miles in width, with an area of nearly 85 squares. It contains the town of Báwal and 74 villages. (ii) The outlying village of Mukandpur Bassi lies just off the north-east corner of the Bawal pargana and 2 miles from it. It is almost surrounded by the area of tahsil Rewari, but on the south-east it adjoins the tahsil of Kot Qásim in Jaipur. (iii) The pargana of Kántí-Kanína lies 9 miles west of the Báwal pargana and 13 miles from the town of Bawal. It is bounded on the north by the Dádri pargana of Jind and the Nahar pargana of Dujána, on the east by the Rewari tahsil and the Bahror tahsil of Alwar, on the south by the latter tahsil, and on the west by the Nárnaul pargana (or Mohindargarh nizámat) of the Patiála State. It has a length of 203 miles from north to south and a width of 9½ miles, being a irregular parallelogram in shape, 197 square miles in area.

Rivers and streams.

No large or considerable river runs in the Nábha State or touches its borders, but there are a few seasonal torrents which require mention. The Sirhind Nála or Choá, which passes near Sirhind, enters the Amloh nizumat at Mandhaur flowing due west. Near Fatehpur it turns, and flowing almost due south-west by south passes Bhadson. Thence flowing south-west it passes the capital, Nabha, itself some 3 miles to the northwest, and, running past Mansúrpur in Patiála territory, finally leaves the Nábha State territory at Jalan. Its total course in this State is about 30 miles. The Choá when in flood overflows the lands on its banks, and causes injury to the crops in the kharif, but their enhanced fertility in the rabi compensates for any injury in the kharif. Two bridges—one at Bhadson, the other at Dhingih—have been built across the Choa by the State. In the Báwal nizámat there are two seasonal streams, the Sáwí and the Kasawati. The former rises in the Japur hills, and flowing through the Mandawar tahsil of Alwar enters the Baral pargana from the west at Paotí at its south-west corner, passing by the lands of Paotí, Píránpura and Panwar. Then it leaves the rgana, but again touches it at Bir Jhabwa, after which it passes rough Jaipur and Alwar territory to Garhí Harsarú. Its total length in this State does not exceed four miles.1 The Kasawati torrent enters the Kanti pargana from Narnaul on the west near Bahauri and flows north-east by east past Garhi; thence it turns north, and leaving this pargana for a short distance re-enters the State at Rata. Flowing past Gomla it leaves the State at Morf and Manpura after a total course of 61 miles in its territory. It is not used for irrigation, but does no damage in the Kántí pargana.

Hills.

The nizámats of Phúl and Amloh consist of level plains, which in the case of the former are interspersed with the shifting sandhills common in the Jangal tract. In the Kanti-Kanina pargana of Bawal and mainly in the extreme south-east of the Kanti thana are a few insignificant hills known Kántí, Rámpur, Bahálí, etc., after the names of the villages in which there as They are barren and unculturable, but supply building-stone, and flie. an area of some 787 acres. Two other hills of similar character, cover rána and Jaisinghpur Khera, lie in Báwal pargana and one, Saj Badh-Kaníng. These too bear the paragraf the rillegaria and one, Saj Badh-Kanina. These too bear the names of the villages in which they Mang, in

#### CLIMATE.

Climate

The scattered nature of the State territory makes describe its climate accurately in general terms, and it impossions to describe its climate accurately in general terms, and it will be better to note briefly the salient climatic features of each nizá.

<sup>1</sup> The Sawi was formerly called the Sahabi, a name said to be rerived from the Arabic saháb, ' cloud.'

The Phúl nizámat possesses the dry, healthy climate of the Jangal CHAP. 1, P. tract as a whole, the pargana of Lohat Badí being more like the Amloh Descriptive. nizamat in character. Owing to the sandy nature of the soil, the absence of ponds and the depth of the water below the surface, malaria is not CLIMATE. prevalent. The water also is purer than it is in the Pawadh, and the Jangal has or had the reputation of being healthy for man and beast. Climate. The introduction of canal irrigation in this nisamat has, it is asserted, had a detrimental effect on the health of the people, but it continues to be more salubrious than that of Amloh, because, though there is no outlet for the rainfall, the deep sandy soil absorbs the water. Bubonic plague was imported into this tract in November 1901 from the villages of Ráikot thana in the Ludhiana District, but it was observed that the mortality was not so great as it was elsewhere. The diseases of the tract are those of hot, arid countries, viz., fever induced by hot winds and diseases of the eve, while cholera and small-pox occur occasionally. Amloh nizámat, lying in the Pawadh, is the least salubrious tract in the State. It has a damper climate than the Jangal and contains more trees, while its soil is a rich loam, generally free from sand. The water-level is near the surface, and the water is in consequence bad. These natura conditions have been, it is said, intensified by the introduction of canal irrigation. The chief diseases of the nizamat are fever, dysentery, pneumonia and measles, while cholera and small-pox are occasionally epidemic. Plague first appeared in the State in this nisâmat in 1901, and the mortality was high. To this general description the town of Nábha is in great measure an exception, owing to its system of sanitation and the medical facilities afforded in the capital. The Báwal nizâmat generally has a dry hot climate, and the tract is singularly destitute of trees, streams and tanks. It is in consequence free from malaria, and epidemics are infrequent, the chief diseases which occur being those common to hot and dry tracts. No data as regards emperature are available.

The monsoon sets in throughout the State towards the end of Jeth or Rainfall. early in Har, continuing till the end of whadon or the beginning of Asaui. The winter rains, called the mahout in the Bawal nisamet, fall between the end of Maghar and the end of Magh, Poh being usually the month of most rain. The Amloh nizamat has the heaviest rainfall in normal years. but in the past 4 or 5 years it has not received much more than Bawal nisámat; the nisámat of Phúl has ordinarily a much smaller rainfall than Amloh, Báwal being the worst off of the three nizámats in this respect.

## Section B.—History.

The history of the origins of the Nábha State is that of the Phúlkián houses already given. Its existence as a separate and sovereign State A. D. 1763. may be said to date from the fall of Sirhind in 1763. Prior to that year its chiefs had been merely rural notables, whose influence was overshadowed by that of the cadet branch which was rising to regal power under Alá Singh, the founder of the Patiála State. Taloka, the eldest son of Phúl. had died after an uneventful life in 1687, leaving two sons. Of these the eldest, Gurditta, founded Dhanaula and Sangrur, now the capital of Jind, and the second son Sukhchen became the ancestor of the Jind family. Gurditta's grandson Hamír Singh founded the taken of Nábha in 1755, and in A. D. 1755. 1759 he obtained possession of Bhádson. After the fall of Sirhind in 1763 Amloh fell to his share, and in 1776 he conquered Rori from Rahimdad Khan. governor of Hánsí. Hamír Singhl was also the first Rája of Nábha to coin

<sup>&</sup>lt;sup>1</sup> Griffin, page 382, but cf. the date (1911 Sambat) in note on page 288.

Descriptive. history.

A. D. 1783.

A. D. 1801.

CHAP. 1, B. money in his own name. On the other hand, he lost territory in his dispute with Rája Gajpat Singh of Jind, who in 1774 conquered Sangrúr. On his death in 1783 his son Jaswant Singh succeeded him under the guardianship of Rání Desú, his step-mother, who held her own by the assistance of Sáhib Singh Bhangí of Gujrát till her death in 1790. After this the Phúlkíán chiefs combined to oppose George Thomas, but the Rája of Nábha was only a lukewarm member of the confederacy, and at the battle of Narnaund in 1798 his troops were hardly engaged, and in 1801 it does not appear that the Raja joined with the principal cis-Sutlej chiefs in their embassy to General Perron at Delhi, but Nabha was included in the conditions finally agreed upon, and consented to pay Rs. 9,510 per annum as tribute to the Mahrattas on the defeat of Thomas.

A. D. 1800.

A. D. 1857.

A, D. 1871.

A. D. 1863.

Jaswant Singh sided with the British when Holkar, the Mahratta chief, was being driven northwards to Lahore, and aided them with a detachment of sowars. Lord Lake, in return for this, assured him that his possessions would not be curtailed and no demand for tribute would be made on him so long as his disposition towards the British remained unchanged. He was formally taken under the protection of the British in May 18cg with the other cis-Sutlei chiefs. He furnished supplies for Ochterlony's Gurkha Campaign in 1815 and also helped in the Bikaner affair of 1818, and always proved a faithful ally when his assistance was required. At the time of the Kábul Campaign of 1838 he offered the services of his troops to the Governor-General and advanced 6 lakhs of rupees towards the expenses of the expedition. He died in 1840 and was succeeded by his son Devindar, who, however, failed to carry on his father's loyal and friendly policy. In consequence of his conduct during the first Sikh War, nearly one-fourth of his erritory was confiscated, he himself was removed from his State, and his son, Bharpur Singh, a boy of seven years of age, placed on the "gadder" Bharpur Singh attained his majority very shortly after the outbreak of the Mutiny. At that critical time he acted with exemplary 'syany to the British. He was placed in charge of the important station of Ludhiána and of the neighbouring Sutlej ferries at the commencement of the outbreak. A Nábha detachment of 300 men took the place of the Nasiri Battalion which had been detailed to escort a siege train from Phillaur to Delhi, bit had refused to march, while it was at the head of a detachment of 150 Nábha troops that the British Deputy Commissioner opposed the Jullundur mutineers at Phillaur and prevented their crossing the river. The Rája despatched to Delhi a contingent of about 300 men which did good service throughout the siege, while he himself enlisted new troops from amongst his own subjects, furnished supplies and transport, arrested mutineers, and performed many other services with the utmost loyalty and good-will. Further he advanced to Government a loan of 2½ lakhs of rupees. After the mutiny his services were rewarded by the grant of the divisions of Bawal and Kanti, and he was subsequently allowed to purchase a portion of the Kánaud sub-division of Jhajjar in liquidation of sums advanced by him to Government. He was also formally granted the power of life and death over his subjects as well as the right of adoption and the promise of non-interference by the British in the internal affairs of his State. He was an enlightened prince who devoted all his energies to the well-being of his people, and a career of the highest promise was that short by his early death in 1863. He left no son and the chiefship fell to his brother Bhagwan Singh. When the latter died in 1871, he left no near relative who could claim the

chiefship and it became necessary to elect a successor under the terms of CHAP. I. C. the sanad granted to the Phúlkián States in 1860, which provided that, in the event of failure of male issue, an heir should be selected from Descriptive. amongst the members of the Phúlkián family by the two remaining chiefs HISTORY. and a representative of the British Government acting jointly. The choice fell upon Sardár Híra Singh, head of the Badrúkhán house and a cousin of the Raja of Jind (see pedigree table on page 214), and the appointment was confirmed and recognised by the Viceroy and the Secretary of State for India.

Rája Híra Singh, the present ruler of Nábha, was installed on the 10th of August 1871. Since that time he has governed his State with great energy and ability, while he has given repeated proofs of his unswerving loyalty and friendship to the sovereign power. In 1872, A. D. 1872, when trouble was raised by the Kúkas, he at once despatched a force to quell the disturbance at the request of the British Deputy Commissioner, and the Governor-General expressed his entire satisfaction with the conduct of the Nábha troops. He likewise sent a force of 2 guns, 200 cavalry and 500 infantry for service on the frontier during the Afghan War of 1879-1880, which did excellent work in the Kurram valley throughout the first phase of the campaign. In recognition of this His Highness was created a G. C. S. I. The Rája also offered the services of his troops on the following occasions: -Nalta expedition, May 1878; Egyptian War, 1882; Manipur, 1891; Waziristán, 1894; Chitrál Relief Forces, 1895; China, 1900; and the South African War. Government on each occasion expressed its warm thanks and appreciation of the loyalty of the offer. When horses were urgently wanted in South Africa for the mounted infantry forces operating against the Boers, His Highness despatched 50 of his troop horses, fully equipped, for use in the field. The war service of the Nábha Imperial Service Troops will be described in Chapter III.

On the first of January 1903 on the pecasion of the Delhi Coronation A. D. 1903. Darbár, His Highness was created a G. C. I. E. and he was also appointed Honorary Colonel of the 14th Sikhs. His heir is his son Tikka Ripudaman Singh, who was born in 1883.

## Section C.—Population.

The following table shows the effect of migration on the population Migration. of the Nábha State according to the census of 1901:—

				Persons.	Males.	Females.
Immi	grants.					
(i) Punjab and North-West (ii) From the rest of India (iii) From the rest of Asia	Frontier Prov	ince 	•••	71,900 10,484 26	<sup>2</sup> 4,77 <b>0</b> 3,207 24	47,130 7,277 2
	Total immigr	ants		82,410	28,001	54,409
Emig	rants.					
(i) To within the Punjab an vince.	d North-West	Frontier	Pro-	70.711	20,899	49,892
(ii) To the rest of India	•••	4+4		4,489	1,956	2,833
1	Cotal emigrant	s		75,280	22,555	52,725
Excess of immigrants over emi	igrants	•••		7,130	5,446	. 1,684

CHAP. I, C. Descriptive.

The bulk of the immigration is from the Districts, States and Provinces in India noted below:—

POPULATION.

Immigration.

		District,	State, or 1	Province,			Popula- tion.	Number of males in t,000 immigrants.
	······································		-		<del></del>			
Ludhiána	•••	•••	***	•••	•••	**	9,794	357
Ferozepore	•••	***	••	•••	***		6,460	441
Patiála	***		***	***	***		34,770	303
Hissár	•••	***	***	***	•••	***	1,794	449
Rohtak	•••	700	***	•••	•••		775	339
Dujána		•••	***	***	***		557	280
Gurgáon	***	***	•••	***	•••		4,163	245
Karnál	•••	•••	•••	•••	•••	•••	702	349
Amb <b>á</b> la	•••	***	***	•••	***	***	2,246	281
Hoshiárpur		***		•••	***		546	736
u!lundur	•••	•••	***	***			531	534
Máler Kotla		***	***	***	•••	[	2,584	332
Faridkot	***	•••	91				1,639	379
7ind	***	***			•••		3,205	287
Rájpútána	•••	50		Edil	***		9,257	260
11-14-2 D-0-	-	Agra and		Transfer of	***	•••	1,149	655

Emigration.

The emigration is mainly to the Districts, States and Provinces noted below:—

		District	, State, or	Province.			Males.	Females.
Hissár	•••	***	સહામવ	পথল		•••	931	001,1
Rohtak	•••	•••	•••	•••	***	•••	511	1,920
Dujána	***	•••	•••	•••	•••		112	575
Gurgáon	***	•••	444	***	***	•••	1,365	4,915
Karnál	•••	•••	•••	•••	***	•••	395	549
Ambála	***	***	***	306	•••		463	1,020
Ludhiána	***	•••	•••	•••	***		2.557	8,215
Máler Kotl	a		• • •	•••	•••	•••	404	1,664
Perozepore	***	***	***	***	***	***	4,169	6,505
Faridkot	•••	•••	***	•••	***		1,108	1,976
Patidla	•••	•••	•••	***	•••	•••	6,013	17,067
<b>f</b> ind	***	•••	***	***	•••		769	2,472
Chenáb Co	lony	***	040	•••	***		511	374
United Pro	vinces o	f Agra and	Oudh	***	***		319	131
Rájpútána	•••	***	•••	***	***		1,154	2,667

Tribes and Castes.

[ PART A.

			Nett gain	The State thus gains 7,130 souls CHAP. I. C.
			from + or loss	by migration, and its nett inter- Descriptive:  POPULATION:
Rohtak	•••	•••	#0 — - 1,656	changes of population with the Migration.
Gurgáon Ambála	***	•••	-2,117 +763	Districts, States and Provinces in
Hoshiárpur Máler Kotla Ferozepore	***	•••	+ 377 + 516 -4.214	India which mainly affect its popu-
Patiála Chenáb Colony	•••	***	+ 11,690 -885	lation are noted in the margin.
Rájpútána United Provinces of	Agra and	Oudh	+ 5 436 + 699	

Comparison with the figures of 1891 shows that Nábha gained by intra-provincial migration alone 1,109 souls in 1901 and lost 7,913 in 1891.

Through intra-imperial migration, i. e., migration in India both within the Punjab and to or from other provinces in India, the State gained 7,104 souls.

### TRIBES AND CASTES.

The following is an account of the Jat tribes of the State: -

Jats.

Bairwals .

The Bairwal claim to be descendants of Birkhman, a Chauhan Rajput, whose son married a Jat girl as his second wife and so lost status. The name is eponymous, and they are found in Bawal nisamut.

The Chhelars, whose principal settlement is Chhelar in Nárnaul tahsíl, sank to Jat status by contracting marriages with Jat women. They revere Bhagwán Dás, a Hindu saint of Tkla, a village in this State, and shave their children at his shrine. They avoid tobacco.

The Dhatáns, found in Báwal, derive their origin from Rája Dhal, a Dhatans. Tunwar ruler of the Lunar dynasty of Hastínápur, who lost caste by marrying a foreign wife.

Rái Khanda, the ancestor of the Dolats, is said to have held a jágir near Dolats. Delhi. His brothers Ragbhír and Jagdhír were killed in Nádir Sháh's invasion, but he escaped and fled to Siúna Gujariwála, a village now in ruins, close to Sunám, then the capital of a petty State. He sank to Jat status by marrying his brother's widows The origin of the name Dolat is thus accounted for. Their ancestor's children did not live, so his wife made a vow at Naina Deví to visit the shrine twice for the tonsure ceremony of her son, if she had one. Her son was accordingly called Dolat (from lat, hair). Dolat Jats are found in Diálgarh, Ráigarh and Santokhpura in Nábha, in Langowál of Patiála, and in Dolatánwála of Ferozepore. Those of Nábha and Patiála intermarry.

The Gorias derive their name from Goran Singh, a Rájpút who settled Gorias at Alowál in Patiála and thus became a Jat.

The Katárias are found in Báwal, and derive their name from katár, a Katárias, dagger.

Descriptive.

POPULATION.

Tribes and Castes:

Kháras.

The Kháras claim Chhatria descent and say their ancestor held an office at the Delhi Court, but his son Khára became a robber and went to Khandúr, where he married a woman of another tribe and so became a Jat. The Kháras believe in a sidh whose shrine is at Khandúr, and there they offer panjerí, etc. They do not use milk or curd until it has been offered at the shrine. Of the 5th of the second half of Baisákh, Maghar and Bhádon special offerings are made there. The sidh was a Khára who used to fall asleep while grazing his cattle. One day his head was cut off by robbers, but he pursued them for some yards, and the spot where he fell is now his shrine, and though the Kháras have left Khandúr the sidh is still worshipped.

Kharoras.

Uppal, the ancestor of the Kharoras, lived in Báragáon of Patiála, a Muhammadan village, which he ruled. When he went to pay in the revenue at the treasury he got himself recorded as its owner, and in their resentment the people murdered him. His wife gave birth to a son, on her way to her father's house, on a hard piece of ground (kharora) whence the name Kharauda or Kharora.

Koks.

The Koks derive their name from their first home. They came from Kokás în Mandáwar tahsîl of Alwar and are found in Bíwal.

Laurs.

The Laur trace their origin to Lalhora, a place of uncertain locality. They are found in Báwal.

Máns.

The Mán claim to be descendants of Rája Bine Pál, who came from Jaisalmir. The Varaha or Varya claim the same descent. The Máns sank to Jat status by adopting karewa. Panní Pál had four sons—Parwga, Sándar, Maur, and Khamala: Paraga's descendants founded Ghorela, Balho, Burj, Agwár, Mánán in the Dhanaula iláqa and Burj Mansáyán in this State: Maur's descendants founded Maurán.

Nehrás.

The Nehrás are found in Báwal. They claim to be an offshoot of the Chhatriás, who left Gadgajní when it was the scene of conflict. They worship the devi and Bandeo, whose shrine is at Ráipur about a mile from Báwal. Bandeo was the son of a Brahman, and one day a merchant passed him carrying bags of sugar. Bandeo asked the merchant what they contained and he said 'salt,' so when he opened them he found only salt, but on his supplicating Bandeo it became sugar again. Cotton stalks are not burnt at his shrine and people perform the first tonsure at it. The Nehrás do not smoke.

Phulsawáls.

The Phulsawáls derive their descent from Bechal, a famous warrior, whose four sons were sent in turn to defend the gate (phulsa) of a fort, whence the name Phulsawál. They ordinarily worship the goddess Bhairon, and perform the first tonsure of their children at Durga's shrine in the Dahmí iláqa of Alwar.

Rahals.

The Rahals also claim Rájpút descent, becoming Jats by adopting widow remarriage. Their ancestor was born on the way (ráh) when his mother was taking her husband's food to the field. They wear a janeo at marriage, but remove it afterwards, and reverence a sati's shrine at Hallotalí in Amloh nizámat.

Swanches,

The Swanch clan claims descent from Harí Singh, a Chauhán Rájpút, who lost status by marrying a wife of another tribe. They are found in Báwal.

Sohals.

The Sohals derive their name from Sohal Singh, their eponym.

Ráthís.

Originally Rájpúts, the Ráthís in some way lost status and became Jats. They revere Bandeo,

PART A.

The Tokas are of unknown origin. Bhagwan Dás, the saint, was a CHAP. I. C. Tokas and his descendants are called Swami, but marry among Jats.

Descriptive.

Other Jat tribes are the Bhullars, Dhaliwals, Dhillons, Phogats and POPULATION. Sethas.

Tribes and Castes: Tokas. Other Jat Tribes.

The Minas are found in Bawal. They claim descent from Sangwar Tawárí, a Brahman and grandson of Mír Rája Ad. As elsewhere they are habitual thieves, but if a Miná is made chaukidúr of a village no other Minás. Míná will rob it. Hence rise two occupational groups—one of village watchmen, the other of cultivators; and the former will only take daughters from the latter, though they may smoke together. Both have septs named after the place of origin, and in Bawal the got found is called Papri from l'aproda in Jaipur. They perform the first tonsure at Rái Sur in that State. At a betrothal contract, a barber, a Brahman and a Ránaks (Hindu Mírásí) are sent to the house of the boy's father. The Ránaks marks a tilak on his forehead, getting Rs. 16 as his fee, the Brahman and the Náí receiving Rs. 4 with a curtain and Rs. 3 respectively. Lagan is sent shortly after. An auspicious day is fixed by a Brahman and other ceremonies performed. Like all professional thieves the Mínás are devotees of Devi. On all occasions, and even when starting on a raid, they offer her sweetmeats. On the birth of a son they distribute food in the name of Puna, a sati of their family, whose shrine is at Mehrat in Jaipur, and the women sing songs. They do not use the first milk of a milch animal until some of it has been given to the parchit and offered to the goddess. They do not wear kanch bangles as this was forbidden by the sati. They eat meat and drink liquor, worship the pipal and Sitla. They wear no janco.

In Nábha there lives a Muhammadan Jhínwar, the chief votary of Jhínwars. Kalú Bhagat and head (chaudhri) of all the Jhinwars, both Hindu and Muhammadan, in the State. The occupations of the Jhinwars are very various. Some have now taken to selling jhatka goat's flesh, but the Hindu Sultani Ihinwars avoid eating meat so killed. The Nabha Jhinwars claim to be of the Narania group, which does not eat, smoke or intermarry with the Buria group.

The Heris found in Bawal are said to be of equal rank with Chubras, Heris. and though they do not remove filth, they eat dead animals. They do not take water from the Chúhrá, Dhának, Náik, and other menial tribes, or vice versa. They live by hunting and weaving, winnowing baskets and morhús. The Herís are divided into an unknown number of gots, of which the following 21 are found in this State:—

Gháman. Mewal. Charan. Bhata. Dehahinwál. Salingia. Bhata.
Samelwál.
Junbal.
Dharoria.
Chaharwál Chbandália. Sagaria. Sendhí. Papyál Sársut. Rathor. Dekhta. Panwál. Gotála. Chaharwál. Ghachand. Hajipuria. Gogal.

They worship the goddess Masaní and avoid 4 gots in marriage. Re-marriage of widows is practised, and all their ceremonies resemble those of the Dhanaks. Naiks are a branch of the Heris and have the same Descriptive.

CHAP. I, C. gots, but each abstains from drinking water given by the other, and they do not intermarry. They also live by making winnowing baskets, etc., and resemble the Heris in all respects.

POPULATION. Tribes and Castes: Khatiks.

Khatik is a term applied to those who dye goat's skins. The Khatiks are Hindus and are regarded as higher than the Chamárs because they do not eat dead animals, though they use meat and liquor. They say that when the occupations were assigned, Brahma ordered them to live by three things, a goat's skin, the bark of trees and lac, so they graze cattle and dye hides with bark and lac. Chamárs and Chúhrás drink water given by them, while Hindus and Muhammadans do not. Though a menial tribe, their priests are Gaur Brahmans, who officiate in the phera and kiria ceremonies. They are found in Bawal and claim descent from the Chhatris. Their gots are named after the places whence they emigrated, and the Khatiks of Bawal are called Bagris because they came from Bagar. Those of the Bairiwal, Raswal and Khichi gots are numerous and avoid only one got in marriage. They also practise widow marriage. They worship Bhairon and Sedh Masání. Their women do not wear a nose ring. They perform the first tonsure ceremony of their children at Hajipur in Alwar, where there is a shrine of the goddess. On marriage they also take the bride and bridegroom to worship at the shrine. Their gurús are Nának-panthí Sikhs, and they are subordinate to the Dera at Amritsar, but in spite of this they do not act on the principles of Sikhism. The Khatiks of Phúl and Amloh are Muhammadans, but on conversion they did not relinquish their occupation, and so they are called Khatiks. Men of other tribes joined them owing to their occupation, and hence there are two classes of Muhammadan Khatiks in these nizamats, viz., the Rajput Khatiks and the Ghori Pathán Khatiks. These two classes marry among themselves.

The Chauba Brahmans.

The Chauba Brahmans, who are confined to the Báwal nisamat, are of the Mitha branch of the Chaubas. They have the same gatrás as the other Brahmans and are divided into 29 sásans, viz.—

		Marie Live	30025-5000 GD		~ .
1,	Rajaur.	II.	Ratha.	21.	Sahana.
2.	Pandí.	12.	Santar.		Rasaniu.
3.	Sunghan.	13.	Birkhman.		Kaskiia.
4.	Gadur.	14.	Panware.	24.	Ganar.
5· 6.	Saunsatia.	15.	Misser.	25.	Vias.
6.	Sunian.	16.	Kanjre.	26.	Jaintiia.
7.	Koina.	17.	Bharamde.		Mathriia.
7· 8.	Sarohne.	18.	Phakre.		Jain Satie.
9.	Aime.	19.	Mithia.	29.	Pachure.
10.	Agnaia.	20.	Nasware.	J -	

They only avoid their own sásan in marriage. The Mithas are generally parchits of the Mahajans, Ahirs and Jats, but they also take service. There is also a sásan (Mandolia) of the Dube Gaur Brahmans in Báwal.

The Mahratta Brahmans,

Mahratta Brahmans, a relic of the Mahratta supremacy, are still found in the Bawal nisamat. The Gaurs were, it is said, constrained by the Mahratta conquerors to consent to intermarry with them. These Mahratta Brahmans first settled here in the Mahratta service and now regard parchitáí as degrading. There are also a few in Charkhí and Dádrí in Jínd territory and in the town of Rewari, but they are mainly found in Gwalior. They use the Hindí and Persian characters, but do not learn Sanskrit or teach it to their children lest they should become parchits.

The Chaur Brahmans.

The Chaurásí Brahmans of Báwal nizámat call themselves Gaurs, but though they are allowed to drink or smoke from a Gaur's hands, no Gaur will take water or a hugga from them. Their origin

is thus described. When Rája Jamnajai summoned the Gaur Brahmans CHAP. I. C. from Bengal, an erudite Rishí, Katayan by name, accompanied them and was chosen, as the most learned of the company, to take the Descriptive. rôle of Brahma on the occasion of a yaga or sacrifice. To sustain this POPULATION. part the Rishi had to wear a mask of four faces, whence his descendants Tribes and are called Chaurásí, or the four-faced (from the Sanskrit risa, a face). Castes: They subsequently dissented from the Gaurs on the question of dakhshina The Chaurasi (money given as alms), but it is not known why they are inferior to Brahmans. them, though their numerical inferiority may account for it.

Another group of Brahmans in Bawal is the Hariana, with whom the The Hariana Gaurs also decline to drink or smoke. They are cultivators, a fact Brahmans, which may explain their inferiority. They are mainly found in Jaipur, Alwar and Bhartpur.

There are a few Pushkarnas in the town of Bawal, belonging to the The Pushkar. Sahwaria sasan. They engage in no occupation save priestly service in nas. the temples of Puskharji and assert that they had been specially created by Brahma to worship in his temples, and hence they are so named; they do not associate with the Gaurs in any way.

The Rájpúts are divided into three races (bans) Súraj-bansí (solar), The Rájpúts. handar-bansí (lunar) and Agní-kul or Barágh-bansí. Each bans is again vided into khanps, each khanp into nakhs, and each nakh, it is said, into gots. The Agni-kul have four branches, (i) the Solankhi, or '16-handed'; (ii) the Sánkhla blowing sankh or shell; (iii) the Pramara or Punwár (whose ancestor had no arms); and (iv) the Chauhan, the 'four-handed,' also called the Chatr-bhuj. The eponym of the latter had two sons, -Sikand, whose descendants are found in Báwal, and Bhál, whose descendants inhabit the Bágar. Sikand had 12 sons, each of whom founded a separate nakh. thus:-

- (1) Alan Deo-jí, eponym of the Chauhán Rájpúts in Báwal, founded the Alanot nakh.
- (2) Hardal-jí founded the Háda nakh.
- (3) Deo-ji founded the Dewara nakh.
- (4) Suraj Mal founded the Adsongra nakh.
- Bála-jí founded the Balia nakh.

The (6) Khenchí, (7) Narman, (8) Bhag, (9) Bargala, (10) Dasotra, (11) Basotra and (12) Kahil nakhs are named after his other sons. The Chauháns form an exogamous group. Those of Báwal nizámat are Alanot by makh and Bach by got, Bachash having been their ancestor. Like Sihand's descendants they worship Asawari Devi, whose temple is at Samber in Jaipur. Bhál's descendants worship Jibbí Deví of Khandaila. The descendants of Sikand worship Bhirgwa Godáwarí Nadí, wear a three-stringed janeo, and specially follow the Sham Veda. Every khanp of these Rajputs has a tree as its dhári, i.e., its members do not cut or use it. Thus the Rájpúts of Báwal nizamat do not cut the asa pala tree. Prior to the period of Rajput supremacy Báwal, including the modern tahsíls of Rewárí and Kot Qásim with a part of Jaipur, was ruled by Bhagra, a Jat, whence it is still called Bhigota. The Rájpúts of this tract are followers of a Muhammadan saint

Descriptive. POPULATION. Tribes and Castes:

The Rájpúts.

CHAP. 1, C. whose shrine is at Nangal Tejú in Báwal. They avoid the use of liquor and use halal flesh, but preserve the belief in satis. A man may not visit his father-in-law's house unless invited and given a present of ornaments. The muklawa is considered unnecessary when the parties are young. Of the various branches of the lunar race the Badgújar, Khachhwáha and Shaikhawat khanps have a common descent. The former claim descent from Lahú, son of Rám and Síta and the Kachhwaha's ancestor was created by Bálmík out of kush grass. Kalájí, a Kachhwáha, had a son by the favour of Shaikh Burhán-ud-dín, the Muhammadan saint, and so his descendants are called Shaikhawats. They have 36 nakhs, including the Ratnáwat (descendants of Boairon-jí), Dunáwat, Chandáwat and Khachhrolia, of which the first is found in this State, though only in small numbers, Ratnáwat women do not use the spinning wheel or grind corn, and the men would rather starve than eat flour ground by their women. Those who do so are excommunicated. All the Shaikhawats are followers of Shaikh Burhán-ud-dín, whose shrine is at Jaipur. They bind a skin round a child's waist and only use halal flesh according to the Shaikh's behests. Kachhwahas and Shaikhawats do not intermarry, being the descendants of one ancestor. The Badgújars now marry with the Kachhwahas, but not so the Shaikhawats. This used not to be the case, but since they migrated to Rájpútána it has been the custom. A Kachhwáha chief set the example by marrying a Badgújar girl whom he met when hunting a tiger. Lunar branches found in this State are the Jádú and Tunwar Rajpúts. The former are descended from Jáddú, one of the five sons of Rája Jajátí, 5th in descent from the moon. They have a number of nakhs, of which the Muktawat (so called because Sri Krishan, their ancestor, wore a mukut or crown) is found in this State. They are disciples of Atrí, from whom their got is derived, and avoid marriage with the Bhattis, who are a branch of their tribe. Tarís, the ancestor of the Tunwars, was the second son of Rája Jajátí; they are again divided into nakhs and gots, though Jáddú and Tunwar descend from a common ancestor, yet they intermarry with one another, but Tunwar and Jatus do not intermarry. Once a Tunwar Raja had a son who was born with long hair and the pandits warned him that the boy endangered his life, so he was abandoned in the desert. A Lata Brahman, however, declared that the birth was auspicious to the Rája, so he had the child traced. He was found sheltered by a hawk's (chil) wings; one of the followers of the Rája threw an arrow at the bird, it flew away, and at the place where it alighted a temple was erected to the bird as the goddess Chila. The boy was named Játú or 'longhaired,' and his descendants avoid killing a chil and worship the goddess. Their special parohits are Brahmans of the Lata got. Rajputs pride themselves in the title of Thakur. Those born of slave girls are said to be of the Suretwal got and are also called Daroghas. Unlike other Hindus, Rájpút women often wear blue cloths, but they do not wear kanch or silver bracelets, only ivory ones. The women avoid flesh and liquor, but not so the men. They will take water from the skin of a Muhammadan saqqá or water-carrier. Marriage is consummated without waiting for the muklawa and sometimes the pair meet in the house of the girl's parents. The bride is not sent back to her home three or four days after the wedding, and she is not allowed to visit her parents until the bhora ceremony has been performed, which takes place some time after the wedding. But a wife goes to her parents' house for her first confinement. Early marriage is no longer practised.

## CHAPTER II.—ECONOMIC. <del>---></del>

THE general conditions under which agriculture is carried on in the Phul. CHAP. II, A. kián States have been described in the Patiála and Jind Gazetteers, and need Economic. not be recapitulated here. The three States are so closely connected geographically and racially that what has been said of the Sangrur tahsil of Jind AGRICULTURE. holds good of the Amloh and Phúl nizámats of Nábha, while the Báwal General nisúmat of Nábha which lies on the confines of Rájpútána shares all the cha-agricultura! racteristics of the Dádrí tahsíl of Jínd and the Nárnaul nizáma! of Patiála.

As to soils little more need be said. Dakar, raush and bhud are the Soils. prevailing soils. In Amloh nisámat stagnant water is found lying on kallar, a hard soil impregnated with soil which grows little or nothing when it is dry, but produces a good crop of rice where the water lies. In nizúmat Amloh and Phúl cultivated land is called bhendar, waste being called banna or maira, well-land senjú and bárání márú.

Little attention is paid to rotation of crops. Certain sequences how- Rotation of ever are observed—sugarcane and cotton always succeed one another. 2 crops. Wheat is sown either in land which has lain fallow for six months or in land which has just borne a maize crop. The idea is that the manure which is indispensable to a good crop of maize has not been exhausted and will help to raise a wheat crop. In the Jangal gram is sown after maize and vice versa.

Manure is indispensable to several of the most valuable crops. Sugar- Manure. cane needs all the manure it can get, as much as five bullock carts, or about 100 maunds a bigha, being given. For cotton the ground is manured before sowing and the seeds themselves are wrapped in cow-dung. Maize is always sown on manured land. Wheat is manured as soon as it appears in the blade. Rapeseed is often sown in manured land, but manure is not indispensable to it. Tobacco is said to need as much manure as maize. Vegetables generally get both water and manure.

The proportion of the population engaged in or dependent upon agri. Population enculture is shown in Table 17 of Part B. In point of fact the State is gaged in agriculentirely agricultural. Well-to-do farmers have their own permanent farm servants, and need no assistance from outside. Poorer men take partners or employ field labourers at harvest-time. Partnerships are common in Phúl, rare in Amloh, and unknown in Báwal. In Phúl the generality of cultivators are unable to cope with the work unaided. In Amloh, a country of wells, men have shares in a well and cultivate their own holdings when their turn for the water comes. The same system obtains, though to a smaller extent, in Báwal.<sup>8</sup>

There is no particular class of field labourers in this State, but general Field labourers. labourers are employed for cutting the harvest by the zamindárs. The wages of labour are given in Table 25 of Part B.

Sugarcane and cotton are the most important crops on irrigated land Principal though the actual area under wheat is three times that of cane and cotton staples. combined. The canal lands of Phúl are largely sown with cane and maize in the kharif and wheat in the rabi. Amloh, though it has little canal irrigation, has many more wells than Phul and grows equally good crops. The best cane, however, is grown in Phúl. Báwal which has little irrigation grows mainly kharif crops and rabi crops needing little water such as gram and sarson, but if the winter rains are favourable, a fair wheat crop is raised

<sup>&</sup>lt;sup>1</sup>See above, pages 93 and 263.

<sup>&</sup>quot;This is in contrast to the custom in Patiála, where cane and cotton are never allowed to succeed one another (see above, page 98).

<sup>&</sup>lt;sup>3</sup> For agricultural partnerships see Patiála Gazetteer, page 99.

CHAP. II. A. in Báwal. The best wheat is grown in Phúl. On unirrigated land in all three tahsíls jowár, mung, moth, gram, cotton, gowára, etc., are largely grown.

Economic.  $\mathbf{A}$  **GRICULTURE.** Principal staples.

Various sorts of cane are grown in the State. The best is called chan; it is red in colour and grows to a greater height than the other varieties, and the knots are further apart. The juice is sweeter and the cane gives a larger yield. Dohlú is a yellow cane with close knots, yielding less juice than chan, but more than the third variety, ghorrá, which is hard, full of knots and generally inferior. Cane covers 2 per cent. of the cultivated area.

Sugarcane.

Cotton.

Cotton, which covers the same area, is generally sown on well-lands, and especially on niáichálú, as it needs manure as well as water. Cotton is generally uniform in kind and quality, but in some parts of nizâmat Phúl málágiri cotton is sown.

Maize.

Maize accounts for 7 per cent of the cultivation. It is not grown in Báwal tahsíl as it needs plenty of water. Two kinds of maize are sown here,—the white and the yellow. The yellow produces a sweeter grain. The best maize is grown in Phúl.

Wheat,

Wheat is grown on 15 per cent. of the cultivated area. In Báwal, where it is called *gehún*, it is sparingly sown, as the rainfall there is scanty and uncertain. The Phúl nizámat has rain enough to grow wheat on bárání soil, but in Amloh it is generally grown on well-land. Very little wheat is eaten by the zamindars themselves as it fetches a good price. Red wheat is the only kind known in Báwal, but better varieties are sometimes tried in Phúl and Amloh.

Barley.

Barley takes the place of wheat in Báwal, where the few wells there are devoted to its cultivation: 8 per cent. of the total area cultivated is under barley.

Sarson.

Sarson is grown on 2 per cent. of the cultivated area—a large percentage for this crop. It is grown entirely for sale either in the form of oil or seed. It does best on virgin soil, and hence it is always the first crop to besown on newly cultivated land.

Jowar.

Fowar is grown throughout the State, and comprises nearly to per cent. of the cultivation. It is never grown on khud lands. Jowar is largely grown as fodder (charri), but land, which used to yield good jowar crops, is said to have become less productive since canal irrigation was introduced, canal water apparently lessening the fertility of the soil.

Bájrá.

Bájrá is the staple crop of the dry lands of Báwal, and is grown on 20 per cent. of the cultivated area of the State. It is grown in Phul, but hardly at all in Amloh, where the land is too fertile to be wasted on bájrá. In Báwal it forms the principal food of the people, and to a less extent it is eaten in Phúl. Bájrá is sometimes sown mixed with mung and moth.

Gram.

Gram (chola) does well on sandy soil and accounts for 16 per cent. of the total cultivation. It is grown in all three tahsils.

Pulses.

Pulses—mung, másh, moth, etc.—are chiefly grown for cattle.

Tobacco and vegetables.

Tobacco covers 155 acres in the State. It is transplanted in Phágan and cut in Jeth. It requires frequent watering and as much manure as maize. Brackish water is good for it. Vegetables are grown chiefly in towns by Aráins and other market gardeners Onions and carrots, however, are sometimes grown in villages as the zamindár is fond of them and carrots are very good for cattle. Carrot seeds are used medicinally. Carrots cover nearly 1 per cent. of the total cultivation. Onions are transplanted, watered and manured much in the same way as tobacco. Sometimes canaway (ajwain) and carrots are sown between rows of onions. Garlic (lahson) is sown in towns, but rarely in villages as the people do not care for it.

Acreage of principal crops.

The acreage of the principal crops is shown in the following statement:

Statement showing the acreage of the principal crops.

		KHARIF.				RABI,	81,	
1		Irrigated.	Unirrigated.	Total.		!rrigated.	Unirrigsted.	Total.
					_			
•	:	6.550	:	6,550	Wheat	39,402	941	40,343
•	:	38,056	व्यमेव	18,066	Barley	21,323	851	22,174
•	i	2,600	26	5,697	Gojáht (mixed wheat and gram).	3,941	:	3,941
•	•	1,567	7,954	9,521	Berra (mixed wheat and barley).	2,986	3,121	6,107
•	:	3,302	12,136	15,438	Gram	11,608	11,544	23,152
•	:	1,136	51,548	52,684	Sarson (rapesced)	1,680	3,376	5.056
	Mung, moth, másh, chavála and govára.	2,351	39,651	42,002				
•	:	653	Q.	673				
1			·					CHAP. II. A. Economic. Agriculture. Principal crops.

NABHA STATE. ]

Land Alienation. Cattle.

[ PART A.

CHAP. II, A. Economic.

When the crops appear above the ground they are fenced round in Amloh with branches of kikar or ber. In Báwal hedges are made of a kind of reed called pála. Fencing is almost unknown in Phúl.

AGRICULTURE.

Land alienation.

The Nábha State was in advance of the rest of the province in imposing restrictions upon the alienation of agricultural land to the non-agricultural classes. In 1889 A. D. the Khatris, Brahmans and trading classes, who were not themselves cultivators, were forbidden to acquire land by mortgage or purchase, only cultivators (káshtkár) being authorised so to acquire land. In 1892 a further amendment was introduced, by which alienation was only permitted within the caste (qaum) to which the alienor belonged, alienation to a person of another caste (ghair-kuf) being prohibited. Existing mortgages were maintained. The alienation of land to any person not resident in the State was also prohibited in 1874, except on the condition that security was furnished that the alienee would take up his abode in the State.

Agricultural stock, Table 22 of Part B. Horses.

Few horses or ponies are reared in the State, though some are raised in Phúl nizámat and sold at the cattle fairs. The horses of the Jangal tract used to be well known for their strength, but the breed has degenerated. The State maintains stallions in this nizámat at Phúl and Lohat Badí.

Sheep and goats.

Sheep are of less value than goats because their milk is not useable. Goats yield up to four sers of milk and their price has risen from Rs. 2 or Rs. 3 to Rs. 7 or Rs. 8, owing to the increasing trade in these animals. The goats of Báwal are superior to those of the other nisámats, because there is ample fodder in the reeds (pála) on which goats chiefly live in that nizámat.

Camels.

Camels are kept largely in nizámats Phúl and Báwal, because in those tracts they are used for ploughing and for the transport of grain, the nature of the country preventing the use of carts.

Fowls and pigs.

Fowls and pigs are only kept by Chúhrés, who prize the latter animal and usually make presents of it instead of a camel or horse at a wedding. The value of a pig is as much as Rs. 9 or Rs. 10, but there is no attempt to feed the animals and they are left to forage for themselves on the outskirts of the villages and towns.

Diseases of cattle.

Disease carries off large numbers of cattle. When cattle fall ill the owners resort to charms (tona) instead of regular treatment. Some of the commoner diseases and native methods of treating them are described below:—

Gal ghotua—Swellings in the throat: for this the cattle are given hot ghi and milk, and the swellings are cauterised with a hot iron.

Chhawar—Pains in the ribs, accompanied by difficulty in breathing. Cows are branded on the flank, while buffaloes are rubbed with ajwain and salt.

Rora or khuri—Foot and mouth disease. The feet are bathed with hot oil, preferably oil in which a lizard has been boiled. Meantime boiled rice is offered to some god.

Sondi.—This is an insect that lives in charri, which is said to be fatal to cattle if they eat it. The disease is speedily fatal, but if the animal should linger, ashes are dissolved in water and given it to drink.

Chapla—Is a blister on the palate, caused usually by eating sharp stalks. Ghi is rubbed on the place.

Chapka—Spittle trickles from the animal's mouth and his strength goes. A mixture of gúr and ajwain is given.

throat.

Múk or diarrhœa—Barley flour mixed with water is given.

CHAP. II, A.

Lakwa is a form of paralysis. Spirits are poured down the animal's Economic. AGRICULTURE,

> Diseases of Cattle faire.

- · · · · ·			··	
		Date.	Animals sold.	Value in rupees.
Nábha	***	Kátik 2nd	11,000	22,000
Amloh	•••	Asauj 28th to 9th Kátik.	11,000	to 23,000
Phál	•••	Phágan 1st to 12th	1,050	42 023
Jaito		Phágan 19th to 30th	11,383	5,00,00 <b>0</b>
Mahásar	•••	Chet badf 1st to 15th	•••	3,00,000
Ditto	•••	Asauj badi 1st to 15th		3,50,000

The table in the margin shows cattle. the principal cattle fairs held in the State. The two fairs in nizámat Phúl arc attended by people from the other States and Ferozepore, Ráwalpindi, Jullundur and other Districts. Bullocks are mostly sold, but cows, camels and ponies also change hands.

As many as 30,000 people attend the fair at Jaito, but that at Phúl is only visited by a fifth of that number. Rewards are given to the biggest purchasers and to those dealers who exhibit the best bred animals. The State also supplies food to the wrestlers who attend and awards prizes to them. Sunchí pakhí is also played. The two fairs in nizumat Amloh, at Nábha and Amloh itself, are each attended by about 5,000 people. They resemble those of the Phúl nizámat in all respects. The two fairs at Mahasar in nizamat Bawal are very ancient institutions. Bullocks in large numbers are sold, some Rs. 3,00,000 changing hands yearly at the two fairs. The State levies a toll of 61 annas on every animal sold. About 1,000 people attend each fair. सन्धमन जयन

Amloh nizamat is irrigated largely by wells, but partly also by Irrigation, canals. Phúl has no wells, but more canal-irrigation than Amloh. Báwal

has no canals and very few wells. The percentage Phúl ... 35 of irrigation on the cultivated area of the three ... 21 nizámats is shown in the margin.

The Sirhind Canal irrigates part of the State. Its construction was Canals, rdla sanctioned in 1870, and it was divided into 100 shares of which Nábha báhás, etc. owns 3.168. The State contributed Rs. 12,71,713 up to the end of the year 1902-03 towards the cost of construction. The canal was formally opened on the 24th November 1882. The main channel serves two branches belonging to the British Government, viz., the Bhatinda and Abohar Branches, which flow through the Phúl nizámat, and Feeder No. 1, which supplies 36 per cent. of the total water to the Phulkian States. Of this 36 per cent. Nábha owns 8.8 per cent. This feeder runs from Manpur to Bhartala, where it divides into two branches, (i) the Kotla Branch irrigating lands in nizamat Phul, and (ii) Feeder No. 2 irrigating the Amloh nizamat. This feeder No. 2 on reaching the Rothi bridge is divided into two branches,—(i) Feeder No. 3 and (ii) the Ghaggar Branch; but though these branches pass through the State they do not irrigate any of its villages. Feeder No. 3 is that which goes to Patiála and the Ghaggar Branch is that which flows south of the capital of the State at a distance of one mile.

Irrigation.

Economic.

Irrigation.
Feeders and rajbáhás.

numbers of feeders and rájbáhás in the State are given below:-

Serial No.	Branches.	Rájbáhás.		Total number of minors.	Number of minors.	Nisámat.
1	Kotla Branch (nizámat	Dhanula	•••	4	I to 4	Nizámat Phúl.
2	Phúl). Ditto	Uplí		4	1 to 4	Ditto.
3	Ditto	Badhar	. 44	4	1 to 4	Ditto.
4	Ditto	Bander		1	I	Ditto.
5	Ditto	Pedoi Kalán		I	I	Nisámat
6	No. 2 Feeder (nizámat	Nábha	***	2	1 to 2	Amloh. Dit <b>to.</b>
7	Amloh). Ditto	Rothí	•••	3	ı to 3	Ditto.
8	Ditto	Kotlí	•••	3	1 to 3	Ditto.
9_	Ditto	Molugwára	***	7	1 to 7	Ditto.

When water in Feeder No. 2 first reached the Rothi bridge, a meeting was held there at which His Highness the Raja was present.

The following statement shows the irrigated area, receipts and expenditure in connection with the canal:—

				IRRIGAT	ored area in bighas.	i pakkú		
	Y	ear A. D.		Nizámat Phúl.	Nizámat Amloh.	Total.	Receipts.	Expendi- ture.
1886-87		•••		8,348	2,211	10,559	Rs. 4,911	Rs. 1,21,497
1887-88	***			(John Jal	বাল্য		4,828	67,864
		***	***	11,191	3,105	14,296	}	
1888-89	+44	***	104	9,883	2,896	12,779	37,369	66,222
1889-90	•••	***	~	13,190	2,912	16,102	41,724	30,325
1890-91	•••	***		24,761	5,669	29,8ვი	б9,000	52,69 <b>9</b>
1891-92	•••	***		29,433	3,395	32,828	70,741	28,218
1892-93	<b></b>			15,381	3,083	18,464	44,602	18,603
1893-94	=	***	·••	<b>16</b> ,928	4,188	21,116	48,569	25,739
1894-95	<b></b>	•••		15,572	2,726	18,298	45,169	32,402
189 <b>5-</b> 96	•••	•••		36,209	7,213	43,422	45,018	24,533
1896-97	***	••		51,157	11,507	62,664	95,858	23,929
1897-98	•••	***		44,499	, 21,331	65,830	1,37,013	46,448
1898-99	•••	•••	•••	41,937	9, <b>947</b>	51,864	1,06,591	32,977
1899-1900	<b></b>	***		44,337	17,150	61,48 <b>7</b>	1,47,170	51,065
1900-01	***	601		29,374	8,514	<b>37,8</b> 88	92277	35,197
		Total				444	10,26,841	6,57,718

[ PART A.

There are two falls, one at Thúi, a height of ten feet, and the other at CHAP. II. A. Harigarh, a height of eight feet. The former is at mile 4 + 2505 of the Ghaggar and the latter at mile 37 of the Kotla Branch respectively. At these two places there are two flour mills, each with 10 mill-stones. These ACRICULTURE. were constructed at the request of the Nabha State. Rs. 18,739 were Irrigation. spent on the Thúi mill and Rs. 15,849 on that at Harigarh mill. The State receives interest on this sum from Government at the rate of Flour mills. Rs. 6-8-0 per cent. per annum. The State, on the other hand, pays rent to Government quarterly according to the average auction rates of similar mills in the Sirhind Canal Circle of the mills. The leases of the mills are auctioned every year by the State.

The Northern India Canal Act is in force as regards the canal revenue. Canal law. Cases of trespass, etc., on the canal within Nábha territory are dealt with by the State officials.

Sixty-two villages in nizámat Phúl are irrigated by the Abohar and Villages irrigated Bhatinda Branches, which belong to the British Government. The distri- by British rájbution of water is managed by the State patwaris, who also collect the bahas. water-rates on behalf of the British Government. The receipts less 5 per cent. for collection, etc., are remitted half-yearly to the Ludhiána treasury. The following statement shows the rájbáhás with their length and the State villages irrigated by them.

सत्यमव जयत

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Irrigation.

[ PART A.

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation.

British rájbáhás irrigating State Villages.

Name of Di	Name of Distributary.  Sehna Major Distributary.		<u>2</u>   <u>3</u>		To To Miles.	Feet.	LENGTH LVING WITHIN THE STATE.  To Difference of The length.  Miles. Feet.  Miles. Feet.  Miles. Feet.	STATE of	Total length.  Miles, Feet.	N umber of villages irrigated.		Average annual irrigation bone from each Distributary.  Kharif. Rabí. Total.	Total.	Remarks.
Do	•	1	14 3,557		15 2	4,242	•	885	1		ن شاهري			
1						3,765		2,177						
Do:	:		16 3,985		91	4.229	0	244						
Do	:	<u>-</u>	16 4,452		17	816	0	1,364	5	• 	:	ŧ	§ 	
Do	1		17 4,540		81	4 768	<b>.</b>	228				·		
Do.	•		19 1,758		10	3,400	0 1,	1,642						
Do	:	· <del>-</del>	777,1 02		20	2,756	•	979						
Do	į		21	13	23	27	0	058						

CHAP. II, A. Economic.
AGRICULTURE,
Irrigation.

British vájbáhás irrigating State villages.

[ PART A.

1,666 1,019 814 374 242 ŧ ŧ : Ī i i ŧ : į ፧ 2,182 2,584 13 0 64 4 0 0 Q 4,870 4,217 ፧ 4 4,042 3,698 3.920 1,006 Head. ፧ 0 **!** [**!** : i ŧ i Bhadiner Major Distributary. Total ŧ ŧ Minor No. 3 Minor No. 6 ů

GHAP. II, A. Economic.
AGRICULTURE.
rrigation.
British rajbahas
Irrigating State
villages.

	-		LE	NGTH LYING WI	LRNGTH LYING WITHIN THE STATE	•2	ाबहुत्व	A VERAGE	AVERAGE ANNUAL IRRIGATION DONB FROM BACH DISTRIBUTARY.	RIGATION TRIBUTARY.	
Name of Division.	NAME OF DISTRIBUTARY,		From	ST.	Difference of length.	Total length.	Numberofville vil	Kharif.	Rabi.	Total.	REMARKS.
	Bhadiner Major Distributary-	621	Miles, Feet.	Miles. Fect.	Miles, Feet.	Miles. Feet.					
	Minor No. 6	E	Head.	Tail.	4 2,000.	4 2,000	က	:	i	612	
	Do. No. 7	:	Do.	3 2,218	3 2,218	3 2,218	ري د	:	:	802	
	Do. No. 7 Branch	i	Do.	Tail.	3,000	3,000	0	:	:	419	
	Do, No. 8	•	Do.	4 1,040	4 1,040	4 1,040	Q	:	:	830	
,	Newar Branch	:	6 3.750	8 2,260	1 3,510	1 3510	(1	:	:	849	
'pənı	Minor No. 3 Branch	:	1 2,043	1 4,000	0 1,957	0 1,957	-	:	:	259	
uşşuo	Do. No. 4 do.	i	Head.	Tail.	2 3,000	2 3,000	(1)	:	:	926	
9 <b></b> NO	Do. do. do.	, \$	0 573	4 500	3 4,927	3 4,927	6	:	:	1,482	
Divisi	Total	- <u>-</u>		:		43 3,664	1			9,489	
į							_			-	

CHAP. II, A. Economic.
Agriculture.
Irrigation.

British vájbáhás irrigating State villages.

[ PART A.

-			~		<del></del>	م ا	1	3				1 .		ì				
	1,319	55:	687	<b>8</b>	584	3,230		123		1.374			\\ \frac{1}{2} \\ \fr			-	7	
	:	:	:	1	:	:		:	···	:			: 				: 	
	:	i	:	i	:			:		i			i				•	
	က	H	က	က	က	:		က		<u>.</u>		1	:			V	•	
••	4 2,502	2,620	3 405	2 4.527	3 1,000	3 1,054		2 1,815	1 3.500	Terre	45,939	1	χ, ,				\$77.°¢	
				.,		51				~	<u></u>	İ	,,		<u></u>			<u></u>
	4 2,502	1 2,620	3 405	2 4.527	3 1,000	;	リーの気が	2 1,815	1 3500	0 3,384	O 1,555		•		0 921	7 1,084	0 177	0 2,042
-	19 4,589	4 3,000	\$ 3,060	3 127	Tail.	:	स	2 1,815	Tail.	0 3,384	4,050		: :		4 2,850	12 534	12 2,172	12 4,804
	15 2,087	3 380	2 2,655	009 0	Head.			Head.	Do.	Ωο.	1 2,470				4 1,929	4 4,450	12 1,995	12 2,762
12%	:	:	i	:	:	:	<del></del>	i	:	i	:	<u>-</u>		<u>-</u>	i	:	-;-	-
Dhipall Major Distribulary.	÷	ŧ	÷	Branch	÷	Total	Mári Minor.	ŧ	;	:	ŧ	Total	1010	Phul Major Distributary.	į	Ŧ	i	
Dhipáll Ma	Direct	Minor No. 3	Do. No. 4	Do. No. 4 Branch	Do. No. 5		Mar	Márí Minor	Branch No. 1	Do. No. 2	Do. do.			Phul Majo	Direct	Do	Do	Do
٧d	il <b>T</b> Ai	18						,										

CHAP. II. A.

Economic.

AGRICULTURE.

Irrigation.

British rajbahas irrigating State villages.

				ia <b>1</b>	NGTH LYING WI	LENGTH LYING WITHIN THR STATE	ei -		llages	AVERAGE DONE PRO!	AVERAGE ANNUAL IRRIGATION DONR PROM EACH DISTRIBUTARY	RIGATION TRIBUTARY.	
Name of Division.	NAME OF DISTRIBUTARY.	TRIBUTARN	-1	From	To	Difference of length,	Total length.	ength.	N. um b c r of vil irrigated.	Kharíf	Rabi.	Total.	Remarks.
<u> </u>	Phúl Major Distribu- tary.—concluded.	Distribu-		Miles. Feet,	Miles. Feet.	Miles. Feet.	Miles.	Miles. Feet,					
	Minor No. 3	;	:	Head.	Tail,	5 3,500	S	3,500	က	į	:	1,239	
 	Do. No. 4	:	:	Do.	Do.	4 1,000	4	1,000	က	:	:	1,242	
	Do. No s	:	:	Do.	2 2,700	2 2,700	8	2,700	61	:	i	543	
	Do. Nr. C.	i	:	Do.	0 3:549	0 3,540	۰	3 540	<b>"</b>	•	:	911	
ž	Mehráj Brauch	:	į	Do.	0 1,830	0 1,830	0	1 830	61	:	:	•	
	Ĭ	Total	ı		:	:	ä	1,794	:	<u>:</u>	i	5,541	
ů.	Total Bhatinda Division	ivision	•	:	i		97	3,948	33	    -	. :	21,423	

															Proposal to	abandon this	Intending Engineer's	No 356, dated 18th Febru- ary 1904.	
					•	11,871			-			11,871		1,310	i		& &	1,110	-
						6,848						8,8,9		ŀ	:		i	ŧ	-
****		******				5,023		<del></del>			····	5,023		i	i	<del></del>	i	*	-
						<u>.                                    </u>			····			02	İ	4	:		ຕ	ī	
	5	1,000		4.432	0	2,438	3,000	420	2,905	1,385	3,316	1,236	3	2,300	2,940		3,119	3,000	
~	^ ~	B	~	o ~~	4	0	<sub>ε</sub>		4		4	36		ıΩ	4	•	4	v	
2,870	4,470	1,000	1.302	3,130	0	2,438	300	420	2,905	1,385	3,316			2,300	2,940		6 6 7	3,000	
*	61	ဗ	က	ø	4	0	က	=	4				-	v	4	~	<b>~</b>	70	
4.590	750	1,000	3,465	970	0	2,438	38	1,000	2,905	1,925	296	गयते		2,000	2,940	116,2	3,238	3,000	
<b>6</b> 0	13	n	11	8. 8	4	٥	က	<b></b>	4	21	∞			9	(to tail) 21	63	32	ะก	
6 1,720	9 1,280	Head.	8 2,163	25 2,840	Head.	Do.	Ω°,	0 580	Head.	20 540	5 2,280			0 4.700	000'8 41	Head,	30 3,030	Head,	
:	ŧ	:	:	:	:	:	i	:	f	:	÷	:		:	:	~	~~ !	ribu.	
Distributary	đo.	:	Distributary	do.	:	ŧ	:	er-course	÷	distributary	ŧ.	Total Ferozepore Division	Bhatinda Branch.	•	Distributary	ç		Minor No. 1 Réiket Distribu- tary.	
Jaitu Major Distributary	Do.	Minor No. 1	Ráota Major Distributary	Do.	Minor No. 3	Do. No. 4	Do. No. 5	Ráowála Water-course	Minor No. 6	Márí Major Distributary	Minor No. 8	Total Feroze	Bhatin	Maholí Minor	Delon Major Distributary	Railent do	Total and	Minor No. 1 tary.	
				,ио	izivi	E D	RPOR	KOZ	a3			1		NO!	BIAIC	I YN	AIHO	ın <b>ı</b>	

CHAP. II, A. Economic.

AGRICULTURE.

Irrigation.

British rájbáhás irrigating State villages. Statement showing British Rajbahds irrigating Nabha State villages and their length in the State—concluded.

CHAP. II, A. Economic.

Agriculture.

Irrigation.
British rajbahas irrigating State villages.

	Remarks.					
RIGATION TRIBUTARY.	Total,		368	381	3 505	36,799
AVERAGE ANNUAL IRRIGATION DONE FROM RACH DISTRIBUTARY.	Rabi.		i	•	÷	:
AVERAG DONE FRO!	Kharff.		:	i	:	:
eags[li	v lo rədmuN bəfagiri	~F37	3	-	22	62
	agth.	Feet.	2,160	S <sub>S</sub>	629	813
i.	Total length.	Miles.		q	5	153
THIN THE STAT	Difference of length.	Miles. Feet.	1 2,150	2 30	:	ŧ
LENGTH LVING WITHIN THE STATE.	ţ	Miles. Feet,	1 2,160	d S	:	ŧ
Ľ	From	Miles, Feet.	Head,	Dô.	:	ŧ
	NAME OF DISTRIBUTARY.	Bhatinda Branch-concluded.	Kalés Major Distributary	Kalián do. do	Total Ludhisna Division	GRAND TOTAL
	Name of Division.		pəpniş		DHIVNY DIAIR	n'J

In Amloh water is found 26 feet below the surface. The Persian wheel CHAP. II. A. or harrat is the commonest apparatus, and is calculated to irrigate a maximum of ten bighas per wheel. Over 26 per cent. of the total area of this tahsil is irrigated by wells. In Phul the little well irrigation there is is done AGRICULTURE. by the rope and bucket or charsa. Only 2 per cent. of the cultivation is ir- Irrigation. rigated from wells, and the water-level varies from 50 to 150 feet below the Wells. surface. In Báwal water is generally found 75 feet down, and the rope and bucket is consequently more in use than the Persian wheel. 7 per cent. of the cultivation in Báwal is irrigated from wells. The cost of a well may be roughly estimated at Rs. 1,000. The statements following show the number of wells, and the depth at which water is found.



### CHAP. II, A.

Economic.
AGRICULTURE.

Irrigation.

Charses and harrets.

## Statement showing the number of charsas

1	2	3	4	5	6	7	8	9
		Niai	.*	·		Ки	LA 6,*	
Name of nizámat.	Wells with one charsa or one harras.	Wells with two charsas or two harrats.	Wells with four charsas or four harrais.	Total.	Wells with one charra or one harrat.	Wells with two charsas or two harrass.	Weils with four charsas or foue harrass.	Total.
Phái	81	130	32	243	26	13	•••	. 35
Amleh	663	402	<b>:</b>	1,065	1,582	738	•••	2,320
	Charsas 266	Charsas 38		Charsas 304	Charsas 555	Charsas 65	***	Charsas 630
	Harrats 397	Harrats 364	स्या	Hayrais 751	Harruts 1,037	Harrats 673	4**	HarFats 1,70 <b>0</b>
Sáwal	118	310	33	361	318	336	41	<b>6</b> 95
Total	862	742	65	1,669	1,926	1,087	43	3,054
	Charsas 465	Charsas 378	Charsa 	Charsas 908	Charsas 899	Charsas 414	Charsa 	Charsas 1,354
	Harrats 397	Harrats 364	<b></b>	Harrots 761	Harrais 1,027	Harrats 673	<b></b>	Harrats 1 <b>,700</b>

<sup>\*</sup> Nist means the manufed land found the

## Charsas and harrats.

## (rope and bucket) and harrats (Persian wheel).

[ PART A.

CHAP. II, A. Economic.
Adriculture.
Isrigation.
Charsas and
harrats.

10	11	12	13	14	15	16	17	18
	Тот	AL.			DEPTH OF	WELL TO WAT	ER-LEVEL.	·
						i	Average are	ea irrigated
Wells with one charsa or one harrat.	Wells with two charsas or two harrats.	Wells with four charsas or four harrais.	Total.	Depth to water.	Average cost of well.	Number of pairs of bullocks.	Per one charsa or harras.	Per one well,
107	143	32	282	So to 150 feet.	Rs. 300 to Rs. 2,400.	4 pairs of bullocks	10.0	19
2,245	1,140		3,385	26	Rs. 300 to Rs. 350,		11	14
Charsas 824	Charsas 103	<b>.</b>	Charsas 924	From 102 to 112 feet.	 141	Four pairs of bullocks to a charsa.	<b></b>	414
Harrats 1,424	Harrate 1,037		Harrats 2,461			Two pairs of bullocks to a harrat.	,,,,	
436	546	74	1,036	From 102 to 112 feet.	From Rs. 800 to Rs. 1,200.	4	7	. 21
<b>3,78</b> 8	1,829	106	4,723	•••	•••	•••	9	14
Cl. 41:125 1 <sub>4</sub> 364	Charsas 797	Charsa 	Charsas <b>3,2</b> 62	•••	•••	•••	<del></del>	
Har rats 1,424	Harrats 1,037		Harrats 2,462	•••	•••	***	•••	

CHAP. II, B. Economic.
Addiculture,
Irrigation.
Wells.

Statement showing the depth of wells to the water-level and the depth of water in a well and the average area irrigated by wells.

Serial No.	Nam	e of	parganas.		Average depth to water.	Depth of water.	Average area in bighas irrigated by a well.
1	Phál	***	•••	***	124	44	4
	Dhanaula		***	•••	70	24	13
3	Lokat Badí	•••	***	***	26	24	20
4	Diálpura	•••	•••	***	89	17	4
5	Jaitu	•••	•••	***	125	25	4
				- E	8		

### Section B.-Rents, Wages and Prices.

# Tenants and rent.

Table 18 of Part B shows the extent of the cultivated area. Of the total area of the State

in bighas khám.

By occupancy tenants ... 59,736
By tenants at-will ... 91,186
By tenants paying no revenue who hold land on alharmarth or in lieu of service ... 2,002

0'32

the total area of the State 24.75 per cent. is held by tenants, as shown in the margin. The remaining 465,023 bighas or 75.25 per cent. of the total area is held by self-cultivating proprietors.

Land is generally leased on the Námání (about 15th June or Jeth sudi ikádshí) either on payment of (1) batúi, at various rates; (2) cash, also at various rates; or (3) sabti rents.

Balli.

Batái is levied thus: when the grain has been threshed out the tenants notify the owner and pay the kamins' dues out of the heap in his presence. The remainder then is divided into shares, the grain in pitchers, and the straw in punds (head-loads). Batái varies from ½ or ½ the or ½ the Batái is rarely taken in the Báwal nizámat; when taken the rate is usually ½ rd and only the grain is divided, but not the straw, which belongs to the tenant. Batái is largerly paid by tenants-at-will, occupancy tenants generally paying in cash. Half batái is common in nizámat Phúl and ½ rd or ¾ the in nizámat Amloh.

#### Cash rents.

Cash rents are realized in four ways-

- (1) Some tenants only pay the State revenue to the landlord.
- (2) Some, in addition to the revenue, pay a cash rent to the landlord.
- (3) Others pay a fixed lump sum as rent.
- (4) Others pay a fixed cash rent per bigha or acre.

Rents. Minerals.

[ PART A.

Most of the tenants in nizamat Bawal pay cash rent either in a lump sum (chakota) or at a fixed rate per bigha or at revenue rate Economic. without málskána. Most tenants in the Phál and Amloh nizámats Rents, Wages pay a fixed múlikana besides the State revenue, but no such tenants are to AND PRICES. be found in Bawal. Cash rent realized according to the kind of crop is Cash rents. called sabti, e.g., the proprietor realizes rent at fixed cash rates on tobacco, onions, etc. The tenants who pay no revenue are those who hold land in dharmarth or sanhalp from the owner or in lieu of service. The rents for the best lands in Amloh and Bawal per bigha kham are as follows:-

CHAP. II, C.

Nizámat Amloh-			]	Rs,	A.	P.
Irrigated	***	•••	•	3	8	0
Unirrigated	•••	····	•	ī	o	o
Nisámat Báwal—						
Irrigated	•••	(Kind)	•	5	o	o
Unirrigated	•••		•	2	o	o

Inferior lands are rented at the following rates per bigha khám:

Amloh-			R	s.	Λ.	P.	
Irrigated		•••	•••	1	o	o	
Unirrigated	***	***	•••	o	6	o	
Báwal-							
Irrigated	•••	• ;•	•••	2	o	o	
Unirrigated	1+1	•••	•••	0	6	0	

#### Section D.-Mines and Minerals.

The State possesses no minerals of importance. The stone mines at Kántí hill in nizámat Báwal produce a little copper ore, but experience has

Trade.

PART A.

Economic.

Mines and minerals.

CHAP. II. F. shown the cost of working to be prohibitive, and mining has been abandoned. The stone of a quarry in nesamat Bawal is extensively used in building. It is subject to a State tax of annas 4 per 100 maunds. A kind of stone called sili is found in the Behálí hills, which is seen at its best in many State buildings, and its use has increased during the last few years. Kankar mines are found in several villages. It is largely used in building and in metalling roads, and is also exported in considerable quantities by contractors. Two villages-Chahilán and Lakha Singhwála in nizúmut Amloh-produce stone kanka, slabs of which are said to weigh two maunds, and measure  $2' \times 1\frac{1}{2}'$ . Saltpetre is found more or less throughout the following villages:—

Nizámat Amloh-Kol, Bazidpúr, Galdátí.

Phúl-Dhola Kungar, Jalal and Dabri Khana. Do.

### Section E.-Arts and Manufacture.

Manufactures.

The State is entirely agricultural. Arts and crafts only exist to supply local needs. The Amloh nizāmat has a local reputation for ghabiún and súsí. Darís are made in the towns of Amloh and Nábha, but they are sold locally, neither their quality nor their quantity warranting any attempt to export them. There is a cotton-ginning factory at Nabha town, and the cotton when ginned is exported to Ambála. A cotton press has also been erected recently at Govindgarh.

Ginning factory.

Press.

There is a press called the Durga Press at Náblia. It prints, in Gurmukhi and Urdu, State papers and Gurmukhi books, but not books for sale.

## सत्यमेव जयते Section F.-Trade.

Grain.

The State exports grain in considerable quantities, and its administration has established markets at Jaitu, Phúl, Nábha and Bahádur Singhwála. the largest being that at Jaitu, under the supervision of a special officer called the Afsar Mandí at each place. This officer, with the aid of the chaudhris of the mandi, decides all cases, civil and criminal, which arise in the market. These places are all on the Rájpura-Bhatinda line, except Jaitu, on the North-Western Railway between Bhatinda and Ferozepore and Bahádur Singhwála in the Ludhiána-Dhúrí-Jákhal line. Market places have been constructed at each of these stations by the traders, the State providing sites on favourable terms and exempting the marts from tolls (zakát) for a certain period. Besides grain, gúr, shakar and cloth are also brought into these mandis for sale. The export of raw cotton has, however, been diminished by the establishment of a cotton mill at Nábha near the railway station, and cotton is here made, ginned by machinery and then exported, chiefly to Ambála.

Oil.

The amount of oil manufactured in the State is insufficient, although sarson is grown and exported on a considerable scale. The State administration has, however, established a steam oil-press at Jaitu.

[ PART A.

#### Section G.—Means of communication.

CHAP. II, G.

Economic.

The State contains 73 miles of metalled and 35 of unmetalled roads' The metalled roads are-

MEANS OF COMMUNICATION.

- 1. Nábha-Patiála—12 miles: much used by carts and ekkas, though Roads. most of the traffic goes by the railway.
- Nábha-Kotla-18 miles-see Patiála Gazetteer, page 134.
- 3. Nábha-Khanna-24 miles: passes through the head-quarters of nizámat Amloh and Bhadson thána, and joins the Grand Trunk Road at Khanna.
- 4. Amloh-Govindgarh—5 miles: first constructed when the railway station was at Jasrán. After the station was closed, the ekku traffic greatly decreased, but carts, etc., continued to use it.
- 5. Nábha-Thúi Canal water mill-3 miles.
- 6. Dhanaula-Barnála railway station 6 miles.
- 7. Phúl, approach to railway station -4 miles.

The following are the unmetalled roads:-

- 1. Báwal-Kanína 32 miles.
- 2. Báwal-Bír Jháhna-3 miles.

The State contains no dak bungalows, but there are old fashioned Sardis. saráis at (1) Nábha town, which contains three old saráis, and a fourth has recently been constructed near the railway station; (2) Amloh, where the sarái is intended especially for zamindárs attending the courts there-chárpáis, bedding and food are provided; (3) Dhanaula, where there are similar arrangements; (4) Báwal, where there are a pakká sarái and two old kochchá saráís, where Bhatiáras, etc., attend travellers; and (5) Bhadson.

The main line (Peshawar to Delhi) of the North-Western State Railways. Railway passes through an outlying part of the State near Govindgarh between Khanna and Sirhind stations, and formerly had a station at Jasrán, which was abolished, and a new one has now been built at Govindgarh. Dhablán, Nábha and Phúl are the stations on the Rájpura-Bhatinda branch line which is owned by the Patiala State, though worked by the North-Western Railway Administration. Nabha owns no part of the line. Bahadur Singhwala is the only station in the State on the Ludhiana-Dhúrí-Jákhal branch line. Jaitu station is on the Rewarí-Ferozepore branch of the Rajpotána Málwa Railway, which also passes through Báwal nizámat with a station at Báwal town. On the Rewárí-Phulera line there is a station at Atheli. Most of the rail borne traffic from the State consists of grain from the markets at Phul and Jaitu.

The Postal Department, which is under the control of the Mir Post Cffice. Munshi, is managed by a Postmaster-General, whose office is at Nábha. The head post office is at Nabha. A list of post offices will be found in Table 31 of Part B. Since the agreement made with the British Government in July 1885 for the exchange of postal facilities postal arrangements have been much the same as in British territory. British Indian stamps surcharged "Nábha State" and post cards and envelopes so surcharged and also bearing

Economic. MEANS OF COMMUNICATION. Post Office.

CHAP. II. G. the arms of the State are supplied by Government to the State at cost price, and are recognized by the Imperial Post Office when posted within the State for inland correspondence only. These stamps are distinct from the State service labels which are used for State correspondence, posted to places outside the State, State correspondence within its own borders being carried without stamps. There are full facilities for money-orders, the commission on which is credited to the State. There are three head offices in the State,—one at Nábha, the others at Jaitu and Báwal. The Nábha head office keeps its accounts with the head office, Ambála, and Jaitu with Ferozepore, while Báwal clears its account through Delhi.

Telegraph lines,

There are no telegraph lines in the State, except those on the various lines of railway.



## CHAPTER III.-ADMINISTRATIVE.

### Section A.—General Administration.

THE State of Nábha is now divided into three nizámats,—Phúl, Amloh CHAP.III, A. and Báwal.

1. The n zámat of Phúl is divided for administrative purposes into tive. five Police circles or thána, viz.—

(1) Diálpura, comprising the northern part of the main area of nizámat Phúl.

Administra tiva divisions. Nizámat Phúl.

- (2) Phúl, comprising its central portion.
- (3) Dhanaula, comprising its eastern part with the outlying tract round Bandher on the south and the villages of Maur and Dhilwán on the north-west.
- (4) Jaitu, comprising the villages of that pargana.
- (5) Lohat Badí, comprising the villages of that pargana.
- The nizamat of Amloh is divided into three thanas and an outpost Nizamat (chaukí), vis .-Amlon.
  - (1) Amloh, comprising the northern part of the Amloh nizáma:.
  - (2) Bhádson, comprising its central part.
  - (3) Nábha, comprising its southern extremity, with the 8 outlying villages round Galbattí to the west of Nábha and that of Fatehpur to the south-east.
  - (4) Chauki Baragáon or Deh Kalán, comprising the 15 outlying villages round Bhalwan, the three villages of Baragáon, Fatehpur and Rasladárwála, with the isolated village of Pední.
- The Bawal nizamat is divided into three thanas, -Bawal, Kanti Nizamat Bawal. and Kanina.

There are 12 zails in the State and the zaildars are supervised by Zaildars. a special official. The office of zaildar is not hereditary and is purely honorary. The appointments are made on considerations of personal ability, local influence, and service to the State. The zaildars' duties are to assist the State officials in the prevention and detection of crime; to convey the orders of the Government to the residents in their respective zails; to protect public buildings and boundary pillars, and give notice when they need repair; to look after indigent widows and orphans, and to act as local commissioners in petty cases concerning lands, wells, etc.

### Section B.—Civil and Criminal Justice.

Each nizamat has a District Court over which the Nazim presides. Criminal Subordinate to him is the court of the Naib-Nazim. Superior to the Nazim's Justice. Court is the Addiat Sadr: above that the lilás-i-Alia, consisting of three Part B. judges; and highest of all the lilas-i-Khas, over which the Raja presides. The lowest court, that of the Aáib-Názim, can impose sentences not exceeding one year's imprisonment or fine not exceeding Rs. 50 or take security for good conduct up to Rs. 50 in amount for a period not exceeding six months. The nizamat Courts have power to impose sentences not exceeding three years' imprisonment, fine not exceeding Rs. 500, whipping

<sup>1</sup> The nizamats are also tahsils, but are not sub-divided into tahsils.

Administrative.

CIVIL AND CRIMINAL USTICE.

Criminal Justice.

CHAP. 111, B. not exceeding six stripes or security up to Rs. 200 for a period not exceeding two years. The Sadr Adúlat may impose five years' imprisonment. Rs. 1,000 fine, 12 stripes and demand security for good behaviour up to Rs. 1,000 or impose imprisonment in default up to two years. There is a city magistrate called the Norb-Adilati at head-quarters with the powers of a Názim. The Ijlás-i-Khás has absolute power to impose any sentence of death, imprisonment, banishment from State territory, fine or confiscation of property. The Tahsíldárs also exercise criminal powers in cases of criminal trespass (by infringement of boundaries, etc.), imposing a fine not exceeding Rs. 25 or in default six months' imprisonment. Railway cases, occurring on the Nabha part of the Rájpura-Bhatinda line, are heard by the Railway Magistrates, i.e., the District Magistrates of Ambála and Ludhiána.

Civil Justice. Table 35 of Fart B.

For civil cases there is a Munsiff in each nizamat, with appeal to the nizámut Court. In Nábha itself civil cases go to the Niúbat Adál.t Sadr, with appeals to the Adúlat Sadr. The Munsiff tries civil cases up to Rs. 1,000 in value. For all others the nizâmat Court is the court of original jurisdiction. 🧸

Revenue cases, Table 36 of Part #.

The Tahsildar tries petty revenue cases up to Rs. 100 in value, all others going to the nizamat Courts. Appeals from the nizamat Court and the Niabat Addia! Sadr lie to the Sadr Addlat in all cases, including civil suits, but appeals on executive revenue matters go from the District Court Appeals from Analat Sadr lie to the Irias-i-Alii. to the Diwán. Lambardári and mutation cases are heard by Tahsildars, and those transferred to the nizamut and Diwari are finally decided in the Ijlos-i-Khas. Cases in which the offence is punishable with dismissal are heard by the Ijiás·i-Khás.

Codes of Law.

The Indian Penal and Criminal Procedure Codes are in force with certain modifications, of which the most important are detailed below:—

- (1) In order to check immorality the police are authorised to take cognisance of all cases of adultery or fornication without complaint.
- (2) In cases of rape, compensation is given to the woman from the property of the criminal.
- (3) In cases of abduction of married women, if the woman is found to have been concealed by the accused, her husband is remunerated in cash in the same way.
- (4) In cases of theft, criminal breach of trust or fraud, the loss is made good from the criminal's property, summarily, without resort to a civil suit.
- (5) In cases of homicide not amounting to murder, in addition to the punishment imposed on the offender, the murdered man's heir is compensated from the offender's property.
- (6) In all criminal cases the complainant can appeal, even if the accused is acquitted.

Frivolous and vexatious accusations are dealt with under Section CHAP.III, C. 211, Indian Penal Code. Similarly perjury is punished on the spot without Administrathe formality of obtaining permission to prosecute under Section 195. tive. Extradition treaties exist between Nábha and the States of Patiála, Jínd, Farídkot, Alwar, Jaipur, Lohárú and Dujána. The Civil Procedure CRIMINAL Code is in force in Nabha State, the only modification being that the Justice. period of limitation for suits for a debt is 6 years in the case of subjects Codes of Law of the State, 9 years for subjects of Patiála or Jind, and 3 years for British subjects.

The system of registration is based upon that in British India, but Registration. certain modifications have been introduced. The rule formerly in force which required the ownership of the property to be investigated prior to registration has now been abrogated, except in certain cases in which the order of the Darbar has been given before a deed is registered. The following are the chief modifications:-

- 1. No second mortgage-deed relating to property in land is registered unless and until the first has been redeemed, nor is any deed registered if it deals with land on which any arrears due to the State remain unpaid.
- 2. No deed of adoption of a son is registered unless it has been duly sanctioned in civil court.
- 3. No mortgage or sale-deed of land is registered unless the vendor has obtained the Darbár's sanction through the nizamat.
- 4. Mortgage deeds which involve a conditional sale after a fixed term are not registered.
- 5. It is compulsory to lay down a provision in all mortgage-deeds that the mortgagee shall on receipt of not less than one-fourth of the amount secured by the deed release a proportionate part of the mortgaged land.

Each Názim is ex-officio Registrar in his nizámat, but in the capital this duty devolves on the Náib Adálatí.

Registration fees are levied according to the Indian Registration Act Registration III of 1877 and credited to the State. The fee for copying a registered fees. document is annas 8, and this goes to the registration clerk.

#### Section C.-Land Revenue.

The ancient system of levying the revenue in kind was in force in the Old system, Nábha State up to 1924 Vikramí (1860 A D.) when a cash assessment was introduced in all the parganas except that of Lohat Badí, in which it was not introduced till 1932 Sambat.

The first assessments were summary in character, but in 1930 Settlements. Sambat His Highness the present Rája directed a regular settlement of the Amloh nizámat to be carried out. This work was completed in 1935

Administrative.

LAND REVENUE. Settlements.

CHAP.III, D. Sambat, the settlement operations being conducted according to the British Revenue Law of 1848 A. D. and the rules thereunder, and the assessment was fixed for a period of 20 years. In 1945 Sambat the settlement of the Bawal nizamat was taken in hand and completed in 1949, that of Phul nizumat being commenced in 1948 and reaching its conclusion in 1959 Sambat. These two latter settlements were conducted on the lines of the British Revenue Law of 1884, the land being measured and the record-of-rights prepared as in a British District.

## Section D.-Miscellaneous Revenue.

Stamps.

Impressed non-judicial sheets of foolscap size are issued by the State. the value being annas 1, 2, 4 and 8, and Rs. 1, 2, 4, 5, 10, 50, 100 and 500. Each sheet is signed by the Diwan, its value being marked in words and figures. Each bears an annual serial number written in the top righthand corner, with the Sambat year in the left-hand. The sheets are manufactured at Nábha in the Diwan's office, and issued by it to the Sadr treasury, when they are credited like cash receipts, a monthly account being rendered by the treasurer to the Diwan. The stamped sheets are sold to the public by four vendors, one at the capital and one at each nisúmat. Each vendor is paid Rs. 15 per mensem and the former receives a commission of 3 per cent. only. Each sheet sold is registered in, and endorsed with, the purchaser's name, etc. A purchaser can, however, endorse a sheet on re-sale to a second party. Judicial stamps were introduced in 1902 with different colours for the various departments, thus:-collectorate, yellow, Diwani (financial) green; criminal, red; and in murder cases, black. The rates for court-fees are those leviable under the British Court Fees Act.

Excise, Table 41 of Part B.

The Excise department is under a superintendent, who has an Excise darogha and four peons at each nisamat under him. The sale of European liquor is not prohibited, but there is no shop for its sale in the State. The only distillery in the State is at Nabha itself, and the right to distill country liquor in it is leased for one year, or for a term of years, to a contractor who has a monoply of the right of sale. The proof strength of the liquor is ascertained by the Náib-Diwán, and the liquor is then bottled in his presence in bottles which bear the seal of the State, and the sale of liquor not in bottles so sealed is prohibited. The lahan is prepared in the

100	° proof lique	or <b>—</b>		Rs.	A.	charged is Rs. 2-8 per imperial gallon for 100°
	Bottle	•••	•••	I	4	proof liquor and Rs. 2 per gallon for 750 proof
	Pint	***	•••	0	11	The liquor contractor sells retail through retail
	Quarter	•••	***	0	6	vendors, who receive a commission of 5 per cent
75°	proof liquor	r				on the sales. The liquor is distributed to
	Bottle	***	***	1	0	the retail vendors throughout the State in
	Pint	•••	•••	0	9	bottles They are not allowed the State in
	Quarter	•••	•••	0	5	bottles. They are not allowed to charge more
TL		<b>.</b> .	nd la	004	:	than the marginally-noted prices to the public.

The number and location of shops will be found in Appendix B to There are no shops for the sale of liquor in Bawal this volume. nizámat.

Opium and drugs,

The poppy is not cultivated in the State; raw opium is imported principally from Málwa, but also from the Simla Hill States and Sirmur and prepared as a rule at several places, that made at Phil being reputed the best. The licenses for the vend of opium. post and drugs are sold together, but not with those for the sale of liquor

There is no license for wholesale vend, as the export of opium and drugs is not allowed. Licenses for retail vend are sold by auction, no duty Administrabeing charged over and above the license fee. The licenses for opium, drugs tive. and liquor are auctioned by the Diwan, who has authority to sell them Miscellaneous for a year, or for a term of years. The number and location of shops REVENUE. for the sale of opium and drugs will be found in Appendix B to this Opium and volume. The British Government has prohibited the import of opium from dwgs. the Bawal nisamat of this State into any British District, and passes for its transport from that tahsil to any other part of the State cannot be granted.2 An allotment of Malwa opium is made to this State. In order to obtain a special pass for the transport of opium through British territory into the State a certificate is required that the applicant is authorized (a) to sell opium within the State, and (b) to apply for a pass. This certificate must be signed by the Názim of a nizámit or by the Náib-Díwán at Nábha. The Political Agent, Phúlkián States, is authorized to grant permits for the import of Malwa opium on behalf of the State.

CHAP: III, E.

### Section E.—Municipalities.

The only municipality in the State is that of the town of Nábha. The Committee of this municipality consists of three nominated members from among the important traders and big shop-keepers of the town, who are honorary members receiving no pay, and a fourth paid official member, who is in charge of all the office work connected with the municipality assisted by a clerk and dáreghás. These four members are under the control of the city magistrate. The conservancy and the sanitary arrangements of the town are in charge of a head darogha, called Darogha-i-Safái, under whom are the sub-dároghás, and an establishment of sweepers, water-carriers, etc. The municipal staff is paid from the octroi duties collected in the town. The members, besides arranging with the Dárogha-i-Safái, for the proper sanitation of the town, are obliged to see that no encroachments are made by the owners of houses on the public thoroughfares, open spaces or common plots of land. If any person wishes to construct a new house or to repair an old one, the members must satisfy themselves after inspection that no public rights are being interfered with. If any building or well appears dangerous to the safety of passers-by, the members are authorised to pull down the building or to fill up the well. The members have also to see to the collection of any taxes that may be imposed for a special purpose such as for improving drainage or filling up pools. Octroi duties are levied on imports. There are no duties on exports. The Octroi department is under the charge of a Superintendent called Munsarim Zakát with his dároghás, who are posted at the city gates to examine all articles brought into the town. Articles brought by rail are inspected at the railway station. The rates are different for different articles. From the octroi collections the police of the town of Nábha, the conservancy and sanitation establishment and the municipal staff are paid. The octroi duties on the grain mandis situated at certain places such as Jaito, Phul, etc., are collected by the supervising

Punjab Excise Pamphlet, Part II, Section 39.

Section 31.

Section 43. 22

NABHA STATE. ]

Army.

| PART A.

CHAP.III.G. officers of the mandis. The collections are daily paid over to the Administrative. The returns and daily accounts showing receipts and payments are submitted to the Náib-Diwán.

M UNICIPALI-TIES.

### Section F.—Public Works Department.

The Public Works Department is conducted under the direction and supervision of an officer called Afsar-i-Támírát and is controlled by the Diwan Sadr. The Superintendent of Repairs (called Garh Kaptan), with a permanent staff of mistris and masons, carries out all repairs and makes additions to old buildings. The buildings superintended and looked after by him are the palace, garden and residences of His Highness the Rája and the public buildings, hospital, post office and schools located in the capital of the State. For the superintendence of the public works in the nizámats there is a separate officer called Afsar-i-Támírát Bairúni, whose duties are to travel from place to place and see that proper progress is being made in the works in the different stations, and to report after inspecting old works what repairs to them are required. His reports go to the Diwan through the officer of the Public Works Department. The roads are under the supervision of an officer called Afsar-i-Sarkat, who has a permanent establishment of coolies under him. His duty is to keep the roads in proper order for the traffic. New roads are planned and laid out by him, and are constructed by the contractors under his directions.

## Section G.-Army.

Present strength.

The present forces of the State consist of the following:-

## Imperial Service Troops.

Infantry ... 600 officers and men.

Transport ... 177 officers and men.

Transport animals ... 258

### Local Troops.

Cavalry	•••	***	150 officers and men.
Infantry	•••	***	65 officers and men
Artillery	•••	***	40 officers and men.
Guns	•••	•••	13 (10 serviceable).
Armed police	•••	•••	581 officers and men.
Police mounted	•••	•••	126 officers and men.

Imperial Service The Imperial Service Troops were organised in 1889. They first Troops. saw service in 1897, when Government employed them in connection

[ PART A.

Officers

Colonel

Sergeants

Dafadárs

Mounted

Auxiliary

Men

Foot

Special Superintendent ...

\*\*\*

Deputy Inspectors

... 11

... 13

... II

with the disturbances in the Swat Valley and Mohmand countries. Warn- CHAP. 111, H. ed on the 3rd September in that year, the regiment effected a very Administraspeedy mobilization, for it was at Peshawar on the 8th of the same month tive. and ready to proceed with the Mohmand Field Force, to which it was attached. On the 20th of the month it marched for the border, and from ARMY. that time, until the force was broken up, the corps made exceedingly trying Imperial Service marches under severe conditions, and all officers who came in contact Troops. with it reported the cheerfulness and good spirit of the men. On its return from the Mohmand country the regiment was allowed three days to refit before marching for Kohát, where it arrived on the 10th October to join the Tirah Expeditionary Force. The regiment was located at Karappa until the 6th December, when it moved to Masthura and marched over the Sapri Pass to Jamrud. On its way it took part in the fighting in the Waran Valley, when the men elicited the praise of General Symons by their steadiness under fire and ability to move over bad ground. The corps remained at Jamrod until the 13th January, when it marched, vid Peshawar, to join the Buner Field Force at Hoti Mardan. services were not utilised, as the enemy had submitted unconditionally, so it returned to Nowshera to entrain, and arrived at Nabha after an absence of six months.1 The other war services of the State troops at different times have been detailed in the History Section, pages 342 ff.

### Section H.-Police and Jails.

The Police Service of the State comprises 37 officers and 797 men as detail. Police.

ed in the margin. The Special Superintendent, Tables 47 and 48, whose services are available for the investigation Part B. of serious crime in any locality, is stationed at the capital. There is a deputy inspector at each thána, with a sergeant, dafadár (or madad muharrir), a tracker, 11 constables and 2 mounted men. The chauki at Baragaon

··· 797 is in charge of a sergeant and a dofadár with 7 constables, and a sergeant is attached to the kotwálí at the capital. The auxiliary ... 125 ... 602 ... 58 (imdádí) police are stationed at the depôt at 12 the capital, and are available to replace

casualties or vacancies in the thánas. They receive the same pay as the regular police, viz., Rs. 6 per mensem. The Police Department is under the control of the Bakshi, and its executive head is the Colonel of Police. The State is free from settlements of criminal tribes, the Sánsís, Bauriás and Minas being all engaged in cultivation.

There is a central jail, with accommodation for 500 prisoners, at Jails. the capital of the State. There is also a jail at Báwal which can accommo- Table 49, Part B. date 100 prisoners. Prisoners are employed on ordinary building work, and those in the central jail are also employed on other work such as carpet-weaving (both from munj and thread) and paper-making. Sometimes prisoners are also employed in brick-making.

General Stuart Beatson's "History of the Imperial Service Troops of Native States."

### NABHA STATE. ]

CHAP. III, I.

Administrative.

EDUCATION AND LITERACY.

Education.

Section I.—Education and Literacy.

Formerly the State had no regular system of education. All official correspondence was conducted in Persian, which was taught in maktabs by masters (mianji) who received no fixed salaries. Well-to-do people also had private teachers. Numerous books were read, especially books of letters to teach the art of correspondence. Mathematics were little taught, the miani being usually ignorant of the science, and padhas giving instruction in it. Hence accounts were usually kept by Hindf-writers. Those who were educated in Persian and could also keep accounts were called mutsadais. In Bawal mensuration was confined, as a hereditary occupation, to a few families called mirdáh, who received a small salary from the State and dues in grain at each harvest from the villages. The first attempt to modernize education in the State dates from Sambat 1920, when Rája Bharpúr Singh established a school, in Nábha itself, with one teacher in English and another for Arabic and Persian, a third being added in 1921. Urdu, Persian and Sanskrit were, however, the main subjects and were taught on the old system. In 1930 the present Rája appointed a new head master to the school, which improved its administration, but left the system of teaching unchanged. In the same year schools were opened at Báwal, Amloh, Dhaula and Dhanaula, each under a single master. One was opened at Lohat Badí in 1931. In 1935 a Nágrí-knowing pandit was added to the staff of the Nábha school and in 1880 it was raised to the middle standard with a regular establishment, scholarships also being offered. In this year a school was also opened at Badhar in nisámat Phúl. In Sambat 1939 a Nágrí pandit was added to the staff at Bawal, and teaching in mathematics also begun there. Students first went to the Punjab University from the State in 1885. In 1886 a Gurmukhi teacher was added to the staff of the school at Phúl and in the ensuing year Gurmukhí schools, under a special superintending officer, were established at Jalál, Jaitu, Pakhú, Bháí Rúpa and Jahlan in Phúl: and at Alhúrárn, Bhalwan, Salana, Jalan, Tohra-Khawara, Birdhanow, Dandrála-Dhíndsa and Mangewál in Amloh niza-A pand.t was also added to the Nábha school staff in this year, and in 1888 it was raised to the status of a high school, its students first appearing in the Entrance Examination in 1890. In this year also a separate cantonment school was opened, in which English, Gurmukhi, Persian and other subjects were taught, its students receiving board, clothes and books gratis and a boarding-house being provided. In 1893 the Nábha high school was raised to collegiate status, and in 1895 four of its students passed the First Arts Examination, but in 1898 lack of funds compelled its reduction to a high school. In 1955 (1898 A.D.) a law lecturer was, however, appointed, and in 1956 Sambat (1899 A.D.) a teacher to prepare students for the upper subordinate class was added. Thus the State now contains two middle schools at Bawal and Chotian, and ten primary schools at Amloh, Satána, Dhanaula, Phúl, Mandí-Phúl, Jaitu, Bháí-Rúpa, Dadhúr, Kántí and Kanína open to all castes, but in which fees are only levied from non-agriculturists, the sens of cultivators being exempt.

At the capital is the Nábha high school open to all classes of the community on payment of the prescribed fees. Two per cent. is deducted from the pay of every civil servant of the State, and if one son attend

the school no fees are charged; if two attend, the second pays half the

Two per cent. is

1863 A.D.

"1864 A.D.

1873 A.D.

:1874 A.D. 1878 A.D.

1882 A.D.

prescribed fees. This school maches up to the Entrance Examination CHAP.III. J. of the Punjab University, English, Gurmukhí, Persian and Sanskrit being taught. Its staff consists of 15 teachers, including one for Administra-Mensuration and two for the optional subjects, Arabic and Sanskrit. It is managed by a committee of leading officials in the State. Since 1891, EDUCATION AND besides the 4 students who passed the F. A. Examination, 38 have passed the Entrance and 89 the Middle School Examinations. Others Education. with the aid of stipends have graduated B. A., and qualified in the Medical and Thomason Colleges. Bawal school, formerly a maktab with a pandit and a Persian master, now has a head master and second master also, and this staff, though inadequate, has succeeded in qualifying boys for the Middle School Examination. Fees are not levied from agriculturist boys. Chotián, three miles from Phúl, has The middle school at Chotian, three miles a staff of five masters. from the town of Phúl, is a samindárí school established in Sambat 1955. Into this only the sons of agriculturists are admitted with the 1898 A.D. Rája's sanction. No fees are levied, and the boys are entirely supported and lodged in a boarding-house attached to the school, which is maintained from the school cess levied with the revenue. This school ranks as an anglo-vernacular middle school, but Gurmukhi is also taught in it.

tive.

A female teacher of Gurmukhi was appointed to teach girls at Nabha Female educain 1949 Sambat (1892 A D.), and she continues to teach Gurmukhí and tion. Hindí.

In 1903-04 the expenditure on education was Rs. 10,159-1-6 and the number of pupils, who in 1891 had amounted to 396, was 635.

### Section J.-Medical.

Formerly the State possessed no hospitals, but State hakims were entertained and they used to treat the sick, medicines being given gratis from the State lassi-khána, if they were not obtainable from the 1880 A.D. bazárs. In Sambat 1937 Yúnání dispensaries were established at the capital and the head-quarters of each nizámat, each having a hakím, an attar or compounder and a jarrah or blood-letter. Medicines were given free,

Amloh. Phúl. Dhanaula. Lohat Badí. Jaitu. Bawal. Kántí.

and patients were sometimes given food also. In 1947 Sambat (1890 A.D.) English dispensaries were established at Nábha and at each nizamat. A few years later one was established at each thána, so that there are now in all 8 outlying dispensaries, at the places noted in the margin. To each of them a hospital

assistant and compounder are attached. The hospital at the capital is called the Lansdowne Hospital as it was built to commemorate the visit of Lord Lansdowne, the first Viceroy who visited the State. The building comprises a central hall, with two wings,—one for males, the other for females. Its staff consists of a superintendent, a hospital assistant, a compounder, a dresser and menial establishment. In-patients are dieted gratis. There is also a military hospital in the cantonment at Nábha in charge of an assistant surgeon, with a hospital assistant, a compounder and menial staff. All these institutions are under the control of the Chief Medical Officer at Nábha.

Administrative.

A vaccination staff, consising of a Superintendent, with one vaccinator for each thána, was first appointed in Sambat 1939 (1882 A.D.). Small-pox has been much diminished, but still afflicts the people in nizámats Phúl and Amloh, though it is not very fatal in its effects owing to the general healthiness of those tracts.

MEDICAL. Vaccination.



## CHAPTER IV.—PLACES OF INTEREST.



#### AMLOH.

Amioh is hardly more than a village, but is the head-quarters of the CHAP. IV. Amloh nisamat and tahsil. Population (1901) 2,016. It lies in 30° 37' N. and 76° 16' E. 18 miles north of Nábha on the road to Khanna, which is interest, 5 miles to its north. It comprises a basar which lies on either side of the Amloh. road, and a mud fort in which are the nizamat offices. The town is entered from the south by the pākká Bhadulthuha Gate. Close to the fort lies the old bazár, with some old-fashioned buildings, and in front of it is a garden. Amloh is an old place founded in 1763 (Bikramí) after the fall of Sirhind. At first a mere village, it became the head-quarters of the nizumat and owes such importance as it has to this fact. It has no important trade, but lately the manufacture of iron safes and stools has been carried on with success, and these articles form the chief exported commodities. There is a sarái, with a school and a post office.

Places of

#### BAWAL.

Báwal, the head-quarters of the Báwal nizámat and tahsíl, lies south of Nábha in 28°4' N. and 76°36' E. on the Rájpútána-Málwa line. Population (1901) 5,739. It contains a stone foct, in which some State troops are quartered. Close to the fort is the Hasanpur mahalla. The outer part of the fort is used for the nisamat office and treasury, and the police station and jail are close by. A street runs from the Bir Jhabua to the fort, and inside the town this street has pakká shops on each side. It leads on up to the Katra basár, a square surrounded by pakká shops. Thence a street leads to the Moti jhil, passing through an old basar with deserted shops. West of the Katra is a gate through which a metalled road leads to the railway station. Outside this gate is a pakká sarúi, with a State garden. Báwal is a town of an ancient type. Founded in 1205 Bikramí by Ráo Sainsmal, a Chauhán Ráipút of Mandhan, now a village in Alwar, it was named by him after Bawalia, the got of his parohit; Bhuja, his descendant, greatly enlarged it, and it came to be known as Bhuja ká Báwal. The Gujars of the town claim descent from Bhuja. Eventually it fell into the possession of the Nawabs of Jhajjar and thence passed into that of Nábha. Under the Rájas of Nábha the town has been extended. The Katra bazár was built in 1917 Bikramí, and the fort, which is still unfinished, was founded in 1932. Other buildings, with the garden and sarái tank before mentioned, have all been built under the Nábha régime. It contains, however, a mosque built in 968 H. in the reign of Akbar, and still in good repair; also the tombs of Hazrat Yúsuf Shahid and Mián Ahmad Sháh, Darvesh. The challa of the Khwaja Main-ud-dín Sáhib commemorates a visit of Hazrat Muain-uddín, Chishtí of Ajmer, and a fair is held here on the 20th of Jamádi-ussání. The trade of the town suffers from competition from Rewari, but is increasing. Grain is exported, but the only other produce consists of plums (ber) grown on grafted (paiwandi) trees.

#### DHANAULA.

Dhanaula town, the head-quarters of the Phúl nizámat and tahsíl lies 40 miles west of Nábha, in 30°17' N. and 75°58' E. Population (1901) 7,443. It is divided into several agwars and contains a masonry fort, with four towers. The Núzim's court is held in a building erected over

CHAP. IV. Places of interest. DHANAULA. its front gates. It contains a broad court-yard, on one side of which are the female apartments. East of the fort lies the Qilláwala Gate; whence run two paved streets, one to the Hadyaiawala, the other to the Háthíwala Gate. On either side of these streets are shops. Just inside the Háthíwala Gate are a pakká saráí, post office, dispensary and police station. Outside it is a garden containing a tank and other buildings. Outside the town lies the agriculturists' quarter, divided into the Jaidan, Manan, Jhajrián, Bangkhar Musulmán and Bánehgar Jatán agwars. The town was founded by Sardár Gurdit Singh in 1775 Bikramí, and was the capital of the State until Nábha was founded by Rája Hamír Singh.

#### JAITU.

Jaitu, in the Phúl nisámal, lies 40 miles east of Ferozepore, in 30°26' N. and 74°56' E., and has a station on the North-Western Railway. line. It was founded by Jaitu, a Jat of the Sidhú got, to which its landowners belong. The place is intersected by a road, on either side of which are shops, but it owes its importance to its grain market, which lies half a mile from the village, and to the cattle fair held in the month of Phágan. Outside the market is a steam oil-mill. Outside the town is a fort, in which is a police station, and close to it a gurdwára of the 10th Sikh. Guru. Two miles to the north is the spot where Guru Govind Singh-practised archery and which is still reverenced.

#### NABHA TOWN.

The town of Nábha lies on the Rájpura Bhatinda Railway, 32 miles. west of Rájpura. It is surrounded by a mud wall 8 feet broad and 18. feet high. It has 6 gates, Patiálawála, Aloharánwála, Doladdíwála, Bauránwála, Mahinswála and Jatánwála named after the adjacent villages. The Raipura-Bhatinda Railway passes by the town, the station being outside the Jatánwála Gate. The Bauránwála Gate also communicates with the station. The grain market in the town is near the Bauranwala Gate and. the cantonment near the Doladdi Gate. Round it and at a short distance from the wall runs the chakkar road, metalled with stone, with a circumference of almost four miles. There are four State gardens in Nábha. One garden inside the town by the Patialawala Gate is called Sham Bagh. and two outside it are called the Pukhta Bagh and Mubarak Bagh. The fourth garden behind the cantonment is called Kothí Bágh. The Nábha. rájbáha, which irrigates all these gardens, winds round the town. Four of the gates are provided with tanks for the convenience of travellers. The town has four saráis besides a pakká sarái near the railway station. One street in the town leads to the Mahinswala and Doladdi Gates. This. is crossed in the centre by another street which leads to the Patiáláwála Gate. On either side of it is a pakká basár with shops of all kinds. At the cross-roads is a square with shops on each side, called the Chauk basár frequented by vegetable and sweetmeat-selters. This is the busiest part of the town. The road which leads from the Bauránwála. to the Mahinswala Gate also has shops on either side. The bazur from the chauk to Patiáláwála Gate is a handsome and flourishing one. The strests and lanes of the town are clean. The roads and water drains are pakká. Ekkás and carts can easily pass through the main streets. In the. rainy season water collects in the neighbouring depressions, in spite of great efforts to prevent it. The low ground of the Paundusar inside the town near the Patialawala Gate, where a large quantity of rain water used to collect, has been filled up at great cost. Drinking wells are numerous and the water is pure. In the heart of the town is the fort with a pakka rampart all round and four towers, one on each side. Inside, one part is occupied by the

[ PART A.

Mahálát Mubárak (Rája's serána). On the other side is the Deori (court. CHAP. IV yard) Khás and Diwán-i-'Am, all the offices of the capital and a small garden, Places of behind which is the State stable. Near the gate of the fort is the police interest. station. In the Sham magh are the marble tombs of former Rajas. Immediately behind the fort is the school, which has a spacious hall with rooms on either side. Next to it is a park, with office of the Bakhshi Khána. The upper rooms of Bakhshi Khuna accommodate guests from other States. The Lansdowne hospital and pest office are near the Bauranwala Gate. The buildings worth mention outside the town are near the Patialawala Gate. The Pukhta Bagh is surrounded by a pakká wall within which are the State gardens and the palaces of the Raja and the Tikka Sahib, with a separate building for the ladies of their families. His Highness' court is also held here. The Mubarak Bagh is close by. In it is a spacious building, called "Elgin House," reserved for the accommodation of distinguished visitors.

#### PHUL.

The town of Phul, the head quarters of the Phul nizamat and tahsil lies 5 miles north of Mahráj in 30°20' N. and 75°9' E. Population (1901) 4,964. It is regularly built and divided into 8 agwars. Its wall is octagonal, studded with pakká gateways, and encloses a masonry fort. The original buildings of Chaudhii Phul, with their hearths, still exist in the fort. In the centre, besides the female apartments, is a building called Kothi'Am. Facing the fort is the dispensary in a square which is surrounded by shops. The town has a local reputation for making opium of the best quality. It contains a Munsiff's court. Outside it is a tank. The grain market is at Rampur station, 3 miles from Phúl itself, on the Rájpura-Bnatinda line, which is connected with Phul by a metalled road. Phul was founded by Chaudhri Phul in 1770 Bikrami and then passed into the possession of Tilok Singh. There is a vernacular middle school in Phul and an anglo-vernacular middle school at Chotian some two miles from Phúl itself. The town has also a garden. Outside the town is the tomb or samúdh of Chaudhrí Phúl.